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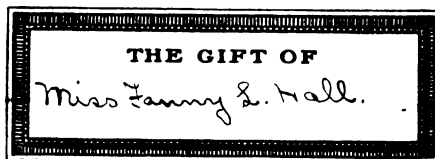
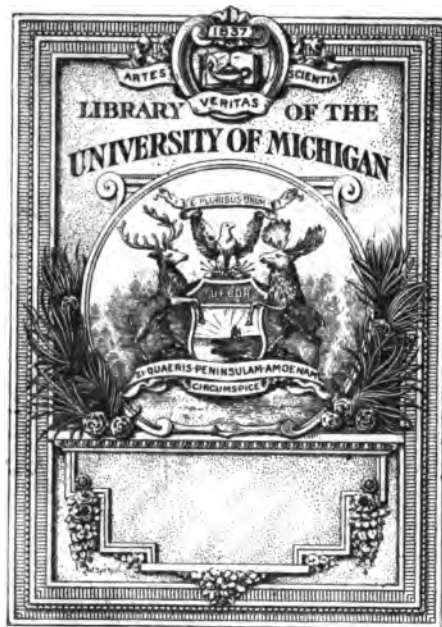
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OF THE

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VOL. XV.

NOVEMBER, 1900, TO OCTOBER, 1901.

"OUR LAND FOR CHRIST."

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HOME MISSION MONTHLY

VOL. XV.

NOVEMBER, 1900.

No. 1.

EDITORIAL NOTES.



THE New Century Plan once more! It is still needing the co-operation of all our societies, and of every one of our Secretaries of Literature. With that aid we shall soon be able to report the opening of two new schools. A record well worth trying for, is it not, wide-awake Secretaries? Now is the time to secure renewals as well as more new names, and thus help to insure the success of the plan. If any one who attends to securing subscriptions for the magazine is not conversant with the New Century Plan, please write for information to the Woman's Home Board, 156 Fifth Avenue, New York City.

DID you carefully note all that was said in this magazine last month concerning the necessity for an Anti-Polygamy Constitutional Amendment? Have you followed out the directions as to the proper method of procedure? It is earnestly requested that you should not neglect to do so, for you can help, or you can hinder, a successful outcome. The peril of failure is too great for you to dismiss the subject indifferently.

EARLY in October Brigham H. Roberts addressed a meeting at the Mormon headquarters in Brooklyn, N.Y. Placards advertising the meeting announced the speaker as ex-Congressman (!) Roberts. In his speech Roberts claimed that the "persecution" he had suffered in not being allowed to enter Congress had only helped to advertise Mormonism, and would swell its ranks. To which it may be replied that Rev. W. R. Campbell has gathered data showing a decided decrease in the ratio of Mormon converts since the Roberts agitation. Mr. Campbell says: "If we could only have all the evils of our land so well exposed as to put all good people on their guard, there would be no danger of their

spreading half so fast as they do in the dark; crime never flourishes half so well in the daylight, and our experience for the past three years has proved that Mormonism is no exception to the rule."

NOTHING could well be more attractive and complete than the new Thanksgiving program—from the order blank and the circular letter for the Sunday School Superintendent, to the dainty and profusely illustrated program, with its detachable notes—a fine, practical, and new idea, which renders the different parts of the exercise ready for individual assignment. Send for a sample copy, and bring it to the attention of your Sunday School. The offering is in accordance with the following recommendation adopted by the last General Assembly: "That on the Sabbath preceding Thanksgiving Day, our Sunday Schools be requested to make an offering for the Mission School work under the care of the Woman's Board of Home Missions."

MOURNING customs, even among Anglo-Saxons, are apt to have more or less of the purely conventional. In compliance with the custom prevailing in New Mexico that one must not listen to the music of an organ for a year after the death of a relative, children are commanded by their parents to remain outside the school room in the morning until the music is over.

MRS. KING finds that the project of a self-supporting boarding department—the Indians providing the food which the pupils are taught to prepare—is exciting great interest among her Assinaboines. "We are besieged with requests for admission, and we must refuse many. One stirring appeal was made by a very old Indian with a parti-colored coat and white leggings, smeared with red paint. His head was adorned by an old gray felt hat, rim

turned down like a basin; from the crown dangled an eagle's feather. He was excitedly in earnest that a little girl be taken into school. The child had no name, not even an Indian one. Asking the father's name, for a time it seemed that he was nameless also. After much talk it was learned that the father and mother were dead, and according to their custom, these old people would not speak the name of a dead person."

PERHAPS it will interest further to know that the name of the father of this child was finally learned; it proved to be a genuine Indian one—Blew-himself. A white woman had bestowed upon the child the given name of Louise. In consequence, upon the roll of the school appears the peculiar combination, Louise Blew-himself.

THE organization of the National Negro Business League at Boston, during the summer, called together three hundred colored men and women who personally conduct business enterprises in their own interests, representing nearly one million dollars or invested capital. Artisans, mechanics, grocers, builders, as well as bankers and those having other important undertakings in hand, gave cheering testimony or success. Probably no statement created greater interest, or was more significant, than that of the President of a Birmingham Savings Bank in Alabama, officered and managed by colored men, who said that a large proportion of the negroes of that city were depositors in the banks.

It is the blessed law of the Gospel! Send the missionary to one tribe and other tribes catch the glow of interest. Miss Shields, stationed at Cortez, Col., among the Utes, tells of the visit, this summer, of many Uncompogras, who expressed a desire to be instructed, being especially anxious to learn to write and sing.

DURING vacation Superintendent Hernon, of the Tucson school, has been holding services at a village, or camp, of Arizona Indians, with an attendance of from sixty-five to one hundred. Before making the first visit, word was sent that a service would be held at sundown. Upon returning the following Sabbath, a large space of

ground was found cleanly swept and seats erected in anticipation of the meeting. An interpreter is being trained, who will probably be able to conduct occasional prayer meetings in the camp, "while a few of our pupils, of their own desire, organized a morning service."

THE enrollment at Springville, Utah, reaches beyond 125. At Erwin, Tenn., there are 109 in attendance. Other schools have also opened with glowing prospects.

IF the Mexicans are not always trustworthy, it should be remembered, as one of our teachers says, "that they have been taught by the priests that it is not wrong to steal from a Protestant, or to lie to him."

SUPERINTENDENT ROSS, of the Albuquerque school for boys, has found the Mexicans quite reliable in keeping their financial pledges. We quote: "Since coming here, three years ago, we have collected from them toward school expenses \$2,346, and have failed to collect \$159. Of the latter sum, \$100 is against two parties, who meant to defraud, leaving a small amount scattered among the poorer class. This is a good showing for any people."

CLOUDBURSTS come sometimes, even to parched New Mexico, leaving havoc in their wake. Two pupils send a plea to Miss Allison to have "patience" if they are a little late in returning to school, "as their home, with a number of others, "was swept away in a recent storm and they lost everything, even the clothes they had made for school."

THE happy touch which can make much out of little finds opportunity for full expression in our industrial schools. The matron at Tablequah, I. T., declares: "It is wonderful what one can do toward beautifying the Mission Home, with a few scraps of matting, ingrain and rag carpeting."

WHEN dwelling upon the isolation of missionaries remember that the following incident occurred on the home field: "One hot morning I was sent for by a family—mother and four children—who were violently ill with symptoms of poisoning.

Fortunately, I knew what to do, and worked with them several hours. The two youngest children nearly died, but finally all were out of danger and very grateful. I returned home completely exhausted, and myself succumbed with similar symptoms, lying four or five hours alone, unable to call any one or even get a drink of water till sundown."

HERE is a happy result—one school elevates the standard of all the other schools in the region; nor is this an unusual record in our mission work. Word comes from Pikeville, Ky., that "all the pupils who took the teachers' examination received certificates. There were 90 applicants all told, and 48 failed. The fact that all of our students passed will bring many of the mountain teachers—who, as a rule, have had insufficient training—to our school as pupils this winter."

In contrast: "There is as great a difference in Mexican homes as in American homes," says Miss Benham, of our Ranchos de Taos school. And she then proceeds to tell of two homes which she visited, on the same afternoon, where the "difference was in about the same degree as between a slum hovel and the average American home." In the house first visited, the mother sat on the mud floor, smoking a cigarette, with dirty, ragged children huddled about her. The furniture consisted of a rude bed, table, and some rough boxes.

APPROACHING the other home, the flowers in the windows presaged a different condition of affairs. "Everything was marvelously clean. There was a book-case containing some Spanish books on history and religion, a sewing machine, chairs, and a neatly covered table, which held a collection of keepsakes and the family Bible. We were in a Christian home, and the very atmosphere breathed the fact. Supper was served at a table spread with a snowy cover and neatly set. At night the old grandfather read the CXXXVI. Psalm, the family chanting the refrain, 'For his mercy endureth for ever.'"

ANOTHER contrast:—Two of our teachers at Anadarko visited some Kiowa and Potawatamie Indians in their camps, just after the semi-annual payment from the

Government. As they passed the teepees they saw Indians stretched on the ground full length and fast asleep, swarms of dirty children playing in the dust and heat, eager groups of men and women gambling under the rude arbors made of branches of trees. On another part of the camping ground the monotonous thud of the tom-tom could be heard. Miss Carmine thus describes the scene:

"From every direction, men, women and children, gaily dressed in all colors of the rainbow, bedecked with feathers, little bells and ornaments of every description, came flocking around the tom-tom, the women and children sitting on the ground near by, while the men and boys arranged themselves on the ground in the form of a right angle. After waiting some time for late comers, the old chief in his war-bonnet arose very solemnly and began the dance. He was soon joined by all the men and boys. Everything was done with the greatest solemnity, not a word being spoken or a laugh escaping the lips of a single one. The one who was considered the best dancer was presented with a pony and other gifts. This was a war dance, only men and boys taking part.

Now read this paragraph from the same witness, and put it over against the other:

"What a different scene we witnessed the next afternoon. After driving about five miles north of Anadarko, we came to a pretty, cool, wooded spot, where the Christian Wichita Indians were holding their annual gospel meeting. Many tents were scattered around, all having a cleanly, orderly appearance, and a quiet, restful spirit seemed to pervade the entire camp. The services were conducted entirely in their own language, and all seemed so much in earnest and happy in their worship, that it did one good to see them and be with them. The power of Christianity manifested itself, and we left with encouraged hearts."

THE subject for November: Romanists and Mexicans in the United States. Sub-topics: (a) Dangers of Romanism. (b) Conditions among Mexicans. (c) Our Spanish-speaking dependencies.

Things to note in the articles this month: Primitive customs — wheat-grinding, grape-treading, etc. Pilgrimages of prayer. Hospitality and kindness of Mexicans. Race traits do not preclude individual integrity.

Mission schools send the Gospel into Mexican homes in verse, story and precept. Easter week customs among Penitentes. Shall we drink from the Wells of Elim? Generous gift of labor at La Costilla. Why Mexicans cling to the Romish Church after ceasing to believe its creed?

IMPRESSIONS OF A NEW WORKER.

Had I been set down upon some other planet, the country, the people and their customs would, probably, not have been stranger to me than those of New Mexico.

The women, wrapped in their shawls, so closely resembled each other that it took me some time to distinguish them. My confusion was increased by the great number of people bearing the same family name. And when it came to learning the children's names, I almost despaired.

HOSPITALITY.

Among the first characteristics of the Mexicans that impress one are politeness, graceful movements and cordial hospitality. They have a curious custom of entering each other's homes without knocking. This fact gives some idea of the freedom of their hospitality. They give their best to their guests, they treat the stranger kindly, and to the poor they give freely. As a people they are especially sociable, and seem always to be entertaining or going on a visit.

KINDLINESS.

In their home life they appear affectionate. It is not unusual to find grandparents, parents, and children living in the same house. Frequently the children settle down near the old home and there springs up a family colony.

Other marked characteristics of the people are their reverence for the old, and their care for the unfortunate.

PRIVATION.

The life of the people is a very hard one. It seems pitifully hard to me, since they have become deadened to it. The father is driven away from his family by force of his poverty. He drifts about mining towns seeking work, and after several months' absence returns with a little money. Want, sickness and death often enter his home while he is away. I know of one instance where the man's wife died the next day after he left, and his child died some weeks later; thus, when he returned, all that had made his home had departed.

Generally the father returns to his family bringing, as I have intimated, a little money. The mother immediately makes a feast in his honor, and in this way and in other foolish ways, the money fast disappears, and the real necessities of life are

still wanting. When the money is gone the father goes to seek work again, leaving his family in a wretched condition. For some of the poor people, these recurring circumstances form life.

PASSERS-BY.

The situation of our mission building on intersecting roads (one of which leads to Taos), gives us an opportunity to see something of the strange life of the people about us.

Sometimes a mover's wagon, with canopied top, goes lumbering past. A big spring wagon, with the whole family garbed in visiting clothes, is a common sight. Occasionally a little burro with a big Indian astride goes leisurely by. Again, we witness various processions.

BRIDAL PROCESSIONS.

The wedding parties dismount at the foot of the hill, where they are met by musicians and friends, who escort them to the home of the bride. It is a pretty sight; the musicians with their violins; the bride, so sweet and dainty in her white gown and veil, attended by several bridesmaids, who carry her train and veil. Sometimes the bridesmaids are dressed in white also, and wear white veils and wreaths of flowers.

The relatives and friends bring up the rear, and all enter the home of the bride to sweet strains.

PENITENTES.

There are other processions of a far less pleasing nature, the "Saints" and Penitentes processions. Men, women, and children, with uncovered heads, parade through the streets with ugly little images of saints and virgins.

It is surprising to me that the people do not become disgusted with such nonsense and throw away the hideous painted images.

One can adapt one's-self to new ways and get used to some peculiar customs, but I am sure no intelligent human being could ever become accustomed to the horrible rites of the Penitentes. For forty days before Easter, at sunrise and at sunset, the men of this order whip themselves with heavy strokes. Their weird chanting, accompanied by the lashing of the scourges, makes one tremble with horror.

My first sight of these strange people was at night by the dim light of lanterns. Afterwards, I saw them in the daytime, when their bloody bodies and means or self-torture were visible.

During Easter week I witnessed all that was permitted me of their ceremonies. A

forward to by the young people. I heard a Mexican say that he used to go to wakes when he was young and was looking for a wife.

The Mexicans have a commendable custom of stopping and removing their hats while a funeral procession passes.

EDUCATION.

I have noticed that it is the better educated people among them — of whom there are a few—who have the most ambition and who make the most of their homes.

The need of our school work is great. The public school system is quite poor. The school fund is limited and the school term very short.

To be intelligent citizens of our Republic, the Mexican children must know our language, and they are not very likely to learn it unless in our schools.

Their need is greatest from a religious standpoint. The people must know the Truth, which will liberate them from their bondage of fear and superstition.

Whatever may be the race characteristics of the Mexican, underlying these are the characteristics common

to human nature; nor, indeed, does he possess characteristics differing greatly from other races passing through the same period of development.

The Mexican has not yet become a man. He still clings to "childish things." He is pleased with the new and showy, and has not yet learned what things are worth while. There are among the Mexicans men and women of rare ability, and they are the promise of what the future generations will be.

HARRIET R. BENHAM.

Ranchos de Taos, N. M.



MEXICAN WOMAN MAKING TORTILLAS.

Tortillas are thin cakes the size of a breakfast plate, made from a stiff dough of flour, salt, and water, baked in the open fireplace. A quantity of this dough is usually kept ready mixed to be baked each meal.

life-size image of Christ was used. The betrayal, trial, scourging, death, and burial of the Lord were enacted; but he did not rise from the dead. This fact seems typical of the spiritual darkness of the people. They have not caught the glorious truth of Easter. They worship a dead Christ. Not until the dayspring shines in their hearts will they worship a risen Christ.

One of the most repellent of the prevailing customs is the wake. This is observed the night following death, and is a time given to feasting. Such events are looked

A CONVENIENT PHILOSOPHY.

My many disappointments with regard to getting work done lead me to feel that the Mexicans are not altogether reliable, still I do not think they mean to prevaricate or deceive. They do not value time, and when they promise to do a certain thing at a certain time, and something

occurs to make it a little difficult to fulfill the promise, they do not consider the inconvenience to the other party in not carrying out his plan, but do by him as they would be perfectly satisfied to have him do by them. They seem to think I am just a little unreasonable not to accept a

child's excuse—"I forgot," or "I did not mean to." If one forgets he certainly cannot be blamed, for surely one cannot help forgetting! If, also, he changes his mind, why, one ought to have the right to change one's mind! Surely, no one can be expected to do what he does not wish to do! Of course, this sort of philosophy makes it very difficult for us to deal with the aver-

age Mexican, and you can understand how trying this must be to the average American. I see a great change in the school children in their sense of obligation. I make them understand that I expect them, in every case, to do exactly what they say they will do, and what I desire them to do, notwithstanding their inclinations to the contrary. —MOLLIE CLEMENTS.

JIM.

He is a small boy in one of the Mexican schools of the Woman's Board. His name isn't Jim, but for the time we will call him so. Only nine years old, cross-eyed, bow-legged and—bad. No, I won't say bad—but very, very mischievous, for with all his perversity, Jim is not vile.

A mass of tangled slate-colored hair, which probably never felt the effects of a comb or brush, ears and mouth large and out of all proportion to the young face; without one prepossessing feature; such is Jim. But, oh! mothers and fathers of tenderly reared, clean, loved children, Jim is both fatherless and motherless. Poor little waif! Poor little soul, that no ray of light seems to have penetrated.

On the first day of school, there, on the back seat, was Jim. He did not understand one word of English, and to the teacher's "Good morning," he tilted his head. Quiet reigned, and while the older pupils were being classified Jim was given a picture book with which to amuse himself.

An hour passed; it was Jim's turn now, but where was the picture book? In Jim's desk all torn to pieces, while his face was illuminated with a grin of intense enjoyment. Surely, thought the teacher, he must be punished, but how? And then the answer followed—by kindness; so sitting down by Jim, the teacher, using one of the older girls as an interpreter,

told the story of the little boy Jesus, of His love for even bad boys and girls, and how much he wanted them to be better—to study, to keep themselves and their books clean and pure. All the children were quiet and seemed impressed, all but Jim, and he was busy making paper wads and putting them into the pocket of the teacher's apron, from which he had previously extracted a handkerchief. Was the story lost? Only our Heavenly Father can tell.

Three weeks of school have passed. Jim is always on hand—always there with his head full of plans. Sometimes he fishes with a bent pin for the little boys' legs; sometimes he sits and amuses the little ones by making faces at them; sometimes he stands on his head. Whip him? That is an every day occurrence at the place where Jim lives, with the whip wielded by a strong man. The teacher wants to lead Jim to Christianity and to do it by kindness—Christ's method. Sometimes, after an unusually trying day, the teacher goes to her room almost discouraged and with the thought that it is all in vain, and then God sends his comfort, and there goes up from her this prayer: "Lord, if I might save one, but one, of this poor wandering race." Who will join their prayers with hers that Jim may be won?

A. L. H.

A CLOSED BIBLE.

Rome would banish the Bible from the public schools. Now, why? What evil hath it done? What harm would the Bible do? Will it corrupt the minds or the young? Will it make virtue any the less easy and patriotism any the more difficult? Will it attack the starry symbol of our nationality, or assail the American idea?

No, but it might inculcate such liberal principles into the minds of the young as to render them disinclined to priestly domination, and to dictation from a bigoted pontiff across the sea. It might cause them to love Rome less and America more. . . . And hence this hue and cry: "Tear the Bible from the teacher's desk! Ferret it out in the schoolroom as

though it were a pestiferous volume! Boycott the schools where a verse or two of the old Book is read before the day's recitations begin!"

But no nation that desires to conserve its liberties can afford to neglect the Bible—that bold book that speaks positively for the chance of an unfettered development of each individual's powers according to a divine standard of life and con-

duct. It is this courageous volume that rebukes human usurpers of an undue authority over their fellows. The Bible is the nation's true defense—the abiding sanction of all its higher life. A Bibleless America could not survive the twentieth century. There is nothing to fear from the Bible, but there is everything to fear without the Bible.—*New York Observer*.

ZEAL OF MEXICAN ROMANISTS.

In speaking of the dangers of Romanism, I recall an instance which occurred soon after opening my school.

The Society of St. John held their annual meeting not far from our mission school. One of their speakers, who is also my neighbor, said, in his remarks, that he hoped to see the day when every Protestant in New Mexico would be "murdered and their blood running in the streets." I often meet the man and talk with him. When speaking with him, he immediately removes his hat and usually stands with head uncovered. He is quite a pleasant man in conversation, but in heart he seems to have a perfect hatred for Protestantism and Protestants in general.

When visiting with an old Mexican lady, not long ago, she told me that she remembered well when her people would not dare to read the Bible as they do now. One of her friends, she said, read it very much, and suddenly disappeared, murdered by some one, they thought, because he had disobeyed the priest and read the Bible. In the first part of my mission work I gave a Testament to one of my Catholic young men for a Christmas present. His mother, on seeing it, was about to throw it into the fire, but the son prevented her from doing so, and the next year came again to school, carrying the Testament in his pocket. I frequently visit with the family, and I am treated very kindly by the mother, though the secret hatred toward the Protestants is sometimes apparent. But the words, "Love your enemies, do good to them that hate you," flit through my mind and strengthen me for the work.

The earnestness and zeal which some of our Mexican Romanists exercise are sufficient to shame some of our modern Christians. April 6th, last year, was a very

stormy day, snow falling all the time, and snow and slush making the roads almost impassable, except by people on horseback. That being the "day for pardoning," a company of Penitentes marched from plaza to plaza through the storm until they had walked about nine miles. Four of the company were doing penance and had been out nearly all day without hat or shoes and with but a scanty supply of clothing. Dinner was served for the company at a house near the mission school. The host, himself a Penitente, offered to furnish shoes for the barefooted to return to their homes. But the shoes were quickly refused, and the pilgrims passed our schoolroom on their return, seeming to enjoy snowstorms and cold. The



AN UNTUTORED MEXICAN CHILD.

Holy days in "Semanos Santo" were also cold, unpleasant days, but neither men nor women thought of remaining in their homes during the time when they should be in their church at prayers or marching out with their Penitente brethren.

Last year public schools were opened in nearly every plaza near us, and the schools were quite well attended. Only a few of the teachers, however, possessed sufficient education to insure them fourth-grade certificates; therefore, nearly all of them taught without taking the examination. The school term consisted of only two or three months.

SUE M. ZUVER.

AN UNPROGRESSIVE CIVILIZATION.

On first entering this valley of New Mexico, the apparent barrenness of the country, the desolation and loneliness of the little villages, the thin, dark-skinned people who assemble at the station, and the mud houses with their flat mud roofs, suggest very forcibly the idea that we are entering a foreign country.

This peculiar people seem to take life easy, with plenty of time to spare; they move slowly and lounge gracefully.

On entering the Mexican home, we find very little more than the bare necessities of life; bedsteads, tables, and even chairs, are a luxury not known to the majority of these people.

The ignorance, superstition, filth, and lack of knowledge in regard to health and sanitary laws are shocking.

At once one is impressed with the vast needs of true missionary work. More and more have we realized this upon nearer relationship with the people.

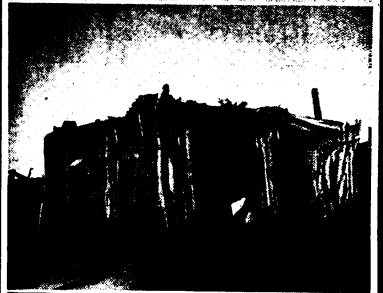
It is estimated that in this town of 2700 Mexicans not 700 can read or write, including all the children being educated at the present time. There are a few fairly well educated business men, who naturally prosper financially.

Modern farming implements and machinery have no attractions for these people. From the plowing of the ground to the treading out of the grain on the threshing floor, by animals, and the winnowing of the same, all is done as in the days of our father Abraham. Every home grinds its own corn, and many even their own wheat; the grinding is done between two flat stones.

At this time of the year some are interested in wine-making, which is such a curse to this country. Many still use the skin of a cow, stretched between four posts, as a receptacle in which to place the grapes. The juice, trodden out by men or boys, runs through small holes into another skin, placed beneath, where it remains until a certain degree of fermentation takes place. It is then often put in skin bottles.

The Sabbath is a day of merriment and debauchery. Bull fights held in Mexico (forty miles away) on the Sabbath are well advertised here, and draw a large attendance.

On the eve of December 11th the image or decorated picture of the patron saint, Guadalupe, is escorted with great pomp and show from the foothills, several miles away, to a house which has been selected for its reception. All along the route bon-



Indian Dance.
Peculiar Type of Mexican Home.
Mexican Fruit Vender.
One of the Poorer Homes.
Blind Rope Maker and Daughter.

fires blaze a welcome, and Indian dancing is kept up through the entire night.

At daylight, with the firing of guns and the Indians in advance dancing, the image is taken to the Catholic church, where it remains until evening, when it is returned to the house in the same manner. Many of the Indians are masked and dressed grotesquely; others have their faces painted only, while the women are bedecked with dozens of yards of bright colored ribbons.

At intervals during the day they dance

and chant to the music of the kettledrum, until, apparently exhausted, they enter the church, kneeling while the priest reads mass in Latin. One can but breathe over and over again the prayer: "How long, O Lord! how long?"

The demand is very great here for girls educated to do housework, but very few are fitted for this. Industrial schools are greatly needed, in order to place our girls and boys in a position to earn their own livelihood.

C. P. DONNELLY.

OUR SPANISH-SPEAKING DEPENDENCIES.

Upon taking possession of Porto Rico prevailing conditions were found to be in need of great improvement. Some of these necessary changes have been inaugurated. An efficient telegraphic system has been established; roads are in process of construction so that parts of the island heretofore only accessible by hardest travel can be easily reached; while the police force inaugurated has suppressed brigandage—which has heretofore dominated the island and made life and property insecure. Great improvement in sanitation has also been effected, and some attempt made to improve the judiciary, though much greater reforms are called for in this line. Dr. J. Milton Greene, the missionary of our Home Board, tells how justice "is dispensed, or rather dispensed with." The method of legal procedure certainly is often most questionable. We quote some of Dr. Greene's statements:

"Every man accused of crime is held to be guilty until proved innocent, and in many cases the proof of his innocence is denied a place in the proceedings of the court."

In a certain case, which was brought before a native judge, decision was rendered in favor of the plaintiff, who was a native; he had presented his side of the case before the defendant, who was an American, had been heard. We quote from Dr. Greene again:

"The American calmly and politely, but

firmly, protested that he desired to present certain evidence on his own behalf, but was waived aside by the judge, who said: 'The plaintiff has made out his case so plainly that it would be a waste of time to listen to the defendant or his witnesses.'"

No wonder that the action of the Commission appointed to revise the laws is awaited with anxiety.

* *

Missionaries in Porto Rico under care of the Woman's Home Board: At Mayaguez: Miss J. Ordway, Miss Inez Godward, Miss Margaret Weyer. At San Juan: Miss N. Shulean, M. D. Aquidilla is to have a teacher as soon as the way opens.

* *

THE congregation is constantly increasing at the Presbyterian Mission Station, San Juan, Porto Rico. A commodious church building is projected. About one thousand people are somewhat identified as a constituency. They are earnestly asking for the establishment of schools.

* *

That sanitary matters have improved in Porto Rico is shown by the fact that a year and a half ago there were three thousand cases of small-pox; during the last eight months not a single death from the disease has been reported to the Board of Health. Vaccination has been applied to nearly eight hundred thousand people, according to the list of the Board of Health.

DANGERS FROM ROMANISM IN OUR NEW POSSESSIONS.

Rev. James Maxwell has very significantly called attention to the fact that "no public protest was ever made by the

Church in Cuba, Porto Rico, or the Philippines against the tyranny, oppression, cruelty and atrocity of the Spanish gov-



"MESA ENCHANTADA," NEW MEXICO.

According to tradition, centuries ago the Mesa was inhabited by Indians, who here sought refuge from their enemies and were starved to death. See this magazine for January 1900.

ernment toward citizens of those localities. When the United States interfered on the ground of humanity we found the arm of the Church as hostile and defiant as that of the State."

It was Archbishop Ireland—of all others in the Roman Catholic Church supposed to be foremost in broad American views—who declared two years ago when the American flag floated over Cuba, Porto Rico and the Philippines, that "the Church question" in these newly acquired Spanish-speaking possessions "offered no difficulty." "Certain people," said the Archbishop, "who talk of these territories as fields for missionary efforts from the United States

do not know what they are talking about."

All this of countries where the Romish Church had been supported from the public revenue, and where no idea of voluntary support by the people had ever been inculcated! All this where monarchical and popish ideas had been supreme, and the liberty of the individual in matters civic and religious had never been tolerated! All this of countries where the Romish Church had been in absolute authority both in religious and political affairs, and where no other church had been tolerated in the past, and where, by this ultimatum, all other churches were warned not to enter in the future.

PENITENTE PROCESSIONS.

During Holy week we saw the processions of the Penitentes on their way to "Calvary," scourging their bare and bleeding backs, or staggering under the weight of their heavy crosses.

On the morning of Holy Saturday there was a procession representing the meeting of Christ with His mother, as He was on His way to Calvary. There were two divisions, one headed by a man carrying a poor, painted, plaster figure of Christ bearing the cross; the other by a woman carrying a small figure clothed in black, representing the Virgin Mary. As they met they halted, the figures were lowered, and Mary made to do reverence to Christ. Prayers were said, the faithful all kneeling in the road. Time after time the woman bearing the figure of Mary reached up, and tenderly and reverently wiped the supposed drops

of sweat and blood from the face of the Christ image. It brought so vividly to me a realization of what our dear Lord suffered for us that I could understand something of the hold the Catholic Church keeps upon the people, by appealing to the senses.

In the evening there was another—a pilgrimage of prayer, if I may so express it. There was no priest present to conduct the services; two of their own number led in a sort of chanting fashion. Frequently they stopped and knelt in the road—the "Padre maestri" was all that I was able to distinguish, but it was repeated so often as to suggest that they did expect to be heard for their "much speaking." The final halt was made before an altar, decorated as best they could, outside of one of their houses, where the crowd gradually dispersed. I found these ceremonies even

more depressing than the scourging; possibly partly because the entire village seemed to take part in these latter two processions, including mothers with very young infants closely wrapped in their shawls and children who could barely walk.

On Easter Sunday we had our first at-

tempt at a simple Sunday school service, and between forty and fifty of these same people met in our room and joined in singing Gospel hymns in Spanish. I gladly took it as a happy omen and trusted that it was the dawn of a brighter day in this benighted spot. G.

A NEEDED LEVER—CHRISTIAN EDUCATION.

This country fills one with a sense of profound silence. A sheep bell is tingling in the distance; some birds are twittering in a neighboring tree; the stream is quarreling with the rocks in its way; two men are sauntering across a field; but the impression of silence is not dispelled—all this is only as the sound of one's own voice when alone.

As to the people and their manner of life: there is orderliness in the arrangement of the meagre house furnishing, and an ease and cordiality in reception that is a pleasing surprise. You are pleased, too, with the attention of little presents from the scanty supply of farm produce until you realize that you are expected to return the courtesy in full. The impression made

by clean clothes, orderly rooms, and courteous manners is marred by lack of personal cleanliness.

There are no well educated Mexicans in this community, yet a majority can read and write their own language. Nearly all take a weekly secular paper published in Spanish, and many take one or two of our church papers (the result of the mission church and school).

The young people have been brought up with the idea that intercommunication between the sexes is dishonorable; their every movement is watched with suspicion from the time they can remember. One of the principal reasons for objecting to allowing girls to learn to write is because it will give them another means of clandestine wrong-doing. Now, set before these young people the example of American freedom of action without the incentive of Christian principles back of it, and

what can but be the result? This generation of Mexicans must be reached by the purifying influences of the Gospel or the new civilization will be worse for it than the old, if such a thing were possible; for there really is small virtue in the restrictions imposed

on youth under the old regime, as it only amounted to a recognition of the principle of virtue; we would like to see something bet-



A DAILY DUTY IN NEW MEXICO; GRINDING CORN FOR THE FAMILY'S USE.

ter take its place.

Our schools, through the children, send the Gospel into the homes in verse, story, and precept. The schools also supply the need of teaching a speaking knowledge of English, a need which is felt to be more pressing every day. In traveling through different sections of the Territory this summer, I heard our school children talking English and reading the Bible in their

Spanish-speaking Roman Catholic homes, and their parents were proud of them.

The public school has a little larger fund than formerly and may keep open for four months; but the teachers do not teach in English, though they may translate a little in a broken way, for the law requires that they understand both languages. It would be a blessing in some respects if our public schools could be developed effectively. But I suppose it would be impossible to awaken the enthusiasm for the native teacher of New Mexico that has been shown for the Cubans.

It is not just, certainly, to allow the general characteristics of a race to preju-

dice one against the individual. I think it true that the Mexican character is vacillating. He is suspicious of motives and ready to judge unkindly. He is very sensitive and ready to take offense. I have heard him remark upon the gratitude of the Indian, comparing with it his own tendency to ignore the obligation of benefits received. Is some one tempted to ask me if I think it worth my time to spend three-fourths of my existence away from my kind, alone among such a people? I answer, if, in any measure, I meet my opportunities, I cannot imagine my life better placed. I love the Mexican. I would help him to a higher place.

ALICE BLAKE.

IMPORTANCE OF THE CHRISTIAN TEACHER IN NEW MEXICO.

In considering the work among the Mexicans my first impulse was to reply "the field is white already to harvest." Unfortunately, that does not express what seems to me to be the state of the case. It is sowing and not reaping that is called for, and the husbandman may have need of "long patience for it until he receive the early and latter rain." But the Spirit does seem to have prepared the soil for the good seed.

In the last few years the Mexicans have manifested less race prejudice, and are generally desirous not only for the education of their children, but that they should learn English. This furnishes the opportunity, as they come to the mission schools, to teach the Gospel.

The priests unquestionably have a strong hold on the people—and yet if they do not "love Caesar less," it must be that they "love Rome more." If their love for the church is the same, the desire for the improvement of their children is so great that, in spite of the disapproval of the priests, they are glad to send them to the mission schools.

To one of our best friends (a devout Catholic, apparently, and I have been led to suspect, a Penitente), some one said, "the priests, I suppose, do not care much for our teachers." "No," with a shrug, "and they do not care for the education of our children."

These two features of the work—the difficulty of getting the people to attend the church services, and the great desire throughout the territory for schools—suggest to my mind the great importance of the teacher's work in this field. Most, if not all the teachers, in addition to the religious exercises at the opening of the school in the morning, study the Sunday-school lesson one or two mornings in the week. Some of the teachers close, as well as open, their schools with religious exercise. The faithful, faith-filled work that many of them are doing must bring a rich reward, even though results may show slowly.

A mission teacher of excellent judgment and great tact, said, "Many of the older people are so fanatical that they would curse their children bitterly should they become Protestants. I try to teach the children and to impress on them, day by day, that God is supreme authority and that we must not disobey Him, no matter who tells us to—either priest or parent."

Even after accepting the teaching of the Bible, many Mexicans find it hard to leave the church in which they have been brought up. Henry Ward Beecher used to say that the church in which a man was brought up was not simply the representation of his creed; it was his home. So he clung to it long after he had ceased to believe all its creed. How emphatically is this true of uneducated people of

simple lives, who cling so tenaciously to what has been handed down to them. All this, I think, needs to be remembered to prevent discouragement at the small church membership and church attendance in some places, after years of mission work.

The crying needs of the Mission schools

are attested by business men who have no especial interest in the religious feature of the work. In the improvement of the people in their dress and their homes, the results are borne witness to by all who have known the *then* and *now*.

AN OBSERVER.

SCHOOLS AND TEACHERS AMONG MEXICANS.

CALIFORNIA.

LOS ANGELES (1039 Macy St.)—Miss M. Cameron, Miss I. L. Boon.

COLORADO.

Rev. T. C. Kirkwood, D.D., Synodical Missionary.
ALAMOSA CANON (Capulin P. O.)—Miss Petra Gomez (native).
IGNACIO—Mr A. J. Rodriguez (native), Miss G. R. Hileman.
LA COSTILLA—Miss A. Melton.
SAN JUAN—Miss M. Clements.
SAN PABLO—Miss L. T. Granger, Mrs. A. M. Granger.

NEW MEXICO.

Rev. Robert M. Craig, Synodical Missionary.
ALBUQUERQUE (Menaul School)—Mr. J. C. Ross, Miss E. M. Smith, Miss S. B. Southerland, Mrs. J. C. Ross, Miss L. A. Hays, Miss S. J. Ross.
AQUA NEGRA—Miss B. McE. Knipe, Miss L. A. Burton.
ARROYO HONDO—Miss A. A. Stringfield, Miss L. C. Galbraith.

ARROYO SECO—Mr. Jacob Mondragon (native).
CANON BONITO (Hall's Peak P. O.)—Mr. R. W. Hall, Mrs. R. W. Hall.
CHAPERITO (Francis Bray Mission)—Miss A. A. Blake.
CHIMAYO—Miss P. Clark, Miss J. L. Clark.
EL RITO (Chaco P. O.)—Miss A. L. Handley.
EMBUDO (Rinconado P. O.)—Miss K. Kennedy.
LAS CRUCES—Mrs. C. R. Donnelly, Miss M. J. Donnelly, Miss A. Wilkinson.
LAS VEGAS—Miss A. D. McNair, Miss M. H. Kirkwood.
LOS LENTES (Los Lunas P. O.)—Mrs. A. M. Ferguson.
PAJARITO—Miss Kate Scott.
PENASCO—Miss S. M. Zuver.
RATON—Miss B. Menaul.
SALAZAR—Miss C. E. Fenton.
SOCORRO—Mrs. K. M. Sleight.
SANTA FE—Miss M. L. Allison, Miss E. Moore, Miss L. P. Moore, Miss A. Brengle, Mrs. L. F. Jones, Miss E. Brown, Miss M. B. Morrow.
TAOS (Pyle Memorial)—Miss R. Rowland.
TAOS EL PRADO—Miss E. W. Craig, Miss L. Craig.
TAOS EL RANCHOS—Miss A. Hyson, Miss H. R. Benham.

HINDRANCES TO OVERCOME.

The Mexicans and Romanism are in such close relation that it will take long, incessant work to educate the people to think and act independently of the teachings of the Romish Church.

In fact many of them seem contented to abide in the faith of their fathers, and have no desire to throw off the yoke that has so long held them in bondage. It would often appear that they do not care to have the responsibility of their soul's salvation, but are satisfied to let the Romish Church and priest attend to it for them. It is through fear in many cases that they hold to the teachings of the priest, lest he should pronounce a curse upon them if they disobey him.

The order of "Penitentes" feel that God will accept them for the penance they inflict upon themselves, and the Society of "The Sacred Heart" think that God must accept their prayers, since they worship and pray so often to the Virgin Mary, believing that she is

interceding for them and 'that Jesus listens to his mother's desires and grants them.' As a general rule, they look upon many of the Protestants in an incredulous manner. It has been a mystery to me for a long time why they care to have their children educated in our mission schools, for they are not blind to the fact that they are taught the Scriptures and the Protestant Catechism. I have wondered if it may not be true that many of the parents warn and teach their children that the mission schools are all right to learn to read, etc., but that they must not heed the religious instruction taught therein. Particularly the older girls seem uneasy whenever the subject of the worship of the images is spoken of to them; they are often surprised to find certain verses in the Bible regarding idols.

By the constant religious instruction in the day school, the child's mind in many cases is divided, because they must decide who is right, the mother or the teacher.

If the older boys and girls who have been, and are being, educated in our mission schools, were given the privilege of exercising their own judgment, they would soon realize the falsity of their early teachings in the Romish Church.

Among the poorer class of the Mexican people there is a struggle to earn daily bread. A number of the men and boys must go away to Colorado to work on the railroads or to herd cattle and goats.

As a school, we attended the funeral of one of our little girls. It was realized that this little girl had been a faithful pupil in the school and Sabbath school, and they gave prominence to the fact by having us sing Protestant hymns at her funeral. The people here always bury their own dead; they cannot afford to have the priest present. He often says "mass" for the dead some time afterward. He will baptize their children upon payment of \$1, which is the least he will take for it.

Our Children's Day exercise this year was

appreciated. The offering was \$1.40. The parents are not ignorant of the use to which this money is put. They would give more if they had it to give; the more a child can have in his little envelope, the happier he feels.

There is a continual improvement in the homes and in the manner of dress, and in their entertainment of the teachers. They always welcome us, no matter what circumstances they are in, often saying, "We thought you had forgotten us." I only wish all might see some of these dear little children, and their nice manners when they visit us. It pays, and is a pleasure to entertain them, because they appreciate it so thoroughly. When they are sick, how glad they are to see us—as we are glad to help them, and also the grown people.

If there is a real joy, it is to be able to do for the poor that which they cannot and know not how to do for themselves, and to hear their heart-felt gratitude in, "I thank you," or "God will pay you."

ALICE HYSON.

Ranchos de Taos.

FROM OUR NEW MEXICO STATIONS.

Albuquerque. We shall have seventy-three students; already over thirty have been refused admission.

LYDIA HAYS.

The Mexicans are, apparently, beginning to realize that anything like a thorough or practical knowledge of the common branches cannot be obtained in the Catholic schools. The public schools, also, in the Mexican towns, are of about as low a grade as it is possible for them to be. The qualifications of the teachers are often not better than what would be required of a pupil in order to enter the fourth grade. On examining a young man, to determine in what class he should be placed, I found that he had little if any knowledge of fractions. I said: "You haven't been in school for a long time, have you?" He replied, "No, but I taught last winter." He would average about the same in the other common branches. There are many others, no better qualified than he, who have charge of many of the public schools.

Raton. There are some thrifty and educated families, but as a general rule the people are poor and uneducated. If a man works for a time and earns a little, his relatives, from far and near, come to make him a visit, and the earnings are soon gone and the people left as poor as ever.

If one intends to rely upon a Mexican, the best plan is to keep an eye on him while the relying is being done.

Embudo.—The month of May is one of devotional prayer to the Virgin Mary, pleading to her for intercession with Jesus Christ for their salvation. As the bell sounds the hour

each one is reminded of his duty as a devout



A FRIENDLY MEXICAN.

believer in the power of Mary as his advocate at the feet of Jesus. The last day of

May is one of joy, full of assurance that Mary has succeeded with Christ on their behalf, and that their sins are forgiven for the past year. That it is a case of true repentance may be doubted, for they commit the same sins over again.

The customs and general habits of life of the Mexicans in this part of New Mexico are far from civilization. The instruction that the rising generation are now receiving in our mission schools and colleges will change in every respect the homes and habits of these Mexicans. Although slow in progress, the work is sure. There would be a more rapid change manifest were it not for the priests, who do all in their power to persuade the parents not to send their children to Protestant schools; at the same time the priests do not provide any school where even a meagre education may be obtained, and the result is the attendance on our mission school.

There is much encouragement in teaching the Mexicans. Two of my boys, former pupils, are here on their college vacation. Their appearance, both in neatness and behavior, is an example of what a Christian education will do.

KATE KENNEDY.

Socorro. When I came to Socorro, I had already been in the Mexican work seven years in the northern part of New Mexico. The character of the people is much the same wherever I find them, differing but slightly, as one community will from another among any nationality, according to the influence thrown around it.

I have always thought the Mexican simple-minded, extremely hospitable and polite—vacillating? yes; vicious? very seldom.

One queer custom they have here, which you will not find everywhere, is that of taking a few sticks of wood to school every morning to supply the fuel for the day. I put up with it last year, but I cannot this, for we were often without wood, or it was so green we could not burn it.

KATHARINE M. SLEIGHT.

Las Vegas. Although I had long been closely associated with the Mexican work, yet until I came to live among the people I had never fully realized how slow and unwilling the Mexican is to start anything, nor how hastily and poorly he does it when started; neither had I realized how much the educated Mexican is above the uneducated one. Some of the educated Mexicans could easily be mistaken for Americans.

MARGARET KIRKWOOD.

Canon Bonito. Our first impressions were not favorable of either country or people. The latter looked so degraded, ignorant and filthy that it seemed like a hopeless task to educate and train them up for Christ. They had an indolent, subdued appearance, always so noticeable among priest-ridden people. Their homes were barren and desolate in the extreme.

In many, many cases we found our first impressions verified, for after cultivating the hard soil of their nature until we thought there

were possibilities, and fruit would be brought forth for the Master, we were doomed to disappointment. Taking them as a race, they are vacillating and unreliable. Falsifying seems to be inborn, and they have been taught deception by the priests from their earliest childhood. Yet when we compare them now with what they were then, we find that in these hard, sterile lives the Gospel light does make a difference. The change is so great that I often find myself looking over the



A MOQUI (INDIAN) VILLAGE, N. M.

congregation and wondering if it is possible that this is the same place and people that we found twenty years ago. The schools are the hope of this country.

MRS. R. W. HALL.

San Juan. The settlement where I first began my work in New Mexico was a very small one, and I found that only one room could be secured, in which I was to live and teach. It took considerable thought and some engineering to prepare that one room for the combined purpose of housekeeping and school teaching, but where there's a will there is generally a way, and so I found. The majority of the people were very poor, but they were also very kind-hearted and inclined to treat me well.

As I became acquainted with the customs and superstitions of the people I could hardly believe it possible that I was living in the United States of America. Many of their ideas seemed terrible to me, and I wondered if it were possible to bring about a better state of things. I am very thankful that I have been permitted to remain among the Mexicans long enough to see some change for the better. Many who would have nothing to do with me at first have now become staunch friends. Some who were the readiest to circulate evil reports concerning me now resent any unfavorable comment. The women of the plaza seem perfectly satisfied if their girls are with me.

MOLLIE CLEMENTS.



BRIGHT GLEAMS HERE AND THERE.

Chaperito.—I took a long trip out into the Jemez and Santa Clara mountains. There I found pupils from Santa Fé School speaking English among themselves in their homes; reading the Bible and telling Bible stories to their parents.

Alice Blake.

Las Cruces.—We are delighted to find our people so willing to pay tuition; a few will be able to pay in money, and others are willing to come and work. We realize, more than ever, the advantage of the tuition plan. Parents and pupils appreciate this school far more since the tuition plan was adopted.

Charlotte R. Donnelly.

Spanish School, Los Angeles, Cal.—Several little homes are now presided over by former pupils of our school, and give proof that the girls have not forgotten lessons learned in years gone by.

Three of our married girls are members of the Woman's Missionary Society in the church near their homes (Spanish), and several former pupils are a real help to the families in which they live.

To have this home, where they have a good opportunity to learn to keep house nicely and to be neat and economical, is a wonderful blessing for these girls, and we do most earnestly wish we had a similar home for boys. I. Boone.

La Costilla.—The people have shown great interest in the building which the Board is erecting here this Summer for the teacher's residence. They contributed all the hauling of material—it was for a distance of about forty miles, and that, too, in harvest season, which is the busiest time of all the year. Lately the Board has decided to repair the school building, which is also the chapel, and the people have begun to volunteer hauling and work for that also. One very good thing about it all is, everyone who promised to aid has fulfilled his promise. When it is remembered

how easy it is to promise to help, and then not be ready or willing to do so when the time comes, this is very encouraging and speaks well for the church, and for the community in general, as many who helped were not church members.

Anna Melton.

San Pablo.—One evening, soon after coming here, we were called into the house of a neighbor who was thought to be dying, to see if we could do anything to help her. While bending over her, trying to force some medicine between her closed teeth, the door opened suddenly, a woman, much excited, hurried in and pushed us aside so rudely that the cup was dashed to the floor and the contents spilled. For some time she refused to allow us to approach the sick woman, but, fortunately, the medicine began to act favorably, and the friends at last realizing that we really wished to help and not harm, stood aside, and before we left even tried to assist. Since then this person has been very friendly, and yesterday called on us. Poor woman! she was not to be blamed for her excitement and fright, for were we not strangers and, above all else, Protestants?

Leva Granger.

Outside the cities of New Mexico, which are largely American, in towns where there is a public school, it is only for three months. There are no "school appliances," and appointments are so largely under the influence of corrupt politics that most notoriously incompetent people may be put in as teachers. Besides righting these matters our schools furnish the opportunity to teach the pure Gospel, and an opportunity to gain an influence with the people that may gradually be used to lead them to the Truth.

Some of the Mexicans seem to me absolutely reliable and trustworthy, and I do not know that the worst of them are any worse than many of the "renegade Americans" who are in the Territory.

L. C. G.

INSTILLING ROMANISM.

I HAVE recently had the opportunity of examining some of the text-books now in use in Santa Fé, N. M., in the Brothers' School. You may be interested in some extracts:

SELECTIONS FROM ELEMENTARY READER.

Page 1. Virgin Mother, meek and mild,
Take, oh take me for thy child;
All my life oh let it be
My best joy to think of thee.
When my eyes are closed in sleep,
Thou my soul do guide and keep.

(Questions. What must be our best joy in life? What does thinking about the Most Blessed Virgin mean? How will the Most Blessed Virgin guard and keep our souls?)

Page 72. THE LIFE OF OUR LORD.—Judas was a bad man who did not love our Lord, but loved money. After making a bad First Communion he went away. Page 75. The omnibus passed by a church, and Anthony at once took off his cap in honor of the Blessed Sacrament.

Page 124. ST. HUBERT, BISHOP.—One day when Hubert was in full pursuit of a noble stag, the animal, turning suddenly around, stood still. Hubert gazed at it in wonder and saw a crucifix between its antlers, while from its lips he heard distinctly: "Hubert! Hubert! how long?" Page 128. In his last sickness, after he had received the holy Sacraments, he saw a great number of spirits of hell, who after menacing him most fearfully, tried to approach him. Asking for holy water, he sprinkled himself and his bed with it and thus drove



IN A MEXICAN PLAZA.

away the hosts of hell. The power of the intercession of the Saint is still seen at this day, especially in favor of those who are bitten by rabid animals.

From readings in Sadlier's Complete Speller to illustrate use of words. Page 25. Fast and give alms in Lent. The class go to mass.

Page 27. At Lent he will bless the bell. Page 31. The flock of God is in the fold of the Pope. Page 39. Our Lord said to St. Peter, "Feed my sheep." His sheep are those who hear His church, who keep His word, and do not cause Him grief. Seek the law at the mouth of His priest.

LIFE.

The day was young; no cloud bedimmed the
azure of the sky:

My life was young, as bright and clear as the
boundless blue on high.

The day rolled on; dark clouds appeared with
wind and driving rain.

My childhood passed; into my life came care
and toil and pain.

The sun burst through those heavy clouds, and
drove them out to sea.

I felt my Father's loving hand; His smile
brought peace to me.

As now I watch the sunset sky, more glorious
for the rain,

I would not ask one care the less could life be
lived again.

E. D. M.

WELLS OF ELIM.

The sable garments in which Mrs. Morton's form was robed were not more somber than was the darkness shrouding her soul. For her no sun shone, no flowers bloomed, no birds

sang. The hours of day and night were passed in one long stupor of grief, except when she was roused to answer some pressing household demand, or when exhausted nature sank into

brief unconsciousness. Her son, the pride of her heart, the delight of her eyes, had been taken, and life held no joy, no duty worth living for, to her saddened mind. "He was so bright, so good! he would have made such a fine man!" the mother's heart repeated over and over. "Why did God take him?" Pastor and friends reasoned with her in vain; her family sorrowed over her absorption in the one theme, but had been unable to break the spell. A business disaster had occurred, making a reduced scale of living necessary; almost mechanically she acquiesced in whatever was proposed, took up the changed daily life, but showed no interest in its details.

But the Master would not forget or forsake His servant, even though she had shut herself out in the darkness, away from the sense of His love and care. Why is it that so many fail to see the providential ordering of these seemingly small things of life? A niece of Mrs. Morton's was boarding with them, ostensibly to attend college: really for the help and comfort her mother hoped she might be in the darkened house. Do you suppose it was only by chance that, on the morning when Mrs. Morton was in her storeroom, selecting some of her little daughter Dorothy's baby clothes to send to the young wife of an unemployed working man, whose first baby found scant preparation for its reception in this world, the aforesaid niece should be rehearsing in her room a recitation for her college literary society? Over and over she repeated one passage:

"Not what we give, but what we share;

For the gift without the giver is bare,"

till the reiteration impressed the words on the listener's consciousness and made her resolve not to send, but take. Her errand accomplished, as she turned away, the woman on the sick-bed said: "It's easy to see, ma'am, that ye've known sorrow, but Him that sent ye to me has comfort for ye;" and the words were like the first breath of Spring over the frozen earth.

The next messenger was Dorothy, who came one day with the petition: "I wish you would go with me to old Hannah's; Tom has been sick for three or four weeks, and I am afraid they need things. She was here to see you one day, but would not let us trouble you."

To the home of old Hannah Mrs. Morton went, seemingly because it was easier to gratify her daughter than to give a reason for refusing; but what mortal can tell just why any one, himself or another, does this or that? The spiritual influences that move us are often beyond our ken, too subtle to be discerned even

by thought. In the humble little home, the youth who lay ill had been of late the principal provider. It was a common enough story, but one that always appeals to our sympathies; the mother, left with three little ones, keeping them together, toiling early and late, sending them to school till, one after another, two were promoted to "that school where they no longer need our poor protection, and Christ himself, bears rule," and only Tom was left, to grow strong and sturdy, and take on his shoulders some of the burdens. Now he was sick, and his mother, trying to care for her boy and earn something for food and medicine, with only the help of neighbors poor as herself, was in sore straits at the time of Mrs. Morton's visit. No trained nurse, no delicacies, but few comforts, only the barest necessities, were to be seen, while dust and disorder in the once neat rooms proved that the limit of physical endurance had about been reached.

"I shouldn't have been so down-hearted!" said Hannah, with grateful tears, after some arrangements had been made for her relief. "It isn't the first time the Lord has opened a way, when my path led right up against a stone wall. It's but slow we are, learning the lessons He sets us."

The first glimmer of a new day dawned in Mrs. Morton's heart at Dorothy's words, on their way home.

"I am going to put a penny in my 'Thankful Box' because papa did not lose his money till after Russel died."

Such a vision of all that wealth had supplied in one case, and that was wanting in the other, passed before her mind as threatened to break the rigid composure until the thought came, "They could not save him for me." and the black cloud settled down again.

The "Thankful Box" referred to had been so christened by Russel when it was instituted in his childhood, and both box and name had been continued so long as he lived. One of Dorothy's earliest recollections was of seeing her mother and Russel put money into theirs in token of some special reason for thankfulness, and very pleased, and proud was the little maiden when allowed to have one of her own. The contents of the boxes furnished, at least in part, the contributions for Praise Meetings. This annual meeting was now approaching.

Mrs. Morton sat reading the leaflet inclosed in the invitation to the meeting, a few sentences of which were: "What have you to be thankful for? First, and most likely to be forgotten, the common daily comforts; next,

health and the ability and inclination, if you have them, to help others ; but also sickness and pain, if they have made you more quick to feel for others ; loss of property, if it has led you to realize your dependence upon your Heavenly Father ; even the empty cradle, if it tells you that one pair of little feet will never be bruised on life's stony pathways ; even a vacant chair, if it speaks of one who has heard the summons, 'Come up higher.' For these, as well as what we all recognize as special mercies, 'Let us enter into His gates with thanksgiving, and into His courts with praise.' "

Long she mused over this leaflet ; and when later, she received a letter telling of a friend whose only son had gone to Cuba, taken the fever, and died just as his regiment was ordered home, the last words of the writer finished the work that had been going on.

"When you think of her," wrote the friend,

"are you not thankful that your son was at home, where you could be with him ; that you know that he wanted nothing that love and care could supply ; that you know where his form rests in your beautiful silent city on the hill, and that you know that he trusted in Christ ?"

At last the springs were reached ; the Master's hand had touched the heart and the waters gushed forth, not bitter as Marah, but sweet and healthful as the wells of Elim. After that night of tears and prayers, a different woman presided over the Morton household. In the few days that elapsed before the Praise Meeting, her Thankful Box grew heavy ; and when at the meeting after the envelopes were emptied, the pastor read the texts while the money was being counted, Mrs. Morton's bore the inscription, "A broken and a contrite heart."

MARGARETTA M. LUCAS.

A MATTER NEEDING ATTENTION.

Workers in Mexican boarding schools are somewhat discouraged by the fact that the Government schools are taking so many of our promising pupils from us. These are all Mexicans, but they must acknowledge Indian blood before they are admitted. There must be something needing attention when agents are sent here to gather up our best Mexican pupils just as they are beginning to be of use to us, while there are so many Indian children who ought to be in school. The Indians will not go, and the schools want the pupils in order to receive the appropriations from the Government, therefore this state of affairs.

L. A. HAYS

* *

The Government Indian Agents have been active in gathering up our Mexican pupils. They seem unable to get the Indians into school, and, since they are obliged to have a certain number of pupils in order to get their appropriations, they follow up the Mexicans. Not satisfied with taking those who have never been in school, they prefer our pupils, who will make a good showing. There seems to be something radically wrong in the way the Government schools are managed. The Indians, for whom the schools are established, either will not go to the schools or are crowded out by the Mexicans, who are not slow to take advantage of *free* education. Our schools require the people to help themselves as far as

possible, thus encouraging a spirit of self-respect and independence. The Government is pauperizing the people, going after them, offering them free transportation, clothing, food, tuition, etc. Uncle Sam is rich. Everything is free and plentiful. Why pay for what you can get for nothing? I have no doubt but that to-day there can be found pupils from the Santa Fe Mission School in a half dozen or more of the Government Indian schools. One who has been in the school nine years, another who has been here eight years, on whom I had counted for special help, have been taken—one was to have taken charge of our dining-room, which she could have done beautifully.

It is so discouraging to take children in their great ignorance, and after years of work in getting them to the point of being helpful, see them carried off to Indian schools. There is no lack of children to fill up, for I have refused very many, but I am tired of giving the Government the credit of our work.

M. L. ALLISON.

* *

Quite a number of my advanced pupils have been taken to the Government Indian school at Grand Junction, Colorado. Now, if our Government schools must be filled with Mexican children, I wish they would come and get them before I spend four or five years of hard work upon them.

REBECCA ROWLAND.



HINTS AND HELPS.

PROGRAM FOR DECEMBER.

Bible Reading.—Certain Precious Promises, Matt. 10:42. Isa. 30:15. 1 Tim. 2:12. Cor. 5:19. Zec. 8:7, 8.

Hymn.—"Give me a thankful heart."

Prayer.—Do not slight the devotional part of the meeting. If there is difficulty in securing those who are willing to pray, ask some one who hesitates to lead in voluntary prayer to repeat the Lord's prayer requesting the others to join mentally—not audibly. It is well to have this prayer offered in this way by different ones at the opening of every meeting. Some who thus become accustomed to the sound of their own voices in audible prayer will eventually lead in voluntary prayer.

TOPIC.—THE MOUNTAINEERS.

Map and Item Exercise.—Point out location of schools. Name teachers. From current and back numbers of the HOME MISSION MONTHLY (especially Dec. nos.), cull an item concerning each station. Assign one or more of these items to each member, to be read as the roll of the schools is called. Intersperse with hymns, and prayer for the teachers and pupils in the various schools. This will prove a surprisingly interesting exercise and will consume most of the hour.

Paper, including as sub-topics (a). Peculiar Difficulties which hinder work among Mountaineers. (b). Possibility of Self-support. (c). Obligation to extend Christian schools and gospel privileges to regions in the mountains not yet reached.

New Century Plan.—Solicit increase of HOME MISSION MONTHLY subscribers and obtain all possible renewals, that the New Century Plan may succeed.

MISSIONARY BOXES.

If any societies are willing to furnish aid in the way of boxes to missionaries who are struggling to give their children an education, we shall be very glad to hear from such. This is the time of greatest need in these homes, and assistance is doubly appreciated.

Will societies, in making request for box applications, kindly mention *when* action can be taken upon them, as it is important that they be not kept out long from the office for consideration?

We hope those forwarding boxes will kindly send us an itemized report of the contents of the boxes on the blank furnished for this purpose.

DOUBLING VALUES.

Societies intending to send boxes to our Mission schools should always apply to headquarters for explicit directions as to needs, measurements, etc. By so doing much work will be saved to our teachers not only, but the supplies will meet the need far better than by haphazard sending. One who has lately visited some of our schools says that "where such information is not obtained, garments often have to be made over, to the distress and burden of the teachers. Those having in charge the cutting of garments should take care that yokes, bands and sleeves are not made so small as to be useless. It has been said that "he gives twice who gives promptly"; it is equally true that by taking a little trouble to give appreciatively the value of the gift would be doubled."

A MISSIONARY SALAD.

Some time ago directions were given in this magazine for a missionary salad. It is prepared in the following manner: Items of interest, brief and striking extracts, concerning different mission fields, are selected, and one of these is pinned to each salad leaf, the leaves being made of different shades of green tissue paper, cut and crinkled, by pinching, to represent lettuce leaves. These are piled into a pretty bowl. At the meeting the dish is passed. Each person takes out a leaf, to which she finds attached the selection she is to read. It is well to distribute these leaves early in the meeting, so that each reader may have time to look over the selection she has drawn, and thus read it in a more effective manner. An introduction to a missionary salad appeared in this magazine for September, page 261.

C. E. FINANCIAL EXHIBIT.

Our society was very ignorant in regard to their pledges, and the use made of the money collected, so that we hit upon the following device to keep them informed. We prepared a large wall-chart, ruled in 12 columns for the months, while at the left was stated plainly the various missionary objects to which we gave, home, foreign, and local, and the amounts expected for each, while below was a list of miscellaneous objects, such as our own social committee and flower committee. Each month the amount appropriated is placed in the proper column, and the members can see at a glance whether the proper proportion is maintained. Our collections have been more satisfactory

since this plan was adopted, and more interest has been shown in the business of the society. —*Christian Endeavor World*.

PRACTICAL FOR OTHER SYNODS.

The "New Century Plan" was certainly a happy thought on the part of the editor of our HOME MISSION MONTHLY, and has been an incentive for many a new subscription to the magazine.

Our New York Synodical Society exhibited, at its recent meeting, a "New Century Roll," on which were placed the names of societies adopting the plan and the number of subscriptions obtained in each.

It is frequently a difficult matter to secure just the information desired from the usual reports, so we have this year sent to each of our Presbyterian Secretaries of Literature a list of nine questions. I append one list of answers (with questions), thinking there may be suggestiveness therein for other Secretaries of Literature. S. C. R.

1. Please tell just what you have done during the past year to interest your local societies in HOME MISSION literature. Ans.—Preached, prayed and prodded.

2. How many letters have you written to each of your local societies and when were they sent? Ans.—Two, at least, at about six months' interval.

3. How many responses did you receive from these? Were they favorable or otherwise? Ans.—Responses often unsatisfactory.

4. What is the trouble with the societies failing to respond, and what did you do to remedy this trouble? Ans.—I fear they had not been at work and so had nothing to report. I spoke at the next Presbyterian meeting about it and made an impression on those present, but the Secretaries of Literature were mainly absent.

5. How many of your local Secretaries of Literature do you know personally? Ans.—Six.

6. Have you talked with them about their methods of work? Ans.—Yes.

7. Have you ever visited any of your societies? Ans.—Yes, two.

8. Give any interesting incidents in connection with your distribution of literature during the past year. Ans.—For my Presbyterian meeting, I prepared dainty packages of selected leaflets tied with ribbon, to the value of six or seven cents, which I sold for five cents, and had assistants circulate them at lunch time. The plan was popular.

We cut the pictures from "Home Mission Views," mounted them on green cardboard, sold them in groups and recommended ways of using them. Many were sold.

9. Please give below the names of societies securing subscriptions for the HOME MISSION MONTHLY in response to the "New Century Plan" and the number of new subscribers in each instance. (This information will be placed on our "New Century Roll" at the Synodical meeting.)

PLANS WHICH HELP.

The plans which have helped me in our missionary society most are these: I have two vice-presidents, and these, with the other officers of the society and the chairman of each committee, form our Executive Committee, which meets two weeks before our regular meeting to talk over all matters to be brought up on that occasion. A committee of three prepares the program for each month; this committee consists of two old members of the society and one new member, as far as we can manage it. Our Calling Committee gives a card of invitation to every new member of the church and to any who attend the church, even but two or three times; thus we know that, at least, they have not been overlooked, but have received an invitation. Each member of the society is expected to be on the lookout all the time for new members. We also have the co-operation of our pastor and Session in having, on Wednesday evening of each month a missionary meeting. We have a special committee of three members for that meeting, and the pastor finishes the program. He is fine on all missionary topics.

DETROIT.

THANKSGIVING AND PRAISE.

Thoughts for the National Circle of Daily Prayer.

Rejoice evermore.

Pray without ceasing.

"In everything give thanks: for this is the will of God—in Christ Jesus concerning you."—I. Thess. 5:16, 18.

"But be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:18, 20.

Joyous festivities in connection with the happy harvest season have been common in many lands. In our Christian country, the yearly celebration of Thanksgiving Day, inaugurated by our devout forefathers, is a fitting tribute to the God of Nations, who has crowned America with supreme blessings.

Who has not tender and happy associations with this day of family feasting and national thanksgiving?

Men of all creeds and shades of religious belief can enter into and understand the praise and thanks rendered for abundant harvests, for business prosperity,

for great victories, for deliverance from threatened evils, and the whole catalogue of blessings usually enumerated in public proclamations. But, as Christians, we are bidden "to give thanks always for all things." We are to count as blessings what the scoffing world knows as calamities, "in everything giving thanks."

Grateful we are for the spiritual ingatherings of the past year, for the triumphs of the gospel. Shall we not also give thanks for disappointments and losses, for afflictions and bereavements, for the chastening rod, since these are among the all things "that work together for good to them that love God?"

The Christian can render thanks and praise "for all things" at all times, being assured that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

TOPICS OF NATIONAL IMPORT.

The Superintendent of Prisons, Mr. Collins, and the representatives of nearly all the penal institutions in the United States that use the Bertillon system of identification, have made an arrangement whereby all these institutions shall use the State Central Bureau of Identification at the Capitol, Albany, as a Central Bureau. Duplicates of all descriptive cards prepared in the institutions of the several States will be filed at the State Bureau at Albany, and thus a unity of operations will be secured which will afford a National System of Criminal Supervision.

A unique celebration has lately taken place in the Schwenkfelder Meeting House at Kraussdale, Pa. The occasion was the 166th anniversary of the landing of the forefathers of the Schwenkfelders in Philadelphia. This society dates back to the Protestant Reformation, the founder, Casper Schwenkfeld von Ossing, having been born seven years later than Martin Luther. On account of religious persecution 40 families of his followers came to America. The sect now numbers some four hundred members, and six little congregations in Pennsylvania are their only settlements in the world. The society, although so small, is wealthy. The festival took place on September 24. After the exercises of the morning, all were invited to partake of a luncheon of fresh rye bread, sweet butter and apple butter; nothing more was offered. The simplicity of the meal was intended to recall the privation of the forefathers.

An optimistic view of the affairs of the island is taken by Ex-Judge Joseph F. Daly, who was serving

on the Commission to compile and revise the laws of Porto Rico. He says that the people there are acute, intelligent, and law-abiding, and that the country merely needs development for its inhabitants to enjoy sound prosperity. He thinks that the present civil government instituted by Congress is an honest government, honestly administered. The complaints which reach America of official partiality or oppression are due to the intense partisanship in politics which affects the administration of the lower executive and judicial offices. The best people of the island deplore this and look to the United States for a remedy. It is the principle of both political parties to seek to become a part of the United States, so that all those questions which divide our home politics with respect to our relations with Cuba and the Philippines are eliminated from the Porto Rican problem. The people of that island wish to be Americans, and to enjoy the privileges of American citizens.

The immense tunnel for the Great Northern Railroad is approaching completion. The two crews working from east and west under the Cascade Mountains have met, and brought the two ends together with hardly the variation of an inch. Now that the tremendous task of boring two miles of granite has been accomplished, the work of laying the tracks is comparatively insignificant. It is estimated that the tunnel, when finished, will have cost \$5,000,000. One thousand men have been engaged nearly three years in its construction, and the average progress was from 18 to 20 feet a day.

ELEANOR OLIVIA BROWNELL.

STUDENT MISSIONARY CAMPAIGN PROGRAM.

FOURTH QUARTER TOPICS: 1. Political Power and Missionary Work for Mormons. 2. The Mountain Whites; their History, Homes and Life.

Suggested Scripture: Isaiah 5:18-24. Luke 4:17-18, 7:12.

I. Political Power and Possibilities of the Mormons. Time, 7 minutes. This talk should describe clearly: (1) The danger in Mormonism to our Nation. (2) The political power of Mormons in the West. (3) The strength of their organization. (4) Their un-American ideals and perfidy. (5) The need of an anti-polygamy amendment and constant vigilance. See "Assembly Herald," Oct., '99, pp. 195-96, 197, 202-04. "Home Mission Monthly," Feb., '99, pp. 73-74; Mar., '99, pp. 99-100; Aug., '99, p. 219; Oct., '99, pp. 268-69; Nov., '99, p. 3; Mar., pp. 97-98; Apr., p. 122; July, p. 202; Oct., pp. 265-66. Annual Report (Board of Home Missions), 1899, pp. 34-35. (NOTE—The year of magazines when omitted is 1900.)

II. Mormon Missions to the Gentiles: Time, 7 minutes. Outline for talk: (1) number of their missionaries; (2) their aggressiveness and zeal; (3) their missionary methods; (4) some typical converts; (5) sample of a Mormon sermon; (6) their work in the East and among Southern negroes. The story of Tim gives a true

picture of the nature and results of Mormon Missions ("Home Mission Monthly," Oct., '99, pp. 275-80.). See "Assembly Herald," Sept., '99, p. 159; Oct., '99, p. 194; Mar., p. 499; Apr., p. 544. "Home Mission Monthly," Jan., '99, p. 59; Apr., '99, pp. 121, 123-24; Aug., '99, pp. 219-20; Oct., '99, p. 265, 269-70, 281; Jan., p. 64; Apr., pp. 127-28; May, p. 147.

III. The story of the Mountain Whites. Time, 7 minutes. Describe: (1) their origin; (2) part in the Revolution; (3) opposition to slavery and loyalty to the Union; (4) their characteristics; (5) readiness to receive education and elevation; (6) causes of present condition and their needs. Tell about the Waldensian settlement. See "Assembly Herald," Dec., '99, pp. 314-17. "Home Mission Monthly," Dec., '99, pp. 27, 31, 36. "Annual Report," '99, p. 12.

IV. Life in the Southern Mountains. Time, 7 minutes. This talk should picture: (1) character of the homes; (2) means of livelihood; (3) primitive methods and machinery; (4) lack of thrift; (5) the ignorance and intemperance; (6) the social and religious life. See "Assembly Herald," July, p. 687. "Home Mission Monthly," Aug., '99, pp. 232, 234; Sept., '99, p. 249; Oct., '99, p. 266; Dec., '99, pp. 31, 35, 37, 41; Jan., p. 50, 62-63; May, pp. 154-55.

GEO. L. GELWICKS.

BOOK NOTES.

Kin-da-shon's Wife, by Mrs. Eugene S. Willard; Fleming H. Revell, publisher. A new edition has just been issued of this story of Alaskan life, written by a well-known missionary. The book may be purchased from our literature department, price \$1.00. In the preface to this fourth edition, Mrs. Willard says:—"We are all children enough to ask, 'Is it

true?' and to enjoy having 'Yes' for answer; so I wish to say very frankly that the main incidents in Kin-da-shon's story are as he gave them to us, and Kin-da-shon himself has been pictured as we knew him—gentle, strong, patient, conscientious, and affectionate. He has passed away since the writing of this story. The other characters have also been drawn

from life, though seldom from one life alone; and the scenes and incidents have had their counterparts in the real life of the Chilkat people, and are true to its conditions. . . . During those early days we fully realized that great changes awaited this people—changes to be accomplished not only by the Gospel, but

by the inevitable contact of incoming civilization with its various blessings and curses. We knew that these changes must come soon, and we longed to put on record our knowledge of what they had been—the better and the worse—and so preserve for our children, both white and brown, something of the old time."

RECEIPTS OF THE WOMAN'S BOARD FOR SEPTEMBER, 1900.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday school, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Baltimore.—*New Castle*—Del. Cy., 6; Dover, 13.15; Elkton, 6.35; Forest, 7; Green Hill, 10; Head of Christiana, 5; Newark, 4; Pencader, 3; Red Clay Cr., 5; Rock, 2.50; W. Nottingham, 13.75; J. J. Hanna, 15; Wicomico, 10; Wilmington, 1st, 6; Hanover St., Har., 58.50; S., 2.55; Mrs. M. L. Bootes, 50; Olivet, 3; Rodney St. N. Bd., 7.67; Miss A. Canby, 50; West, 6.80; Zion, H. H., 1; I. T. and Baby E., 3.....\$291.27

California.—*Los Angeles*—Alhambra, J., 3; Anaheim, C., 1.75; Azusa, S., 1.80; S. Bd., 3; Spanish, 1.25; Banning, 3; Beaumont, 6; Colton, J., 1; Coronado, 10; El Monte, 1.25; Glendale, 4.45; C., 2.50; Long Beach, 10; Los Angeles, 1st, 9.45; and, 5; C., 5.30; 13; C., 10; Bethany, 5; Bethesda, 2; Boyle Hts., 10; C., 1.50; Cent'l, 9.50; Highl. Pk., 75; Im'l, 39.45; C., 5; J., 6.25; Redeemer, 6; Monrovia, 12.65; Nat'l C. Y., 8; C., 5; N. Ontario, 12; C., 15; J., 1; Ontario, W., 11.60; Orange C., 5.25; S., 5.35; Pacific B'ch, 85c; Palms, 5; Pasadena S., 32.12; Redl's, 3.50; C., 3.64; Rivera, 2.90; Rivers, Arlingt., 10; C., 5; Calvary, 12.50; C., 7.50; S., 5.00; San Bernardino, 10; C., 2.50; Santa Ana, 4.30; C., 3; Santa Monica, 3.50; C., 3; Tustin, 11.25; Gifts, 10.50. *San Francisco*—San Fran., 1st, 56.60; Gray C., 30.50; Calvary, 18; C., 66.25; I. C., 1.20; Chinese Girls' Home, 1.50; Franklin St., 6.50; C., 3; Holly P'k, 7.50; Lebanon, 6.25; Mem'l, 1.50; C., 4; Misspah, 3; Olivet, 4; St. John's, 4.25; Trinity I. C., 1; Westminster, 11.85; C., 6. *Stockton*—Powder Cul. Soc., 9; Modesto, 2.20; J., 50c; Sanger, 5.....\$754.06

Illinois.—*Freeport*—Argyle, 30; Y. P., 5.00; Cedarv., 7; Freept ad, 7.80; Harvard, 2.50; Hebron Y. P., 5; Rock'd Ist, 50; Westm., 28.40; C., 5; Winnebago, 10.70; Woodstock C., 10. *Rock River*—Albany, 4.20; C., 3.07; Aledo, 18.35; Alexis, 1.80; Dixon, 5.50; Edgington, 17.75; Fulton, 9; Garden Pl., 2; Geneseo, 1.80; C., 4; Morrison, 10; Y. L., 5; Newton, 31.60; Norwood, 2.50; Princeton, 7.25; Rock Is. Cent'l, 6; Sterling, 10; Viola, 2.48. *Schuyler*—Bethel, 3.35; C., 5; B'klyn, 3; C., 2.25; Bushnell, 2.05; Macomb, 20; Monmouth, 27.20; Mt. Sterling, 12.10; C. G., 50; Wythe, 8.15.....\$438.04

Indiana.—*Fort Wayne*—Bluffton, 5; W., 2.50; Ft. Wayne 1st, 9.50; S., 10; G. cl., 5; Westm., 6.65; Kendallv., 5; S., 1.50; La Grange, 5; Lima, 2.67; Ossian, 3; Warsaw, 4; Waterloo, 2. *New Albany*—Bedford, 1.50; Bethlehem C., 1; Corydon, 2; Hanover, 6.40; Madison 1st, 2; C., 5; Mitchell C., 2.50; New Albany 1st, 3.90; 2d, 5.20; 3d, 5; N. Vernon, 2.40; Otisco Ch., 1; Paoli, 2.25; Pleasant, 1; Scipio, 2.50; Vernon, 11.80; Vevay, 1.50. *Vincennes*—Evans, Grace, 5.48; P. Rk Mem'l, 3.50; Walnut St., 10; C., 5; Indiana, 2; Mt. Vernon C., 2.54; J., 78c; Petersb., 50c; Bd., 52c; C., 1.35; Rocksp., 6; Sullivan, 3.25; Terri Haute, Cent'l, 14.75; Wash. Av., 3; Vincennes, 12.05; Wheatl., 3; Worthingt., 4.79; Gift, 10; Friend, 5.....\$212.43

Indian Territory.—*Cimarron*—El Reno, 2.10; Enid, 3.60; Purcell, 4.75; C., 1.10.....\$11.64

Iowa.—*Dubuque*—Coggon C., 2.34; J., 65c; Dubuque ad C., 2.50; Farley C., 50c; Hopkinton C., 2.25; Independence C., 6.50; Manchester C., 1.87; Oswein C., 3.63; Otterv. C., 2; Pine Cr. C., 2.....\$23.22

Kansas.—*Emporia*—Burlingame, 10; Burlington, 2.75; Caldwell, 2.60; Council Gr. 2.25; Newton C., 15; Osage Cy., 9.28; Peabody, 15; Wellingt., 14.40; Wichita 1st C., 5; Y. P. L., 10.19; Winfield, 3.95. *Neosho*—Bartlett, 1.50; Chanute, 1.20; J., 91c; Cherryv., 2.45; Chetopa, 6.50; Garnett, 1.25; Independence, 7.55; Moran, 1.25; Osawatimie, 1.25; Ottawa, 5; Paolo, 10; Parsons, 8; Bd, 2.49; Pittsb., 3; Richmond, 4.05; Waverly, 4; Yates Center, 2.....\$152.91

Michigan.—*Detroit*—Ann Arbor, 27.81; Detroit 1st, 20; 2d Av. L. A., 9.75; Bethany L. U., 8; Covenant H. S., 10; Forest Av. W. U., 8.53; Jefferson Av. C., 12.50; Mem'l., 11.04; S., 12.50; C., 2.50; Scovel, 5; C., 3.13; Trumbull Av. W. C. W., 7; Westm., 25; E. Nankin, 6; Holly, 12.50;

Northv., 6.80; Pontiac, 10; Y. W., 16.20; Ypsilanti, 25; C., 5; Lucy Taylor Fund, 75. *Grand Rapids*—Ewart, 2.25; Gr. Rapids 1st, 15; C., 3; 3d, 5; Im'l., 1.50; C., 1.25; Westminster, 13.75; C., 8.75; Hesperia, 3.75; Ionia, 10.15; C., 4; Ludington, 1.90; Montague C., 2.50; J., 2.15. *Kalamazoo*—Buchanan, 3.38; Burr Oak, 1.52; Decatur, 1.75; C., 3.25; Edwardsb., 73c. Kal. 1st, 11.50; C., 6.75; North, 88c; Plainwell C., 5; Richl., 4.32; Schoolcraft, 1.50; Three Rivers, 5.50. *Lansing*—Albion, 4.75; Battle Cr., 10; Bklyn. Miss DeL., 6; Concord, 3.63; Homer, 2.35; Jackson, 16; Lansing 1st, 6.25; Marshall, 4.80; Parma, 3; C., 1. *Petoskey*—Alanson, 1.25; Boyne, 1; C., 3.75; Cadillac, 8.37; C., 4.50; Harbor Spr., 6.50; Lake Cy., 2.50; Mackinaw, 1.25; Petoskey, 7. *Saginaw*—Alma C., 2.50; Bay City 1st, 6.61; C., 2.20; S., 21.23; Midland, 5.20; Saginaw Warren, 11.50; C., 3.61; 1st, 27.42; W. Bay Cy. Westm., 25.....\$639.73

Minnesota.—*Minneapolis*—Cash, 116.74. *Winona*—Albert Lea, 27.70; Canton J., 2; Chaff., 9.55; Fremont, 6; Hokah C., 2.50; Kasson, 6; Owatonna, 9; C., 2; Rochester, 5; Washington C., 7.....\$193.49

Montana.—*Great Falls*—Great Falls, 4.70; Kalispell, 2.80.....\$7.50

Nebraska.—*Kearney*—Buffalo Gr. C., 13; Central Cy., 7; C., 5; J., 1; Cozad, 2; Fullerton, 2.10; Gibbon, 4; Grand L., 4; Kearney, 4; C., 7; Lexington, 4.68; C., 3; Litchf., 1.75; Mira Cr. C., 1.50; N. Loup, 1.60; N. Platte, 5; C., 5; St. Paul, 1.60; Wood Riv., 7. *Omaha*—Bancroft, 1.25; Bellevue C., 5; Craig, 13.22; Divide Cen., 5; Fremont, 12; C., 1.25; Lyons, 1.68; C., 3; Marietta, 2.62; Monroe C., 1.50; Omaha 1st, 16.20; C., 3; 2d, 8; C., 1.50; 1st Ger., 3.20; Castellar St., 8.06; C., 1; L., 1; Clifton Hill, 1.05; C., 1.25; Knox, 6.12; Lowe Av., 8; C., 1.25; L., 1; Westm., 8.02; C., 3; Schuyler, 2.80; Silver Cr., 1.60; So. Omaha, 4.24; Tekamah, 20.56; Wahoo C., 1.50; Waterloo, 2.66.....\$223.66

New Jersey.—*Newark*—Arlington J., 2; Caldwell, 11.54; Montc. 1st Sun., 5.58; Grace, 20; Trinity, 22.50; Newark Calvary, 20.20; High St., 35.52; Y. W., 5; Wickliffe S., 50.....\$202.84

New York.—*Binghamton*—Afton, 1.38; Binghamton, 1st, 50; C., 10; Miss M. E. Lockwood, 75; Floral Av., 3.20; North & Ben. St., 2.50; Deposit C., 5; Nichols, 2.75; Smithv. Plats., 4. *Boston*—Antrim, 10; Boston 1st, 9; Y. L., 5; E. Boston, Pri. St., 2; C., 18.75; J., 2.50; Hyde Pk., 6.74; Lowell, 5; Newburyp., 1st, 18; Portl., 5; Providence, 6.25; Somerv., 10; S. Ryegate, 4; Woonsocket, 2. *Brooklyn*—Brooklyn, ad, int. on bond from Mrs. A. J. Bulkley, 45; Stapleton, 1st Edgewater, 15; W. New Brighton, Calvary, 4.46. *Chemung*—Big Flats, 12.50; Elmira, 1st, S., 13; Hector, 2; Mecklenb., 4; S., 3.50; Watkins, 10. *Hudson*—Chester C., 13; Circlev., 3.50; Cochection, 2.50; Hampton, 8.87; Hopew., 5.84; Midlet., 1st, 41; S., 25; Milf., 3.03; Monroe, 4; S., 6.52; Otisv., 2; Pt. Jervis, 11.02; Ramapo, 11.70; J., 1; Stony Point C., 12.50. *Long Island*—Presb'l Soc., in mem. of Miss A. Smith, 232.93. *New York*—5th Av. Y. W., 25; Bethlehem, Bd., 10; Cent'l, I. C., 12.37; Lenox, 25; West, 100. *Rochester*—Avon, East S., 4.40; Caledonia C., 10.45; Gates C. W., 5; Geneseo Vil., 25; J. Ward, 25; Grovel, 13; Y. L. A., 5; Honeoye Falls, 4; Lima C., 5; Livonia Cen., 5.50; Ogden, 2; Pittsford, 10; Rochester, 3d, 18.17; Brick Y. L., 25; Cent'l, 50; Y. W., 25; St. Peter's S., 18.75; Sparta, ad, 15; C., 5; Sweden Cen., 5. *Syracuse*—Baldwinsv., 30; Cazenovia, L. C. A., 25; E. Syracuse, 1.20; Fayettev., 17.85; Fulton, 18.75; Skaneateles, 5; Syracuse, 4th, 18.25; Mem'l. L. S., 2; Park, 50. *Westchester*—Bridgeport, 1st, 60; Croton Falls, 4; Gli-ead, 12; Greenb., 15; Hartford U. A. Soc., 5; Huguenot Mem'l., 10; Mt. Kisco., 20; Mt. Vernon, 1st, 38.30; New Haven, 1st, 10; New Rochelle, 1st, 25; S., 7.52; 2d, 21.25; Peekskill, 1st & 2d, 20.10; 2d C., 10; J., 25; Rye, 36.14; Sing Sing, 7; S. E. Centre, 9; S. Salem P. C. S., 9.70; L. W. B., 5; Thompsonv. Bd., 5; White Plains,

RECEIPTS FOR SEPTEMBER, 1900.

35; Yonkers, 1st, 85; Dayspr., 10; Westm'r, a. 50; S. Cl., 6.65.....\$192.58

North Dakota.—*Fargo*—Fargo, a. 80; *La Moure*, a. *Pembina*—Cash, 4.50.....\$11.30

Ohio.—*Chillicothe*—Chillicothe, 1st, 30; 3d, 4.65; Concord, 2.40; Frankfort, 5; Greenf., 6.40; Hillsboro, 12.50; Marshall, 1.65; N. Fork, 2.25; S. Salem, 8; C., 6.50; Washington, 8.30; Wilmington, 8. *Columbus*—Cent'l College S., 10; Columbus, 2d, a. 50; Broad St. L. M. & A., 75; Olivet, 6.50; Mifflin, 1. *Portsmouth*—Ironton, 6.55; Jackson, 3; Manchester, 1.75; Mt. Leigh, 3; Portsmouth, 1st, 25; 2d K. D., 25; Red Oak, 1; W. Union, 1.25.....\$287.66

Pennsylvania.—*Allegheny*—Allegheny ad, 7; C., 10; Bakerst., 60; Beaver, 40; Clifton, 5; Glenf., 3.42; S., 2.86; Leetsdale, 30; Sewickley, 12.50; Sharpb., 9. *Blairsville*—Beulah, 25; Braddock, 1st, 3.17; Cross Rds., 8.75; Greenb. Westm., 7; Johnst., 12.60; New Alexandria, 5; Parnassus C., 1.50; Unity C. Bd., 36.53. *Carlisle*—Big Spr., 25; Bloomf., 11; C., 6; Carlisle 1st, 21.09; S., 7.60; 2d, 7.09; Chambersb. Falling Spr., 13; Dauphin S., 4.60; Dickinson Ch., 75; Duncannon C., 5; Green Castle, 12.56; Harrisb. Market Sq., 13.18; C., 50; Wed. eve., 16.75; Mrs. Bergner's Ch. 83c; Westm., 8; S., 4.26; Lebanon, 7.57; C. Mite Box, 3.81; Mechanicsb., 15; Mercersb., 5.10; Middle Spr. Y. L., 11; Monaghan S., 4.50; Newport, 9; R. Kennedy Meml. C., 4; Waynesb., 18.75. *Chester*—Avond, 66c; Berwyn, 15; M. S., 5; B. B., 5; C., 5; Chester 1st, 5; 3d, 14; Christiana C., 10; Clifton Hts., 6.30; Darby Boro., 8.25; Downingt., 5.47; Fagg's Manor, 16; Goshenv. C., 3.75; Knott Sq., 5.75; Lansd., 38.50; Media, 4; Middlet., 6.88; New London, 3.35; Wallingf., 7; Wayne, 41.25; Grace Meml., 5; W. Chester 1st, 12.50; Westm., 6; W. Grove B. Bd., 27.50; Bryn Mawr, 30. *Parkersburg*—Buckhannon, 4.67; Charle., 27.11; Fairmt. MCF. Bd., 1.50; French Cr., 2.50; Grafton, Miss N. Long, 5; Hughes Riv., 15; Morgant. Mrs. Ong, 11; Sistersv., 308; J., 10; Y. W., 26; K. D., 10. *Philadelphia*—Spray Beach Y. P. S., 5.50. *Pittsburg*—Bethel, 100; Cannonsb. 1st, 30; Castle Shannon, 1.50; Crafton, 5.02; McDonald, 7.55; Mansf., 30; Monongahela, 40; Pittsb. 1st, 75; 6th, 50; Bellef., 25; Herron Av., 3.50; Highl., 8; H-mew. Av., 14; Lawrenceev., 61; Park Av., 13.80; Pt. Breeze, 10; Tabernacle, 7; Sharon, 8.10; Wilkinsb., 17.75. *Shenango*—Centre C., 5; Neshannock J., 15; New Castle Centl., 3.50; Slippery Rock, 5; W. Middlesex Y. W., 13.70.....\$2,101.72

South Dakota.—*Central Dakota*—Brookings, 4.81; Huron J., 1; Onida, a. 50; Rose Hill, 2; Woonsocket, 5.....\$15.31

Texas.—*Austin*—Galveston 4th, a. 50; Pearsall 1st, 4.50; San Antonio; Mad. Sq., 8. *Trinity*—Dallas C., 6.25.....\$21.25

Utah.—*Boise*—Boise, a. 55; C., 5.30; Caldwell, 70c; New Plymouth, 90c. *Utah*—Evanston, 4; C., 4; Hyrum Sew. S., 2.50; Logan, 1; Ogden 1st, 5.50; Smith, a. 50; Springville, 2; Miss Beekman, 1; Miss McCullough, 1.....\$32.95

Wisconsin.—*Milwaukee*—Milwaukee Bethany C., 6.68; Calvary, 8; Racine 1st, 30; J., 5.....\$49.86

MISCELLANEOUS.

Rent, 500; Tuition, 2,447.00; Literature, 68.12; Mr. and Mrs. Richard Allen, 75; Ellen Collins, 5; Three C's, 1; Cash, 1; Rev. D. S. Dodge, 300; Faith Home inmates, 1; Friends per Mrs. L. F. Jones, 75.15; Friends, 25; Miss F. P. Mills, 150; Mrs. E. S. Nisbet, 75; Miss C. B. Pond, 25; Miss J. Phillips, 75; Mrs. I. G. Shipman, 20; Friend, 300; Mrs. A. C. Reed, 10; Miss K. Whitney, 75; Rev. W. L. Miller, 10; X, 2.....\$4,244.36

Total.....\$11,797.28

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1900.

Atlantic.—*Fairfield*—Mt. Tabor B. Bd., 1; Mt. Olivet B. Bd., 1.35.....\$2.35

Baltimore.—*New Castle*—Wilmington, Hanover H. S., 10; West, 2.50; Zion, 3.....\$15.50

California.—*Los Angeles*—Azusa, 25; Halleck O. G. C. E., 50c; Los Angeles, 2d, C., 5; Boyle Hts., 5; Cent'l G. R. Bd., 5; Im'l, 40.40; C., 5; Orange C., 1.35; Rivers. Arlingt. C., 1.50; Calvary, 7.50; C., 3; San Bernardino C., 1.25; Santa Monica C., 1.50. *Stockton*—Fowler, 2; Oakdale, Miss Grierson, 50c.....\$104.50

Illinois.—*Freeport*—Argyle, 45; Y. P., 5; Cedarv., 7; Foreston S., 6; Freep., 2d, 4.40; C., 5; Guilford G., 25.05; Ridgef., 5; Rockford, Westm'r, 23.63; Winnebago, 10.70; Woodstock C., 15; Mrs. M. E. Taylor, 100; Miss B. Van Alstine, 5; F. F. Roberts, 40; Friends, 2.50. *Peoria*—Canton M. W., 41; Delavan, 5.35; Elmira, 2; Farmington, 3; Galesb., 15; C., 1.50; Green Val., 3; Hanna C., 5; Lewist., 5; Peoria 1st, 12; C., 3.50; S., 20; Yates C'y, 11;

C., 4. *Rock River*—Aledo, 5; Edgington, 10; Viola, 42c.....\$457.05

Indiana.—*Ft. Wayne*—Bluffton, 5; Ft. Wayne 1st, 7; 3d, 6; Westm., 6.65; Kendallv., 4.50; Lima, 2.67; Ossian, 1.75; Warsaw, 4; Waterloo, 2. *New Albany*—Bedford, 4.50; Corydon, 1; Hanover, 2.50; Jeffersonv., 3; Madison 1st, 1; New Albany 1st, 40c; 2d, 1.30; 3d, 5; N. Vernon, 50c; Otisco Ch., 1; Paoli, 3; Pleasant, 1; Scipio, 1; Vernon, 1.5c. *Vincennes*—Evansville Pk. Meml., 1.75; Walnut St., 11; Princeton, 5.40; Sullivan, 1.19; Terre Haute Centl., 5; Wash. Av., a. 50; Vincennes, 4.50; Wheatl., 2.30; Worthington, 1.41.....\$101.32

Kansas.—*Emporia*—Osage Cy., 1; Winf., 4.10; Wellington, 5. *Neosho*—Oswatonna, 5.....\$15.10

Michigan.—*Detroit*—Detroit 1st, 5; Detroit ad Av. L. A., 3.75; Centl., 15; Forest Av. W. U., 4.26; Fort St. W. L., 12.50; Meml., 5.50; Scovel C., 1.45; J., 4; Trumbull Av. C., 14.77; E. Nankin, 6; Milford, 9; Pontiac, 10; Y. W. M., 8.09; So. Lyon, 20. *Kalamazoo*—Kalamazoo 1st, 3.95; C., 3; J., 5.25. *Lansing*—Albion, 2; Concord, 3.63; Homer, 2.35; Jackson, 10; Marshall, 2. *Petoskey*—Alanson, 2.50; Boyne, 3; Cadillac, 2.5; E. Jordan, 5.50; Harbor Spr., 5; Lake City, 1.50; Mackinaw, 3; Petoskey, 30. *Saginaw*—Saginaw W. S. 1st, 5. *Grand Rapids*—Grand Rapids 1st, 5.80; 3d, 5; Westm., 7.50; Ionia, 6.75.....\$256.05

Minnesota.—*Winona*—Fremont, 2; Albert Lea, 1; Kasson, 3.50.....\$6.50

Montana.—*Great Falls*—Kalispell, 1.40; Great Falls, 2.35.....\$3.75

Nebraska.—*Kearney*—Buffalo Gr., 7; Central Cy., 3; Cozad, 1.45; Gibbon, 2; Kearney 1st, a. 24; C., 4; Lexington, 1.00; C., 1; Litchi., 1; N. Platte, 2.75; C., 5; St. Paul, 80c; Wood Riv., 7.04. *Omaha*—Bancroft, 1; Bellevue C. E., 5; Craig, 6.61; Divide Cen., 2.50; Fremont, 6; Lyons, 92c; C., 1.50; Marietta, 1.31; Omaha 1st, 8.10; C., 3d, 4; C., 25c; 1st Ger., 1.60; Castellar St., 4.03; C., 2; J., 1; Clifton Hill, 97c; C., 1.25; Knox, 3.06; Lowe Av., 4; C., 1.25; I. C., 1.25; Westm., 4.01; C., 3; Schuyler, 1.40; Silver Cr., 80c; S. Omaha, 2.12; Tekamah, 6.48; J., 1; Wahoo Boh. C., 1.50; Waterloo, 1.33.....\$144.42

New Jersey.—*Newark*—Newark 5th Av., 25.....\$25.50

New York.—*Binghamton*—Binghamton 1st, C., 25; Cortland & C. A., 25. *Boston*—E. Boston Y. L., a. 50; J., 2.50; Scotch Y. L., 7; Lowell, 5; Portland, 5; Providence, 5; C., 11.25. *Chemung*—Mecklenburg, 6.50; Watkins, 5; Mrs. Peloubet, 5. *Hudson*—Monroe, 5; S., 6.52; Ramapo J., 1; Hold, 1. *New York*—New York, Lenox, 10; W. End, C., 3.86. *Rochester*—Genesee Vil., Jane Ward, 45; S. G., 25; Groveland Y. L. A., 5; Rochester Cent'l, 95. *Syracuse*—Fulton, Pri. S., 6; Liverpool C., 1; Skaneateles, 5; Syracuse, Mem'l L. C., 2; Park, Miss O. Ward, 25. *Troy*—Mrs. Jessie McCune, 10. *Westchester*—Bridgeport, 1st, 10; Croton Falls, 50c; Gilead, 4; Mt. Kisco, 3; Mt. Vernon, 1st, 10.50; Bd., 2; New Rochelle, 1st, 17; 2d, 5.50; Peekskill, 1st & 2d, 12; Rye, 10; S. E. Centre, 10; S. Salem, L. W. B., 8; Thompsonv., J., 5; White Plains, 10; Yonkers, Westm'r, 3.....\$461.63

North Dakota.—*Fargo*—La Moure, 1. *Pembina*—Cash, 1; Minto Ch. off., 50c.....\$2.50

Ohio.—*Chillicothe*—Chillicothe, 1st, 6.25; Concord, 2.50; Greenf., 1.25; Marshall, 2; Pisgah, 1.25; S. Salem, 2.50; Washington, 75c; Wilmington, 2.20. *Columbus*—Columbus, 2d, a. 50. *Portsmouth*—West Union, 2. *Steubenville*—Presb'l, a. 50. *Wooster*—Wooster, Westm'r. C., 8.....\$33.70

Pennsylvania.—*Allegheny*—Allegheny ad, 3.50; Beaver, 20; Glenf., 2.72; Sewickley, 12.50. *Blairsville*—Beulah, 15; Latrobe, 35; New Alexander, 5; Parnassus, 7.56. *Butler*—Parker City, 5. *Carlisle*—Carlisle 1st, David Line, 50; Dickinson, 3; Harrisburg, Market Sq., J. A. W., 5; Sr. S., 11.28; Lebanon, Christ S., 16.68; Mercersb., 82c; Monaghan S., 2.50; Shippensb., 7.07. *Chester*—Berwyn, 1; Fagg's Manor, 2; Honeys Br., 2; Lansdowne, Y. L., 7.50; West Chester, Westm'r, 10. *Pittsburg*, Crafton, 5.02; McDonald, 7.55; Oakdale, Mc J., Bd., 20; Pittsb., 1st, 25; Pellef., Miss R. Miller, 25; Herron Av., 2; Highl., 4; Wilkinsb., 25. *Shenango*—New Brighton, B. Bd., 5; Sharon C., 15.....\$360.20

Dakota.—*Central Dakota*—Brookings, 80c.....\$0.80

Utah.—*Utah*—Kaysville Haines S., 1.00; Logan, 2.50; Ogden 1st, 5.50; Salt Lake Cy. 3d, 1.00.....\$10.90

Wisconsin.—*Milwaukee*—Milwaukee Bethany C., 7.77

MISCELLANEOUS.

Mrs. A. S. Gilman, 25; Miss De Notbec, 20.....\$45.00

Total.....\$2,051.04

Total Receipts in September.....\$13,848.32

HOME MISSION MONTHLY

VOL. XV.

DECEMBER, 1900.

No. 2.

EDITORIAL NOTES.



HERE are two ways in which this magazine might meet the expenses of publication. One way is to put the subscription price lower than the cost of publishing, meeting the deficit, however large, from the general mission treasury. In this case, though the subscriber would obtain the magazine for less, the funds sent to the field would be diminished by a corresponding amount. *This is not the plan which the HOME MISSION MONTHLY has followed.*

The other way is to make the price sufficient to cover the cost of publication, with a very slight margin to meet any unforeseen loss or emergency, and if in consequence there should be a surplus at the end of the fiscal year, pay this into the mission treasury, for the support of the work on the field. *It is this plan which the HOME MISSION MONTHLY has pursued.* The magazine has no source of revenue save its subscription list. The surplus above expense of publication, even with our large list of over twenty-one thousand subscribers, is only the fraction of a cent on the monthly copy which goes to a subscriber, and but a trifle for the twelve copies of the entire year—an amount too small to be any real saving to the individual. Yet these almost inappreciable sums, in the aggregate have made an amount which, paid into the mission treasury for the general work, has had a direct and blessed result in extending the work on the Home Mission field.

Shall the HOME MISSION MONTHLY continue to be self-supporting by maintaining the same careful and just economy to both the subscriber and the work?

It is easy and altogether logical to say Yes! But mere approval is not enough. *It takes your subscription* to put the emphasis where it belongs. Every renewal is not only an expression of interest in Home Missions; it is a pledge of loyalty and a di-

rect help to the mission treasury. Moreover, a renewal sent in *now*, in advance of expiration, means a still further saving to the cause, as the expense of disturbing the type of the mailing list is avoided.

ONE other item: Bear in mind the fact that no other publication covers the work of the Woman's Board of Home Missions; the HOME MISSION MONTHLY is its only organ. No officer of our societies, no member, no Presbyterian woman can allow her subscription to lapse without positive loss to herself, to the magazine, and to the cause.

SOMETHING like fourteen thousand subscriptions expire with this number of the HOME MISSION MONTHLY—over one-half of the entire list. Is your subscription one of these? Have you renewed it? Will you do so? There are the best of reasons for so doing; we will mention one just here. The next meeting of the General Assembly is to be a grand occasion, for it is to be a great historical commemoration of Presbyterianism. The Woman's Board of Home Missions holds its annual meeting, as usual, in connection with the Assembly, at the same time and place, and specially desires to report that the Loyalty of its constituency to their own missionary magazine is beyond all dispute. (Please notice that we spell Loyalty with a big L.) Meantime, the magazine will continue to be made more valuable in every way, in perfection of typography, in the increased merit of its illustrations, in the wealth and breadth of its entirely fresh reading matter, and in its multiplied plans, suggestions, and aids, so essential to the health and growth of a live missionary society.

So rapid is the march of events in this year of culminating events with which the century closes, that scarcely a note is made of feats which would otherwise excite the

amazement of the world; as, for instance, the completion of a telegraph system of thousands of miles between Skaguay, in Alaska, and Seattle. Soon Dawson will also feel the electric thrill which, by a touch, literally unites the ends of the earth.

MEMORABLE gatherings they have been, these score and more of Synodical meetings of women! From eastern coast to western the line has stretched, and whether the "place appointed" has been in New York or California, or north, or south, or in the States between, each meeting has marked an essential advance in one way or another.

Some of these Synodical Meetings have taken historical tone in recognition of this outgoing year of the century. At the Huntingdon gathering of the Pennsylvania clans, the address of welcome pleasantly recalled the first meeting of that body, eighteen years ago, giving a fitting tribute—and one well deserved in many another Synod—to the original members of the Synodical Committees, who labored to such good purpose in forming auxiliary societies and bands among the churches that the organization of Presbyterian societies was made comparatively easy in consequence. "Do you remember," said Mrs. Dorris, who gave this address at Huntingdon, "do you remember, you 'original members' of that committee, the duties laid upon us by the Synodical appointment; *to superintend, stimulate, unify, and increase the interest among women and young people of the Presbyterian church* within our several bounds? The brethren did not hesitate in asking a good deal of their weak sisters. But now we hear stirring Macedonian calls from several of our men's Boards, and instead of urging the churches to 'help those women,' they cry to the women themselves, 'Come over and help us!'"

It was evident, however, as Mrs. Dorris pointed out, that if the men folk of the Church were generous in bestowing burdens in those formative days of woman's work for Home Missions, there were yet some among them who almost "feared to give the sisters such wide latitude, one good brother of the Pauline school announcing that he would attend one or these woman's prayer meetings called in

the interest of missions, for, quoth he, 'there is no knowing what these women will pray for;'" a testimony to their efficacy and fervency, which was doubtless as unconscious as it was well deserved.

VARIOUS writers have been ringing the changes on the truism that "one half of the world does not know how the other half lives." A correspondent declares that this is peculiarly true of the mountain people. "They live in a world all their own, knowing little of the outside world, and the outside world knowing almost as little of them. If the march of civilization has left the mountaineer a half-century behind, so that he enjoys few of its blessings, yet many of the evils which attend its progress find their way into these secluded regions."

EVERYONE who tarries with the mountain people is impressed by their hospitality. There is no greater sin in their eyes, says one of our workers, than not being "clever" (kindly disposed, generous) and "invitin' folk to eat with you." The highest compliment they can pay is, "He's a right friendly turned feller." When they meet on the road it is "Howdy" and when they separate it is "Better go home with me an' stay all night." "Can't you come and go down with me," is the invitation to return a visit; a specially striking one, as another of our teacher's comments, "when given, as is often the case, on very unsuitable occasions, when I was in the midst of preparing a meal, or when the rain was pouring down."

THOSE accustomed to the hurry and bustle of Northern cities, particularly of our great metropolitan centers, might deem the mountaineer indolent. Such reasoning would be fallacious in wholly accounting for his poverty. "Could those interested in these mountain people take one ride over the rough roads in a lumber wagon, and see the steep mountain sides and narrow, stony valleys, they would not wonder why the American Highlander is poor," writes a teacher. "When one realizes the hard work that must be put into a stony field to get a crop, and the rough road that must be traveled to a poor market, at some little town, many questions are answered. The only market

for most of the 'crop' is the country store, and it is taken there to be exchanged, at a low valuation for whatever is needed, for which a high price must be paid."

SHALL we use or shall we bury our talent? There is abundant opportunity for doing either. While the world needs the best we can give, be it little or much, on the other hand—as a great thinker has said—"there is room enough on earth to find graves for the finest abilities and noblest powers. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent, you are burying yourself; in burying aught that God has given you, you are burying part of your very life."

THIS is from one of our missionary teaching force, who is giving her services without charge:

"I wish I dared throw out a gentle hint through the magazine to some of the women who could be spared—even though they would be much missed at home—and who are able to support themselves, that there is abundant room for volunteer workers. The work is so broad, the field so wide, that it sometimes seems to me there is a place for any talent so that it is truly consecrated to the Master. And if the prayer be a wise one, 'Give me this day a little work to occupy my mind, a little

suffering to sanctify my spirit, a little good to do to comfort my heart,' then on the mission field the conditions are ideal. Although the 'suffering' in my experience does not deserve the name, the work to occupy the mind and the good to do to comfort the heart, are abundant."

THE opportunity for the exercise of every possible endowment, in or out of the classroom, is touched upon by Miss Pond of our Good Will Indian Mission:

"There is no line in which past training and education is thrown away. Our duties are so varied we have need of a practical education in everything, from washing and scrubbing to taking part in prayer meeting, from mending and dress-making to giving careful religious instruction to the wee ones, not to speak of cooking, nursing and various other practical qualifications."

HERE is another sentence from Miss Pond's letter, which we pass on as a message, not only to those who have been aiding Good Will, but to the many women in our local societies whose busy fingers and thoughtful gifts have aided the mission schools all over the various fields:

"We realize, as we receive the many things needed to protect from winter's cold, what a host of God's dear people are praying and working for these children! We feel that we are only the hands for those who really do the work. May God's blessing be upon every one."

KINDLY consult the yellow paster on the cover of this magazine. If it reads Dec. 1900 your subscription expires with this number. Perhaps it says Jan. 1901 instead. In either case please renew before December eighth.

THE MOUNTAINEER.

The mountaineer is an interesting personage from whatever side you view him. For generations he has occupied the mountain coves and valleys, holding himself rigidly aloof from the outside world, and caring little for the great transactions of that busy world. His occupation is farming on a small scale and in a primitive manner, and hunting the small game abounding in the mountains. His life is as simple and unconventional as his surroundings can make it. He lives near to nature's heart; communes, from the mountain peak, with

nature and nature's God; is naturally religious, and not a little superstitious. He is jealous and suspicious of strangers, of strong prejudices, tenacious of his opinions, yet free and generous when friendships are formed. He rigidly withholds his confidence until he is sure that confidence will not be betrayed. He regards every stranger as an interloper until the stranger presents the best credentials; then he is made welcome to the mountain home and the best in that home is at his disposal.

He is much like the truest type of the

Drumtochty folk, barring their theological attainments. He represses his emotions in the presence of strangers, yet is naturally emotional and sentimental. He may see the point of a joke, yet waits until he is among his own folk to laugh at it.



ON HELL-FOR-SARTAIN CREEK.

For other glimpses of this mountain stream see Dec. H. M. M., 1899.

The mountaineer knows when a good sermon is being preached. Ignorant native preachers have thrown him the husks and bade him eat and be filled, but he hungered for something better. These would-be preachers are specially given to preaching funeral sermons. It is not uncommon in some of the remote mountain coves to bury the deceased as soon after death as possible, and have the funeral services at convenience; it may be one or two years after death. These deferred funeral services are great events in the community. It is the wise preacher's opportunity, for on these occasions all, for miles about, attend. Nothing serves to bring out the people so much as funeral services, no matter who the deceased was. Great preparations are made, the time and place for holding the services are announced, and ordinarily large crowds attend. Oftentimes the surviving husband or wife is placed in an embarrassing position by reason of the deferred service, as the following incident will show. One,

whom we will call Bill, had the misfortune to lose his second wife. After six months of mourning he married his third wife, and six months after he had thus consoled himself for the loss of his second wife, it occurred to him that the time had come to have the funeral services. The minister and the whole community were notified, the day was appointed, and fully 300 people gathered. The minister, without coat, cuffs, or collar, harangued the people for more than an hour, wife number three sitting with Bill on the front seat.

The mountaineer has tried to live an honest, moral life, but his environment has been against him. With preaching often worse than no preaching, with no schools, or only for two or three months during the year, with no communication with the outside world, with no luxuries, few comforts, and often only the barest necessities of life, he has struggled on with a determination which commands our respect and admiration. Amid such surroundings the church found him and came to his assistance. The history of the work our Presbyterian Church has done is but a brief chapter, but it has made its impress upon the mountaineer; that word "Presbyterian" has come to stand with the mountaineer for thorough Christian education, aggressive evangelistic work, deep, earnest, spiritual preaching, comfortable, well-equipped schools and churches.

The mountaineer is awake to the fact that he has had few opportunities, but he means to have his children fare better. He pleads with us for schools and preaching services. His pleas are heart-touching, and his disappointment bitter when we tell him we cannot procure the means to send a teacher and a preacher.

He makes application for the admission of his children into our industrial schools, and happy, indeed, is he if he can secure ad-

mission for one child. The other children must wait; and the waiting oftentimes means going without.

Oh, if the purses of our wealthy Christian people could be opened, we could in ten years capture this entire mountain region for Christ and the church! Neglected communities are waiting for us to send teach-

ers and preachers. Meanwhile, those now on the field are tireless in their efforts to reach the largest possible number and lift them to a high plane of Christian morality. The field is whitening to harvest; the Master says, "Go and teach them"; but how can workers go unless the church sends them?

A STEP ONWARD.

It was Flo's first term at "Sunderland"; indeed, it was her first experience in leaving home, and it seemed a cruel hardship, not only to her but to the six other children, all of whom are younger than she.

As the little wagon, drawn by a diminutive mule, rolled up to the door, that first day of school, it might have been hard to determine which of the many young occupants was to be contributed to our school family, had we not decided that no new pupil under thirteen could be admitted this year; and surely there was but one child in that group of quizzical little faces that had passed that age. The father and mother sat upon the front seat—a board across the low wagon box—and Flo, holding the baby, occupied a similar seat in the rear, while, as if to guard the trunk, that filled much of the intervening space, were as many others of the family as could be packed in.

It was pretty to see how lovingly Flo clung to the baby which was sleeping in her arms. That school life was considered

no small undertaking was evident. "Don't be too hard on 'er," said the mother, looking fondly at Flo, who finally transferred the baby to her, "fur she haint been us't to much 'cept fiel' work and nursin' the babies." As she gave me the five dollars tuition she remarked: "I ken tell you them little chaps' backs has ached many an hour ter git that." It was evident that many sacrifices were being made that sister might be in school.

Seeing the mother not long after, she said: "I think it's the best thing I ever done ter put her in school. I wish I could 'a had the same chance when I was young"; and the father added: "It 'pears like when we was young, they didn't care fur nothin' but work. I ain't got no learnin', but I wants ter school my child'en."

Flo, her mother and younger sister have recently united with the church at Patterson's Mill; and we hope that the father, also, will soon come in, as his frequent attendance at Sabbath school indicates a deepening interest in spiritual matters.

COMMENDABLE CHARACTERISTICS.

Outsiders would be struck, very likely, with the mountaineer's hospitality. He entertains friends and strangers alike, free of charge. The people visit each other more frequently than is common elsewhere. One takes his whole family and goes miles to visit some uncle or aunt or second cousin. The visit lasts a week or more. People passing along the road stop in for dinner or to stay all night just where the hour finds them. No one refuses hospitality or charges for the entertainment.

If a mountaineer should omit to ask you back again, he would chide himself for impoliteness. "Come over again and bring your old woman (wife) with you," is al-

ways the parting word when I visit their homes.

The mountains constitute democratic America. The people make few social distinctions. There is no aristocracy, no middle class, no lower stratum of society. As one said to me: "One man is as good as another, if he behaves himself." To some this may seem undesirable, but it is the idea embodied in our Constitution, and, doubtless, it contributes to the pleasantness of life among the mountains.

The unswerving loyalty of these people to the Government has so often been spoken of that I will not dwell on it. I give one anecdote told me by General Hobson, as it

seems worthy of remembrance. In '63, as the boys in blue were toiling up Troublesome Creek, in Perry County, Ky., a mountain woman, barefooted and dressed in linsay, appeared at the roadside with a jug in her hand. She thus accosted General Hobson: "Be you the General?" "Yes," said Hobson. "Then, I've brought you this 'ere jug of buttermilk. My man (husband), he is in the army, and it aint much that I can do for your men, but I want to help all I can." Such a cheer went up, when the General took the jug of buttermilk, as never rang over those hills before.

A mountaineer does not feel his deprivations keenly. He is used to them. To be away from the current of the world's life does not worry him, for he has always been away. To live in a cabin with but few even of what others call the necessities of life, seems the natural thing to him. I have seen children wading in the snow with bare feet, but they seemed to enjoy it. Many doubtless do suffer from insufficient clothing, and from open houses, and I

believe occasionally some suffer for sufficient food, but this is not common. Ignorance seems no affliction to many, but some are making heroic efforts to secure an education. I have now before me the application of a young girl who wants to work her way through school. We cannot take her, as we have nothing for her to do, and perhaps it is unwise for her to undertake it here. If she had even forty dollars a year help, I believe she would make a good woman.

To sum up: The mountaineer is brave, generous, hospitable, patriotic, religious in a sense, and is just awakening to his needs. He needs help—generous help—but it should strictly be help to help himself and cultivate true manliness. The whole section needs to be worked; we have hardly broken the crust. Literature, schools, churches, Sunday schools, lectures, all help. May God hasten the day when every valley and every hillside shall resound with praise to His name!

KENTUCKY.

OUR SCHOOL WORK IN WESTERN NORTH CAROLINA.

A LITTLE more than a decade and a half ago the Presbyterian Church inaugurated an evangelistic and mission school work in western North Carolina, distinctively for the mountain people, the field lying chiefly in that portion of the state west of the Blue Ridge, the most beautiful as well as the most rugged and inaccessible region of the State. This mission has been greatly prospered and abundantly blessed. We have planted some dozen primary schools in the wildest regions, under devoted teachers; industrial and Christian training being emphasized.

Beside day schools, there have been opened two academies, four boarding schools—one for boys, where they receive an elementary Christian education, and are taught all they ought to know about farming—the other boarding schools for girls, who in their poverty are for the most part beneficiaries, where the pupil, besides receiving an elementary English education, is prepared for the intelligent discharge of the ordinary duties of life, including the care of a home, the prepara-

tion of food, the making and mending of a garment.

The planting of these schools was an inspiration. I cannot conceive of anything better adapted to effect the social, moral, and religious uplifting of the people for whom they have been provided.

When these primary schools had been successfully planted, it was wisely concluded by the Woman's Board that the field ought to provide its own teachers, trained on the ground and in touch with the people. To use the language of the President of our Board, Rev. D. Stuart Dodge, D. D., in a paper before the Ecumenical Council: "Trained on the field, and born on the soil; understanding the people, and understood by them." This is all in the interest of greater economy and larger efficiency. To this end, the Normal and Collegiate Institute was established, mainly for the training of teachers and Christian workers. The grounds and building are, for the most part, the gift to the Board of generous friends of the higher education of young women, some of them

not members of the Presbyterian church. The school closed its eighth year on the 12th of last June. The story of these eight years forms an interesting, encouraging and unique chapter in the Home Mission work. I think we can truthfully say that the success which has attended it—the numbers which have been reached, whose lives have been brightened, blessed, and enriched through it—have far exceeded our most sanguine expectations. The Institute is known throughout the length and breadth of the old North State, and has directly or indirectly influenced for good the whole of secondary education in the western half of the commonwealth.

It offers to its students three courses of study: the Normal, for the training of teachers, the Commercial, for fitting young women for business life; and a course in Domestic Science, in one section of which the pupil is taught to draft, cut, fit and make garments; and in the other, to make the best possible bread and biscuit, to get up a meal in the most appetizing manner. Physical culture is systematically cared for, and while correct scholarship is sought, emphasis is laid on the building of character—God's word having the chief, the honored place in the curriculum; one half-hour a day is spent by all grades in its careful and systematic study.

Of the thirty-six young women who graduated from the three several departments last June, twenty-six of them were beneficiaries; everyone was a professing Christian;

and not more than ten per cent. of the 250 girls in attendance were non-professors.

A distinguished clergyman of the Southern church, after thoroughly inspecting our work, said enthusiastically: "I do not see how a young woman could be placed under circumstances more favorable for her physical, mental and moral development." Another most highly esteemed minister of the Synod of Carolina, in a letter to

the *Presbyterian Standard* wrote:

"I know of no school in which the industrial, intellectual and spiritual factors that go to make a complete education, are so harmoniously blended. Presbyterians everywhere ought to be proud of these schools and pray God's blessing upon them." From an unsolicited testimonial, received from distinguish-



A MOUNTAIN HOME.
THE NEW CHAPEL AT MARSHALL, N. C. (Couper Memorial).

ed citizens of North Carolina, resident in Asheville, representatives of the city, county, state and national governments, I can only quote a single word: "We assure you that the intelligent citizens of all western North Carolina profoundly appreciate the work of the Normal and Collegiate Institute, and of the Farm School, and of the Home Industrial School, moulding, as they do, the young womanhood and manhood of the mountains for good and for God." The men who voiced these sentiments are known throughout the length and breadth of the state as leaders in social, business, political, or ecclesiastical life.

We would like you to have a glimpse of the daily life in the Normal (which is pretty much the same, on a smaller scale, in the other four boarding schools), remembering that it is not only a school, but a home; not only a home, but a Christian family, in which the president and principal stand *loco parentis*. We will not tarry long in the classrooms of the Normal department—presided over by Christian teachers, who are experts in their several departments—where the pupils are not only taught what, but how, to teach. As we pass down the hall, we hear the tick of the typewriter, printing the lesson just taken in shorthand; the whirr of the sewing-machine or the snip of the scissors, blending with the distant notes of the piano or choral song. If your visit happens to be late in the afternoon, you will be sure to look in on the cooking-class, where some dozen maidens, in white caps and aprons (which their own hands have made), are preparing the evening meal; such bread and such biscuit, it is frankly confirmed, are not served up at Kenilworth or Battery Park.

The Institute provides a systematic education—the whole girl goes to school: hand, head and heart; she has to do, in turn, with every part of the work of the school home; the work schedule changes every six weeks; and when the pupil leaves us, aside from her thorough training, whether as teacher, stenographer or dressmaker, if she does not know how to care for a home from cellar to garret, it is her own fault. Our girls cook the food, care for the dining-room, chapel, classrooms, their own dormitories, laundry, largely make their own clothing, and take care of the sick, except where the case is extreme.

These home duties are not only an essential part of the education which the pupil receives, but they afford a healthful and restful recreation from study. To co-ordinate an intricate schedule of work and study in a school of as high a grade as ours, is no mean task; and to see, in turn, work, study, and recreation interwoven, succeeding and relieving each other, without confusion and without friction, is an interesting and inspiring scene.

But the final test of a school is the influence which it exerts on the community around it—the work, and worth to society of those who have been trained by it. We

could not well conceive of Christian schools having a more beneficent or Christ-like mission than those of which we have spoken. They have leavened the whole of western North Carolina, giving the Presbyterian Church a prestige which it never had before throughout this vast region, the most promising home mission field within the bounds of either Assembly, North or South.

Besides the direct influence exerted by our church-school work, we are stirring up other denominations to good works, and I trust to no ungenerous rivalry. Said one man to a friend belonging to another communion, neither of them Presbyterians: "These Presbyterians are going to take our country." Replied the other: "The more they take of it and the longer they hold on to it, the better I'll like it; they are about the only people that are doing anything for Christian education." "I visited a district in — county," said another to me, "after an interval of years, and I could hardly persuade myself that I was calling on my old neighbors; the community had been well-nigh made over." He had simply gotten into the neighborhood of one of our schools. I received some months ago a generous letter from, perhaps, the most prominent layman in the Episcopal church of the western half of the state, who had recently traversed Miss ———'s diocese, in the wildest and most inaccessible region of a neighboring county, where the "moonshiner" flourishes, deadly feuds fester, and human life is held fearfully cheap. Writing of what her work (in which she is assisted by four others, three of them graduates of the Institute) has done and is still effecting among these almost inaccessible fastnesses, he says among other things: "*The results already accomplished by your mission schools are such as should make you proud of your church, and to make me thankful that the Holy Spirit has put it into their hearts to take up this noble task.*"

How fruitful in blessed influences is such a mission! "The waste places of the desert is made glad for them." If life's truer riches consist in the abundance of our opportunities to touch, brighten, and bless the lives of others, how immeasurably rich are these consecrated Christian women! They follow the children into their homes, and the humble cabin grows tidier and bright-

er at their presence; the coarse fare sweeter; the garments less uncouth. They minister to the suffering, where the healing art is rude, and the physician rare; in the absence of the minister, they comfort the bereaved and counsel the dying; organ-

ize Sabbath schools, conduct prayer meetings, teach Bible classes. Our little mountain Presbytery emphasizes *the teaching of the Gospel*, and, as did the Apostle Paul, *the ministry of women*.



A MOUNTAIN HOME.

As I have visited the cabin homes situated in the coves and on the ridges of the beautiful mountains which rise for miles and miles around this little town, and have been most cordially welcomed by the inmates of all, the words of Longfellow in "Evangeline," in his description of the simple Acadian farmers, have often come to my mind:

"Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners."

What is theirs, is yours, and though poor the fare, the visitor is always invited to share it with the family. Although I have been in a number of the homes, I believe I have enjoyed none so much as that of two pupils, girls, aged ten and twelve years. Early in the morning of the day appointed for my visit, the youngest girl, together with her little brother, came to town for the purpose of guiding me to the home, for it was necessary to walk three miles over a lonely mountain path, which I could not have found without the assistance of the children, so thick had grown the shrubs and trees. After an hour's walk we arrived at the little cabin, and were greeted by the mother and other children. As I looked around the bare little room, containing several beds, chairs, a small trunk and a large open fireplace, and then at the bright faces of the children before me, I thought of the few pleasures

they must have in their lives. The girls are exceptionally good readers, and eagerly devour the contents of any magazines and books that are given them.

One thing that I had noticed particularly during the closing term of school was: the children of this family continued to attend until the last day, which was something remarkable, especially for the oldest children, as all of their age, and even younger, are taken from school to work in the fields with their parents in the early spring. But this mother now told me, as she pointed out fifteen acres planted in corn, that she worked early and late in the fields in order to do the work which her children would otherwise have done had they been taken from school. "I hadn't nary a chance at book-learnin' myself," she said, "and I 'lowed that it was worth while to do extra work to give them a chance." We only wish that there were more such mothers.

This home, though it contains none of the usual things which tend to make home-life pleasant, is made bright and happy because of the Christian mother and children, who, for some time, have been members of our church.

Peculiarly susceptible to the teaching of the word of God, there is excellent opportunity for reaching the people through our Sunday schools, for which their large families afford abundant material.

THE WALDENSIAN COLONY.

I wish I could send you a whiff of this delicious autumn air, and divide with you the wealth of blossoms and autumn leaves which our Waldensian children shower upon us. In this sweet way the children show their gratitude and love for the teachers on their return after the summer vacation. Our plain little home is transformed into fairyland with all these gorgeous colors.

Last year there appeared in the HOME MISSION MONTHLY a picture of our home which a correspondent afterwards described to me, in a letter, as a "barn on stilts." Some kind friends who visited us last spring have purchased this home for the teachers, so we are very happy in the thought that it is our own.

This glorious autumn weather is fine for visiting, and on Saturdays we take long walks through the woods to the homes of the scholars. A hearty welcome always awaits us, and often a cup of milk or a bit of bread and cheese. These three things are the chief articles of food in every Wal-

taking a deeper interest in the school every year.

We tried, on a small scale, as ours is only a day school, to introduce industrial work. Each of the older girls had twelve lessons in various kinds of housework, at the teacher's home. It was a great success and we shall do still more in that line this year.

The sewing classes also are a delight to them. If a girl has to stay out of school to work, her mother makes a great effort to send her, at least, to the sewing class.

The Waldensian children are wholehearted in everything they undertake, and so full of life and enthusiasm it is a joy to be with them. They are learning English very fast; many you could hardly tell from American children.

The farms are improving every year and everything in Valdese begins to look more prosperous. The Waldensians are such a hard-working people, laboring from morning until night, that they surely deserve success in this new land.

Social life is unknown, except perhaps a little chat on Sunday after the service, or occasionally a walk home with a friend to enjoy the Sunday dinner.

Our school entertainments, Thanksgiving, Christmas, Washington's Birthday and Easter, mean much to them. The women in their white "coiffes," and the men in their best velvet jackets, make a picturesque audience, and though they understand but little, their hearts are filled with pride and their faces shine with pleasure as they listen to their children.

When the father goes to a neighboring town for a little trading, one child always goes with him to interpret. What would they do in this land without a school?

Dear friends—you who have helped in establishing and carrying on this school—come to visit this colony; come into our



WORKING IN THE FIELD, VALDESE, N. C.

densian family, varied with soup and macaroni. Hospitality and winning manners are the charm of these peasant people.

Last year our school was more prosperous than ever before; 75 pupils were enrolled—60 Waldensians and 15 Americans. We are so happy to find the Americans

schoolroom; look into the faces of all these children; listen to them as they recite, and you will feel more than repaid for all you have done. I thank God that He led me to come here and that He has permitted us to see such good results from our work in these three short years.

The influence of our school is being felt more and more in the homes of the Americans, and last year several families, for the first time, sent their children to us. It is a fine thing for both races to put them side by side in school. A bond of friendship and sympathy is thus established between the American mountaineers and the Waldensians, which reaches out beyond the school into the homes, and great good will surely come of it. The Waldensians by their faithfulness, industry and steadiness, their love of church and school, will be a good example to the Americans. "A little leaven leaveneth the whole lump."

Our hearts are saddened this fall by the resignation of our beloved Waldensian pastor, who has returned to the Waldensian valleys in Italy, after doing a noble work in establishing the colony.

We pray God another faithful pastor may soon be sent. The only religious services at present are the children's meet-

ings, which are held every Sunday afternoon by the teachers. Great interest is manifested in these meetings by both Waldensians and Americans. Both old and young come, and our little schoolroom is usually filled with attentive listeners.

Many of the Americans cannot read,

but those who can become so interested in the Bible readings that they often come to us and say: "I wish you had a Bible for me. I want to read it myself."

A great opportunity is offered to us in this Waldensian colony. It takes hold of the problem of foreign immigration at a point where there is great promise of success.

Some one has said the "United States is a composite nation that is hardly yet composed." It will take time to mould the foreigners who come to us into a unified American race of one language and one flag.

We ask your interest and prayers in this "little corner" of the great work among the mountains of North Carolina.

One never tires of reading the wonderful history of the Waldensians in the days gone by; but, with the coming of this colony to our land, a new chapter has been added to it which should doubly interest every American citizen and patriot.

MAY KNOX.



WALDENSIAN LADS.

A "PASSED-BY" PEOPLE.

The mountain people were "passed by" for so long that they simply gave up the race and crawled under their coverlet of contentment and self-ease. Yes; I know it's a "linsey-woolsey" one, but not knowing of any other kind, they have been content. Now that the church is rousing to its obligations, peering into these mountain fastnesses, it finds this splendid people in a state of hibernation. Descended, as many of them are, from that rugged and

religious people—the Scotch-Irish—they have retained good characteristics, and we find them peculiarly religious. If, as one has said, "this religion is mixed with superstition and ignorance," it is not entirely their fault.

The very first visit of a winning, tactful, Christian woman to one of these secluded homes awakens desires and dormant capabilities in the women. The next visit will likely call forth apologies from them for

unkempt appearance and untidy house. This we record as progress. Repeated calls will find even the dooryard swept clean. Don't look, even yet, too critically under the beds or in the corners; when there is once an awakening time will right all things.

Light seems to be little valued in these mountain homes. It is the exception

when there is a window in a cabin. I said to one man, "I do wish you would put a window in your house for your wife's sake; you go to town almost every day, but she and all these children have to stay here." "Well, now, I would put in a window if we lived out on the road where there were other people," was his reply.

BRIGHT PROSPECTS IN KENTUCKY'S MOUNTAINS.

The present prospect of our mountain schools is better than ever before. We expect to enroll 1400 students this year in our ten schools. There is a growing demand for them, and the desire for an education is almost universal among the young people.

A family of four boys, their mother a widow and penniless, was found by one of our missionaries; as a result of encouragement and help two of the sons are useful and honored ministers in the Presbyterian Church, and the third is in the seminary preparing for the ministry. Another family of boys in the same neighborhood sent two children to our schools, and they are among the most useful of our missionaries to-day, and are the fruit of our missionary work.

An elderly mountaineer who went with us to the dedication of a new church and saw the neat, pretty home of our missionary, said: "I tell you that thar woman does more good a-livin' among them people than all you fellers put together."

The Mormons are very active, but not successful; they distribute tracts setting forth a diluted phase of Mormonism, none of the objectionable features being mentioned.

How they are received is illustrated by the following incident: Two Mormon elders came late in the evening to ask for entertainment. The old farmer said, "No, I reckon not." "Oh, but," they said, "we are preachers." "Well, well," said the farmer, "that makes a difference; what church do ye belong to?" "We belong to the Church of Jesus Christ of the Latter Day Saints." "O, well," said the farmer, "that makes a heap o' difference; you may stay. I didn't know but you might be

some of them pesky Mormons, and I don't want to have nothing to do with them."

A mountaineer is honest. The writer, during summer visits to the roughest parts of the mountains, sleeps with open doors and windows, taking no precaution to hide watch or money.



FORD AT BEND OF THE IVY, N. C.

Scores of communities are needing and calling for Christian schools; two county seats must be occupied soon or we shall lose our opportunity. The church that plants the schools will control the country.

SUPERINTENDENT.

FROM KENTUCKY.

I have heard so much talk about the peculiarities and ways of living of the mountain people that one might almost conclude that they were a distinct race, but in my experience with them I find that they are about what might be expected of any people who had been shut in, to live in the seclusion they have. Lack of opportunity and contact with the outside world has kept them back from the advancement which those who have had these privileges have attained. There is no reason to doubt that if they were given the same opportunities they would make just as intelligent and refined citizens as can be found anywhere. Many show quick observation and good, sound judgment, so that we are encouraged to labor on, and by means of the church and the school to give the younger people opportunity for development.

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It gives me pleasure to report that the outlook for our school is very bright. We have enrolled 80 per cent. more this year than at the corresponding time last year and 150 per cent. more than at the corresponding time two years ago. We have an exceptionally strong teaching force and maintain a high standard.

It has been my privilege to have hundreds of students come under my tuition, and never have I had brighter or keener minds than here.

There are three great vices among the mountain people, viz.: unchastity, drunkenness, and disregard for human life; and idleness is the mother of all of them. These people are not idle because they are lazy, but because they have nothing to do, or rather because they don't know how to do anything. The soil is not so fertile in this section of Kentucky as the prairie soil of the Mississippi valley, but it can be made to produce as much as a great deal of the soil in Pennsylvania and New York. There are three or four farms in this county that are continual witnesses to that fact. But the owners of the greater part of this land don't know how to make it productive. A farm school, where the boys could be taught how to make the soil productive, and how to raise fruit and care for stock, and a Home Industrial, where the girls could be taught how to cook and sew, and wash and iron—in short, where they could be taught how to make a pleasant home—would in a generation do more to remove the three vices mentioned than all the criminal laws on the statute books can do in a century, for the reason that such training will stimulate industry and remove idleness, which are the causes of the vices.

SOME MARKED TRAITS OF THE TENNESSEE MOUNTAINEER.

AS TOLD BY CORRESPONDENTS.

He is of a religious disposition. The faith of the Fathers is especially dear to him. Out and out skepticism is a thing of detestation. Religious tendencies are in-born. He is a keen observer. Habits of birds and beasts are attentively studied. He acquires his natural history at first hand. He does not have the "Signal Service" to forecast the weather for him. The cloud with its mountain background tells by its movement and direction what the weather will be.

Division of labor has not yet reached the mountaineers. Many articles considered as necessities among people nearer the centers of traffic are wanting altogether or else are self-made. The hand loom has not yet disappeared. Nearly every man mends his own shoes, and his harness, as a matter of course. The problem suggested to the mountaineer, on seeing an article he wants, is how he can

make it himself, rather than where he can buy it.

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These mountains surrounding the Cove are full of people who want to educate their children. Though most of the people are poor they yet find a way to do something for their children. A great many families have moved into the Cove from the surrounding mountains in order to get the advantage of the school; it has had a great influence upon the lives of the people of the Cove, and of the people of the county. This academy has sent out a great many public school teachers, and some of them have made a splendid reputation in their work.

The school has been the feeder of the church to a great extent. Our church is rather small, because so many of our members move away to the cities. It is some satisfaction to know that our little church has fed many city churches.

There are regions close about this Cove that are comparatively unreached. I consider that this field is boundless in its opportunities for doing mission work. The need is certainly great; it is impossible to measure it.

BACK IN THE MOUNTAINS OF NORTH CAROLINA.

PARAGRAPHS ARE FROM VARIOUS SECTIONS.

When I visit the homes I find the women drying beans, making crout, drying peaches or apples, or something of the kind in preparation for winter. They make apple and peach butter and plenty of molasses. They have to do

except as they come and go in their covered wagons. One must get back into the mountains to really mingle with them. I have visited quite a number of the homes and am pleased with many of the people; but some have a

discouraged look, for the women, as well as the men, must work in the fields and work hard, from daylight to dark. As the country is so mountainous, a heavy rain will sometimes wash out nearly a whole field of corn, or, on the other hand, the crop will burn up owing to the hot sun and long-continued drought.



LAURA SUNDERLAND SCHOOL, CONCORD, N. C.

everything in the hardest way on account of lack of utensils.

The people are naturally of a suspicious nature, and we must let them know us, must win their confidence before we can do very much for them. They stand aloof and keep you at arms' length till they think they know you, and then they open their big hearts and take you right in, and make as staunch friends as one need want. Some of the biggest-hearted men I have ever known are here in the mountains—men whose hearts are big enough to take in the world.

Very many of the grown people have never had the opportunity to attend school, but they are anxious to have their children educated. Yet there is so much of the time that they must stay out to help with the work in the fields, and, also, during the very cold weather, since they are not prepared to face the cold winds, they stay at home close to the fire.

In a city like Asheville, where I spent last winter, one does not see the mountain people

Notwithstanding the hard work, many parents are very poor, with large families dependent upon them. When school opened this year, early in August, we had a great many more pupils than we could accommodate, so forty were sent away. It was very hard, indeed, to be obliged to tell those forty boys and girls that they could not remain.

This school was started one year ago last January. The first term there were thirty-five pupils; this year we have eighty-two. The greatest change is not in numbers; it is the pupils themselves. Our boys and girls are as bright a set of young people as I have ever worked with. Irregular attendance is the difficulty in many places; but not so here. Quite a number of my pupils come two and a half miles to school, and are there by seven and half-past seven in the morning, wet or dry, hot or cold. That is one of the best features of this immediate work; they are so regular in attendance. As one father said, "We just can't get them to stay at home when we need them. They seem to think they are almost ruined if they must miss a single day."

OVER A MOUNTAIN ROAD.

When I came to this place the nearest railroad station was eighteen miles away. This eighteen-mile road would be a beautiful drive if one did not have to touch the ground. The stumps, roots, and rocks that must be driven against and over keep one from becoming too ethereal-minded. But I have since made the trip twice, and, consequently, know how to brace myself for the rough places, so that if I get out of the hack now it is voluntarily.

On my way to the post office, one day, I met a woman riding a mule. By the way, I have learned to know that a mule is not the proper thing to ride when going down hill. His shoulders are not high enough to keep you and the saddle from tumbling over his head. Ride a horse. This woman, whom I met, had been to Crab Orchard to see the train—the first she had ever seen—and she was considerably more than sixty years old.

A TEACHER.

THE DECLINING YEARS OF A DRUGGET.

Its early history I cannot tell, for when my acquaintance with it began the freshness of its youth was gone, it was difficult in many parts to trace the pattern, or to tell what the first coloring had been. But when Miss Gorbald and I were preparing to set up housekeeping together in Riceville and I was buying the furniture for this, my first home in the mountains, the drugget was handed on to us from the Home Industrial School at Asheville, as being too shabby for that place but possibly of use to us in the country.

In the absence of a minister we two women, hitherto strangers to each other, were to inhabit the parsonage, a name rather ambitious for the reality, a three-roomed, whitewashed cabin, set in a thick grove of oak trees.

The drugget found a place in the bedroom, and during the winter that followed we were many times thankful for its warmth when the fires died out at night, and the cold entered through the thin board walls and through the chinks near the ceiling where the stars shone down on us on cold winter mornings.

Two winters we sojourned together and the drugget with us, and many are the experiences it could tell of if it would, of home-sickness, of resolve, of lessons learned, of a friendship formed which was to last through many years of comradeship and of work side by side.

But a minister was secured for Riceville and we were free to go on to start a school in a new place, leaving the last field in good hands. Our household goods were sent over the mountains to Brittain's Cove, where soon a cottage was built near the little school. After the drugget had been survived rather doubtfully, it was decided that it would do for one year more at least; indeed, it must do; and so with edges trimmed and a new binding, it was spread down in the bedroom of the "Sparrow's Nest," as we named the cottage. It was as warm and useful as ever, and year after year went by, until a fine new rag carpet came from some kind friends and the faithful old drugget

may have looked forward to resting at last.

But just then came the call to the Laurel country, and leaving Miss Gorbald behind to continue the work at Brittain's Cove, two of us obeyed the summons to go forward. There were three of us by this time, you see. Two wagons were packed with the furnishings that could be spared for the new home, and, needless to say, the drugget was put in. We had reason to be glad of it when the yet unplastered house grew cold as a barn the first winter and even when the cottage was finished it was not to be despised. We had grown fond of it by this time and knew it by heart, the cut that had been mended, the places where the pattern could best be made out, and the hole that a coal from the fire had burned.

By a second coincidence, at the time that we were enlarging our borders last year and Miss Merchant was leaving us at Allandstand to start the school on Shelton-Laurel, a new carpet was ready to take the drugget's place here, and so this was handed over to her as an heirloom. The space in her log cabin between the great fire place and the partition was too narrow for its generous proportions, and two strips of rag carpet did duty there. But do not imagine for an instant that there was no place for it. Up the ladder it went to the loft and spread down on the loose boards that formed the ceiling of the room below, it helped as much to keep out draughts over-head as it was wont to do under-foot. It was useful, too, to catch the snow that sifted in under the shingles so that this could be removed by the bucketful before melting and dripping down below to any serious extent. The log cabin was but a temporary home, and last summer the pretty and convenient teachers' cottage was built at Shelton-Laurel, and into it Miss Merchant moved in July. In September, on riding up to see her for the first time in the new home, I found her busy with a class of girls she could not leave, and so I stepped upstairs to rest in her room. Almost everything in the room,

even the room itself, was unfamiliar, but there at my feet was the old friend showing the effect of age, indeed, and also of the last severe beating and cleaning, but entering on the eleventh year of service since I knew it. At once I felt at home, and, like Bunyan, I fell into a muse over the events of ten years past. The happy surprises that had come to me so often; the conversations with young girls who wanted to be Christians and whom I had taken apart into my room for private talk; of the children's prayer meetings; of one child, especially, who had come to Christ with a child's simplicity of faith, and who had found Him; the exchanges of confidences with fellow-workers; the consultations, the tears, the prayers, the bitter experiences, and experiences too joyful to tell; in each of my abiding places in the moun-

tain country all were brought back by the power of association, and I understood afresh how true the motto in the "Sparrow's Nest" had proved to be—*Qui transtulit sustinet*—and how in all the changes there had been one purpose and one plan.

But the old drugget made me think, too, of something else—of the use of lives past the prime—a homely illustration truly, but one that appeals to me, since I have had so much comfort from this carpet. No one can doubt but that this was one of the best of druggets to begin with—and herein lies the moral of this tale for young people—to see to it that in the forming years the texture of character is put together firmly and well. The moral for those who think they are growing old, I leave to you.

FRANCES L. GOODRICH.

AWAY FROM THE RAILROADS.

The little brook which passes through our town is known as "Lick Rock Creek," from the fact that years ago the pioneers of these regions killed deer and roasted their venison on a large rock over which the stream flows. Wild animals came and licked the rock for the salt that was left, hence the name "Lick Rock." For some years the school was called by the same name. Later it was incorporated in order to prevent whiskey being sold near it, and the name was changed. There are no fewer than five different kinds of mineral water in and around the village. Should a railroad ever pass through here, no doubt this region would become a summer watering-place. The two principal and nearest stations are the one twenty-six and the other thirty-five miles away; they are reached after crossing three large mountains, the roads over which are almost impassable in

winter time, save on horseback.

Most of the people desire a better state of affairs than exists, morally and intellectually. The free schools are inadequate, lasting only from two to four months each year. In our own district the public school lasts only two-and-a-half months. There is not another permanent school within a radius of twenty-five miles of this place. The people of the community co-operate with the teachers without a single exception. One year ago we began school here with thirty pupils on the first day. By April first we had enrolled 150 pupils. During the winter months we were crowded, indeed. All parts of the county were represented by teachers or those who intended to teach. The outlook this year is even better.

TENNESSEE.

LIGHTS AND SHADOWS IN THE MOUNTAINS.

PEN PICTURES BY DIFFERENT WORKERS.

Come with me to one of the homes here. We enter a log house, whose unplastered walls are covered with newspapers; there is no window to let in God's blessed sunshine; under the house the chickens find shelter from cold and rain, and the enemies of the night. Unless the family choose to spend the long winter evenings in bed, the darkness is lighted for them by a glowing fire, or by a lamp with no chimney. In this home the mother cannot read, yet she is a woman to whom you are drawn by a sense of her innate refinement; the father recently taught himself to read; the shadow in this home (if there be only one) is that the father sometimes drinks. The children are bright and disposed to learn. One of the daughters so

won our hearts by her gentle, lovely disposition and faithful work, that a former teacher sent from a distant State for her, and took her as a sister into her own home to give her the advantage of a college course.

But would you see the other side of the picture, the lack of ambition, the willingness to sit down content with ignorance and dirt, content to be nothing? Then let me tell you of a home I visited a few days ago. The children stood around in filthy garments, the flies crawling unheeded over their dirty faces. A boy of eleven was said to be "kind o' weakly" and his younger brother would not go to school without him. Consequently they were allowed to remain at home.

A notable instance of self-help, within my observation, is that of a young man who went out from one of our schools, having completed the course there, and is now working his way through college. Two years ago he left his humble home and has never returned; for summer and winter, through vacation as well as school term he works, determined to win his way.

We have in our mountains a Sunday school that has been carried on for some time by a faithful mountain woman, Eliza Clark. She is a young woman and the school has been hard to keep up, it being in a community where there is a strong Mormon element.

A few weeks ago, one Saturday afternoon, I was impressed strongly that I must go across the mountain and be at the Sunday school there on the following day. I started about three o'clock to walk, the distance being eight miles. Sunday afternoon quite a crowd gathered in the little schoolhouse. After Sunday school I went to Eliza's home—a cheerless little cabin home it is—but Christ is there and the darkness seems dispelled by the light He has brought.

As I sat that evening with Eliza and her mother, the daughter related this story: "It's been hard to keep things agoin' this summer, the devil allus tries to break down God's work an' I've been so disheartened sometimes. I thought I'd have to jest give up, then I'd pray all the harder.

"Well, last Sunday ma an' me went to Sunday school and there wasn't hardly anyone out, an' from the way things looked I knowed if help didn't come I couldn't keep up. Ma an' me talked a right smart about it, an' made up our mind we'd set a day to come before the Lord in prayer an' fasting an' jest ask Him to take care of His own dear work an' send help. So we set Friday. Oh, you don't know how hard it was, an' how awful the hunger was! We had to go to work in the corn field early in the morning an' in the hot sun, then go in an' get the meals for pa and the children, an' that made us more hungry. We was faint an' weak by night, but we prayed an' prayed an' God

give us strength. Then"—and they both looked up into my face with tenderness—"you come the next day, an' now you see what a big Sunday school we had! The Lord heard."

Truly, He heareth the prayers of the humble, and Eliza's faithfulness shall not go unrewarded when "He shall make up His jewels."

The people who dwell in the isolated mountain coves suffer many privations, but never having known life differently they do not seem to look upon their lot as severe. The life of the women seems particularly hard.

One woman, who lived some fifteen miles from us, was left with four little children, while her husband went away in search of work. Their nearest neighbor was four miles distant. During her husband's absence one of the children sickened and died before any assistance could be summoned. With her own hands the mother dressed the child for burial, and then carried it in her arms four miles before she found friends to take the little body and bury it.

The mountain people are placed at a great disadvantage on account of the long distance to the nearest railroad point, and by the steep and rugged mountain roads which must be traversed in reaching those points. The poor facilities for furnishing building supplies are also a great disadvantage.

Naturally bright and intelligent, the people need only opportunity to equal the best of their more favored brothers and sisters in other localities. Some of the brightest children which it has ever been my privilege to meet, I find here in the mountains.

The young people are eager for education, and they show their courage and determination in often walking many miles along steep and slippery mountain paths or fording mountain streams and traveling on foot through the valleys amid rain and snow—over roads which the great depth of snow or heavy rainfall had rendered almost impassable.

The people are industrious, but the agricultural products bring little return on account of the long distance to good markets.

OUTLOOK IN OUR MOUNTAIN SCHOOLS.

MESSAGES FROM ALL OVER THE FIELD.

With an enrollment of 125 pupils, and an unusually large average attendance, the year's work has opened most auspiciously.

Each year shows an advance in the quality of the work done by pupils. The school is toning up the little district schools in the county. Some teachers from these schools

spend two or three months here in study, and then go back to their work with new fitness. The opportunity to impress the Word of God on young minds is a grand one, and the most is being made of that opportunity.

The school is larger than at any time in its history, with 182 pupils.

The outlook for the coming year is bright. Several of the teachers of the region are planning to enter school. An assistant has just been granted by the Board, making it possible for special Normal work to be given these teachers. Some families are trying to find vacant houses in which to stay, so that they may send their children to school.

* *

In our school I have the larger boys and girls. Among them I find some of the brightest minds and most earnest workers I have ever met. One great hindrance to best work in the recitation room is that there is no time for study outside the school-room. The people are poor, and the children must work when they go home. Right here I want to speak of two girls who had to stop coming soon after school opened this year, because they could not buy the needed books. These girls are bright and capable, worthy even of a college education. They are both in the same class, and \$5 would buy the books for the year.

* *

As I have mingled among the mountain people I have found much about them that is praiseworthy. While many are very poor they are generous to a fault and I have never seen such hospitality among any other class of people. It matters not how full or humble the little mountain home may be, they always say "You are mighty welcome to such as we have." As a general thing, they are bright and quick to observe, and they do not mingle long with "foreigners"—as they call all outside people—until they begin to see the difference in our ways and their's, and soon make the effort to

learn and improve. This is especially so among the younger people. I only wish that I could see as much growth and advancement in spiritual things as I do in the temporal matters.

A few weeks ago, in one of the mountain homes, I spent the long night between two sick beds, on one of which was a girl of nineteen, on the other a boy of seventeen, both having fever. There were nine of us in the room, and while I was glad to give the mother a chance to rest, I was longing for morning to come, when I might go back to our little home, which seemed a perfect haven of rest. Imagine how hard it is to take care of a sick person under such conditions as existed there. Bathing and fresh clothing, so necessary in case of fever, were impossible under the circumstances, and seemed unnecessary to them until we insisted upon a change. The dipper from which the fever patients were given a drink was put back in the water pail and used by eight or ten other persons. The people wonder why it is that when one person in a family has a disease all the others follow, but to us it is not surprising. In this home, when the boy was first taken sick, he was sleeping in a large bed. This bed was needed, but when the doctor insisted that the boy sleep alone, the mother was afraid to move him to a smaller one, because it was bad luck, as she expressed it. We have two boys in our school now, each the son of a widow. Those mothers are sacrificing not only comforts but necessities that their sons may have the advantages of our school. Another mother, who has a little farm eighteen miles from here, is taking care of her own corn crop, that her sixteen-year old son may attend school. His tuition is paid by a friend.

OUR WORKERS AND SCHOOLS AMONG MOUNTAINEERS.

KENTUCKY.

Rev. D. McDonald, D.D., Synodical Missionary
Crockettsville—Miss Margaret J. Cort.
Harlan—Rev. Wm. C. Clemens, Mr. E. F. Dizney, Miss D. B. Osborne, Miss D. L. Mitchell.
Hindman—(Brinkley P. O.) Miss Ida M. Horton.
Hyden—Rev. James M. Walton, Miss M. McNeel, Miss E. R. Bradshaw, Miss D. Bradshaw
Manchester—Mrs. G. R. Shelton, Miss O. M. Reed, Miss C. W. Smith.
Pikeville—Rev. James F. Record.

NORTH CAROLINA.

Rev. Calvin A. Duncan, D.D., Synodical Missionary.
Asheville—(Normal and Collegiate Institute.) Rev. T. Lawrence, D.D., Mrs. Lawrence, Miss S. Birkman, M. K. Dixon, R. B. Marshall, P. A. Clark, M. G. Bond, M. K. Marshall, H. M. Young, I. K. Hubbard, C. A. Ford, E. Hubbard, C. Woolley, L. J. Mechling, E. C. Bickerstaff.
Asheville—(Home Industrial.) Miss Florence Stephenson, Mary Johns, J. E. Brown, S. E. Johnstone, B. Vinard, I. A. Heydenburk, A. E. Coe, R. Dean.
Asheville—(Farm School.) (Denmark P. O.) Rev. Geo. S. Baskerville, Mr. J. H. Newman, Miss E. B. Williams, E. Flagler, E. A. Laughlin, A. McArthur, E. M. Smock, I. A. Custer, E. J. Proctor, M. E. Lauren, Mr. J. F. Delzell, Mr. C. Craig, Mr. N. Williams.
Allanstand—(Barnard P. O.) Miss F. L. Goodrich, E. L. Allen, E. Daniels, Rev. Jesse Marhoff.

Big Laurel—Miss E. A. Newman, Miss D. Byerley.
Brittain's Cove—(Weaverville P. O.) Miss M. Feimster.
Concord—(Laura Sunderland.) Miss Melissa Montgomery, D. P. Hervey, H. Goss, E. Morse, A. N. Bryan, J. M. Courtney.
Concord—(Patterson's Mill.) Miss M. E. McCartney, E. Tucker, M. G. Caskey.
Day Book—(Burnsville P. O.) Miss Elizabeth M. Hall.
Gahagan's—(Barnard P. O.) (Miss E. M. Fish, Miss A. Harris.
Hot Springs—(Dorland Institute.) Miss Julia E. Phillips, L. Pomeroy, D. Pomeroy, A. M. Watson, C. B. Pond, A. Phillips, H. M. Harger, Mrs. S. L. Wallace, Rev. S. J. McClenaghan.
Jupiter—Miss Ora Gates, M. R. Bradshaw.
Marshall—Mr. W. A. Coe, Miss D. M. Fish, Mrs. W. A. Coe.
Paint Rock—Miss H. C. Dailey, H. R. Cogle.
Riceville—Miss O. Henricks, F. Henricks.
Shelton Laurel—(Barnard P. O.) Miss D. J. Merchant, Mr. G. Merchant.
*Valdese—Miss M. Knox, M. A. La Due.
Walnut Spring—(Marshall P. O.) Mrs. A. H. Logan, Miss I. Griffith, E. C. Fredericks.

TENNESSEE.

Elizabethton—(Harold McCormick Institute.) Rev. J. J. Loux.
Erwin—(John Dwight School.) Miss L. V. Coleman, E. Wilson, Mrs. N. F. Wilson.

Flag Pond—(Cory School.) Mr. F. E. Lindsley, Mrs. Lindsley, Miss M. Moore.

Grassy Cove—Rev. H. S. Lyle, Miss E. Hicks, H. B. Mann.

Sneedville—Mr. A. F. Penland, Miss L. Penland.

Vardy—Mrs. A. B. White, Miss S. E. McBride.

Wilhites Valley—(Juniper P. O.) Miss Rose Hadden.

WEST VIRGINIA.

Acme—Miss M. P. Spencer, L. M. Adams.

Clear Creek—Miss I. McBurney, K. M. Doan.

Dry Creek—Miss C. M. Bundy.

Jarrold's Valley—Miss M. B. Newcomb, E. A. Jackson.

NOTES FOR YOUNG PEOPLE.

The following program, arranged by the Young People's Secretary for Cedar Rapids Presbyterian meeting, proved deeply interesting and may be suggestive to some who are planning a similar "Young People's Hour." No one was supposed to speak over five minutes.

Prayer for C. E. and Junior work. Secretaries and Treasurer's reports: 1. Talks about our Special Objects. 2. How to increase missionary interest among our young people. 3. Personal responsibility of the young people. 4. What the C. E.'s can do to interest the children. 5. Junior exercise. 6. Giving.

We might suggest "Personal Responsibility for the Young People," as a most important topic for discussion.

Realizing the importance of training their young people in the work of the church and in order to secure their attendance at the annual meetings, the French Broad Presbytery and the Woman's Presbyterian Society unite for one entire evening on Young People's Work. At this time all organizations of young people are represented on the program—C. E. and Junior Societies, Mission Bands, Y. M. C. A. and Sunday schools. At the last meeting one of the younger ministers presided and everything went off with a snap. A pupil from the Asheville Farm School gave a fine paper on "Mormonism," one from Marshall an excellent address on "Temperance," and a third made an eloquent appeal for "Sabbath Observance." Home and foreign missionary work were represented; five girls told of an imaginary visit to a far-away mission field. When such pains are taken to interest all ages in mission work, it is not surprising to hear of a girl of eighteen being out in the cane field to earn "missionary money." "All my life long," (she said to another girl), "I have wanted to be of use in helping others, but I never could because I was so ignorant. I couldn't even read my Bible so I

could understand it. It may be I'll yet be able to help somebody." And the teacher adds: "Do you not see in this something of the joy of our work? Not only are we endeavoring to lift our dear girls out of the darkness of ignorance, but our earnest desire and constant prayer is that they may be lifted into the light of God's love that they may in turn become light-bearers for Him."

No more responsive audiences are to be found than the children, and in order to show how prompt they are in putting into practice what they hear we take the liberty of quoting from a recent letter:

MY DEAR FRIEND:

That Sunday you talked to our Junior C. E. you told us about boys and girls who have not books and cards like ours, so when I and a friend of mine walked home together I said to her, "How nice it would be for you and me to start a missionary box of papers and cards and books." So we started that day to get our little friends to bring such things to us, and now we have a box full and ready to send. Please send us an address so we can send the box to some little Indian children right away.

FROM A LITTLE GIRL.

One of the small C. E. Societies in our New Mexican field has contributed over \$30 for missions during the one year of its existence, and the teacher says, "There is light for the Master even in this dark place."

The boys of the Asheville Farm School have gone at the study of Home Missions in real earnest by writing a serial story, "A Trip to Alaska." "We have one chapter for each meeting, each written by a different boy, who carries the hero—a poor boy—through a new experience. Though it may not be worthy of publication, it is of interest to the boys, teaches them of their own country, and is good practice in composition." Yes; and a good suggestion for more highly-favored boys and girls to adopt.

HINTS AND HELPS.

PROGRAM FOR JANUARY.

This first meeting of the new century should be made one of unusual interest and importance. Scripture, hymns, and prayers should all be in accord with the enlarged opportunities of the new era upon which we are entering.

SUBJECT.—WORK FOR THE NEW CENTURY.

Topics Treated. (a). Motives for it.
(b). How to Study it.
(c). How to Give to it.

See notice on next page of new leaflet prepared for January. Send for one.

FOR JANUARY.

A new leaflet on the January topic, "Work for the New Century," is now ready for distribution. It covers a number of points relating to the issues of the day along lines in which women are becoming more and more interested, and in which their influence is growing. The price is 3 cents each.

THIS PLAN SUCCEEDED.

I want to tell you of my plan last year, to circulate our Prayer Calendar. About the first of November I caused a copy to be sent from New York to every Secretary of Literature in the presbytery. I then wrote asking them to take orders in their society, sending money and orders to me, also ten cents for the sample copy which had been sent them, if they considered it worth ten cents, if not, I would meet the expense. The result: nearly two hundred calendars were sold in this presbytery. Many were bought for Christmas remembrances.

MRS. W. H. HOWER.

A CHANGED ADDRESS.

Mrs. Pratt of Albany, N. Y., whose interest and efforts have been so largely engaged in the advancement of our Asheville schools, leaves for Honolulu from San Francisco Dec. 12th, for a stay of some months. Her address will be Box 686 Honolulu, Territory of Hawaii, U. S. A.

WHAT UP-TO-DATE SOCIETIES NEED.

A synodical president who knows, writes: "Enclosed find money for Prayer Calendars for 1901. I think they excel. I always think the last the best! But *this is better* best!!"

Because the new calendar includes the work of both the Assembly and the Woman's Home Mission Boards it should have a much larger circulation than our calendars of previous years. Secretaries of Literature should be prepared to receive orders for it at their December meetings. Urge the members of Sessions to purchase and use it. Every pastor will certainly want a copy. In many families the calendar is kept with the Bible for use at family worship, when the names of the missionaries and their work are remembered in prayer.

Praise to the Trinity is the general subject of our new "Praise Service" (price 1c. each, \$1 per 100). Its spirit is so beautiful that every society using it cannot fail to receive a blessing. We have invitation cards at 25c. per 100 and thank-offering envelopes free, except postage, which is 6c. per 100.

Miss Stephenson's new story, "A Stray Lamb Folded" (price 1c., 75c. per 100), should be distributed in every December meeting where the topic "The Mountaineers" is under consideration.

Christian people should do their duty for the Anti-Mormon movement. We will supply literature free for distribution; see list on cover of this magazine.

Our societies will undoubtedly hail with much enthusiasm the information that we again have a "Map Locating Mission Schools." We are prepared to fill all orders that may be sent. It is 21x28 inches in size and is sold at 10c. per copy.

S. CATHERINE RUE.

IN ADVANCE.

November 1st shows an advance from the following Presbyteries. Synods are in italics.

<i>Baltimore</i>	<i>Michigan</i>	<i>North Dakota</i>
Baltimore	Detroit	Bismarck
Washington City	Flint	Fargo
<i>California</i>	Monroe	<i>Ohio</i>
Benicia	Petokey	Cincinnati
Los Angeles	Saginaw	Cleveland
Oakland		Huron
Sacramento	<i>Minnesota</i>	Lima
San Francisco	Mankato	Mahoning
Santa Barbara	Minneapolis	Portsmouth
Stockton	Red River	Steubenville
	St. Paul	Wooster
<i>Catawba</i>	<i>Missouri</i>	<i>Oregon</i>
Catawba	Kansas City	East Oregon
<i>Colorado</i>	Ozark	Willamette
Boulder	Platte	
<i>Illinois</i>	<i>Montana</i>	<i>Pennsylvania</i>
Chicago	Butte	Allegheny
Freeport		Blairsville
Mattoon		Huntingdon
Ottawa	<i>Nebraska</i>	Lehigh
Peoria	Box Butte	Parkersburg
Schuyler	Kearney	Philadelphia
Springfield	Nebraska City	Pittsburg
	Omaha	Chenango
<i>Indiana</i>		Washington
Crawfordsville	<i>New Jersey</i>	Westminster
Ft. Wayne	Jersey City	
Indianapolis	Morris & Orange	<i>South Dakota</i>
Logansport	New Brunswick	Aberdeen
<i>Indian Territory</i>	West Jersey	South Dakota
Choctaw		
Oklahoma	<i>New Mexico</i>	<i>Tennessee</i>
	Arizona	Holston
<i>Iowa</i>	Santa Fe	Kingston
Cedar Rapids		Union
Corning	<i>New York</i>	<i>Utah</i>
Council Bluffs	Albany	Boise
Des Moines	Binghamton	
Ft. Dodge	Brooklyn	<i>Washington</i>
<i>Iowa</i>	Cayuga	Alaska
Iowa City	Genesee	Olympia
Waterloo	Long Island	Spokane
<i>Kansas</i>	Nassau	Walla Walla
Emporia	New York	
Solomon	Niagara	<i>Wisconsin</i>
<i>Kentucky</i>	St. Lawrence	La Crosse
Ebenezer	Utica	Madison
Louisville		

RECEIPTS FOR EDUCATIONAL WORK.

From April to November 1.

	1899.	1900.	Advance.	Loss.
Atlantic.....	\$53	.....	.....	\$53
Baltimore.....	3,204	\$3,701	\$437	.....
California.....	1,780	2,492	712	.....
Catawba.....	5	6	1	.....
Colorado.....	845	605	.....	240
Illinois.....	3,632	4,183	551	.....
Indiana.....	1,796	2,119	323	.....
Indian Territory.....	72	103	31	.....
Iowa.....	1,703	2,301	598	.....
Kansas.....	681	738	57	.....
Kentucky.....	202	271	69	.....
Michigan.....	1,736	1,739	3	.....
Minnesota.....	1,490	1,778	288	.....
Missouri.....	1,326	1,122	.....	204
Montana.....	69	69	.....	.....
Nebraska.....	521	671	150	.....
New Jersey.....	6,334	5,368	.....	966
New Mexico.....	71	46	.....	25
New York.....	13,257	14,456	1,199	.....
North Dakota.....	104	65	.....	39
Ohio.....	4,867	5,232	365	.....
Oregon.....	959	761	.....	198
Pennsylvania.....	11,051	13,295	2,244	.....
South Dakota.....	192	156	.....	36
Tennessee.....	215	318	103	.....
Texas.....	134	98	.....	36
Utah.....	120	51	.....	69
Washington.....	212	286	74	.....
Wisconsin.....	562	461	.....	101
Legacies.....	2,276	2,286	10	.....
Miscellaneous.....	28,781	24,034	.....	4,747
Total.....	\$88,310	\$88,811	\$7,215	\$6,714
Total Gain, \$501.				

Miss S. F. LINCOLN, Treasurer.

THE BABY'S MONEY.

It was away up in North Dakota, after the presbyterial meeting. Among those who tarried to shake hands with the speaker representing the Woman's Home Board, was a minister who said that he had been handed five dollars by a mother who had just lost her baby; the money had been given to the little one, and the mother wished it invested for the Lord.

"The baby's money!" Are there not sorrowing ones who are treasuring coins, hidden away in some earthly receptacle, when they might be made forever sacred by investment in the Lord's treasury?

IT SAVES THE CONTINGENT FUND.

Our California friends are practical as well as zealous; they have a way of paying for their programs by devoting one side to advertisements. We generally find something suggestive in the make-up of these programs as well. The one just at hand, used at the semi-annual meeting of the San Francisco Presbyterial, is no exception. An hour was given to a "Presbyterial Round Table," each president, secretary and

treasurer sending to the corresponding presbyterial officer a question bearing on his respective department. These questions were then apportioned for answer, so that participants had made careful preparation. The "Round Table" was in four parts—Presidents, Secretaries, Secretary of Literature, Treasurers, with the corresponding presbyterial officer in charge of each section as chairman. There are twelve auxiliaries in the presbytery, and all the presidents, all the secretaries, and all but three of the treasurers were present.

ADDRESS THE WOMAN'S HOME BOARD.

We would like to hear from teachers or missionaries who desire church or Sunday school papers, magazines, pictures, or illustrated lesson rolls for use in their fields. Many offers of such matter come to us from friends who would be glad to pass it on after using it themselves. Kindly let us know *quickly* of your need, specify *what* is desired, and give both post office and shipping address. Should a teacher wish some particular periodical for her own use we may be able to secure it if she will name it.

CHRISTMASTIDE THOUGHTS FOR THE NATIONAL CIRCLE OF DAILY PRAYER.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—*Isaiah, 9:6.*

Those of us who have heard those words sung in the grand chorus of the "Messiah," can form some faint conception of the rapture that must have thrilled the soul of the ancient seer when he was granted this glorious Messianic vision.

But Isaiah died, a martyr, and his people went on sinning; were taken captives, then restored; they warred, they fell a prey to various conquerors, and finally were brought under the sway of the great world-power, Rome.

Seven centuries passed before the prophecy was fulfilled, and then some humble shepherds, watching their flocks by night, in awe and amazement, as the glory of the Lord suddenly shone round about them, heard the glad tidings: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

To them it was given, actually, to see in the flesh, to touch the wondrous Child. How they glorified God, and echoed the heavenly anthem, "On earth peace, good will toward men!"

But the song died, the angel host vanished, and going back to their sheepcotes, these men so honored, plodded on in the old paths, day after day, year after year, while Rome ruled God's chosen people, and iniquitous kings wielded David's sceptre.

"Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." And the Magi hasten to find the royal babe, lavishing upon him gifts, gold, frankincense and myrrh.

But, warned of God, they steal away secretly to their distant homes, while the wailing of mothers for their children fills the air of Judea, and the little Prince, borne away in hasty flight, barely escapes the murderous sword.

"This is my beloved Son in whom I am well pleased," and the Heavenly Dove, emblem of love and peace, rests upon the radiant head of Jesus, grown to man's estate, and ready to enter upon His public work. But when that work has been fairly inaugurated, and He sends forth His disciples to proclaim His Mission of love, He expressly tells them: "Think not that I am come to send peace on the earth: I come not to send peace but the sword."

Looking back over history's page, we see how these words have been verified. His death on the cross, the woeful doom of Jerusalem, the persecutions and wars that have ever attended the progress of Christianity from the beginning until now—add proof unto proof.

And yet He is, indeed, the Prince of Peace! battle-won, blood-bought, victorious Peace. "Of the increase of His government and peace there shall be no end."

In our great, grand, free, peaceful country, with its Christian homes, institutions, churches, how shall we, during this Christmastide, add our humble notes to the angel chorus, "Glory to God in the Highest, and on earth peace, good will toward men?"

Listen to the instructions of our Leader: "If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"Lord, how oft shall my brother sin against me and I forgive him? till seven times?"

"I say not unto thee, until seven times: but, until seventy times seven."

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

"This is my commandment, that ye love one another as I have loved you."

"As I have loved you." Can the proud, selfish human heart attain unto such love? Not all at once; not without struggle; only

through God-given grace and strength, but after the battle. Victory! Peace! Gifts to the King of Kings! What shall we give? The pure gold of character "refined in the fire," stamped with His own image and superscription; the incense of prayer and praise; healing balm for the bruised, sin-sick world! And lo! O Prince of Peace, King of Kings, Lord of Lords, with adoring love, we acknowledge that we can give Thee only what thou hast first given us!

EVENTS OF NATIONAL IMPORT.

General Wood explains that actually there have not been as many yellow fever cases in Havana this year as last, the apparent increase being due to the fuller attention paid the disease by the public press. While admitting that the fever made a worse showing last December than at any time during the previous ten years, he shows that the mortality had really decreased more than three-fourths when compared with its extent under Spanish rule of the city. The eradication of the fever is a slow process, as one can see in Jamaica, for instance, where even yet there is an occasional case, although the island is called "free" from the fever. The sanitary corps in Havana have been steadily at work renovating the old dwellings, often tearing them down, and thoroughly cleansing wells and drains. A complete new system of pavements and sewers is hoped for in time, but it will be an undertaking, involving the expenditure of about \$10,000,000.

The Annual Report of the United States Commissioner of Education gives some interesting statistics. It shows that the grand total of pupils in all schools, elementary, secondary and higher, public and private, for the year ending July 1, 1900, was 16,738,362, of which the number enrolled in common schools, elementary and secondary, was 15,138,715. Under supervision of the Bureau twenty-five schools are maintained in Alaska, with a total enrollment of 1,725 pupils. In Manila, in September, 1899, the attendance in schools is given as 56,706 from a school population of about 25,000. The figures are more cheering in Cuba, however, where last March there were 130,000 children enrolled in the schools, as compared with 4,000 pupils a year earlier. In Porto Rico, for the first term of

1899-1900, the school enrollment was 24,392, and in Hawaii, the total enrollment of public and private schools is 15,490.

Four mural tablets have recently been given to the consistory of the Collegiate Reformed Dutch Church of New York. One tablet is to the memory of Peter Minuit, the first Colonial Governor, 1626, and one of the two elders who were chosen when the church was organized on the Island of Manhattan. The second is to Sebastian Krol and Jan Huyck, officers of the Established Church of the Netherlands, who came here in advance of the first minister to take charge of the people. The third tablet is to the first minister, the Rev. Jonas Michaëlius, and the fourth is to Jeremiah C. Lamphier, the founder of the Fulton Street Prayer Meeting.

Bequests of the Century.—From "The Age of Steel" we learn that a speaker at a recent gathering in Boston made the following statement: "The century received from its predecessors the horse; we bequeath the bicycle, the locomotive and automobile. We received the goose-quill, and bequeath the typewriter; we received the scythe, we bequeath the mowing machine; we received the sickle, we bequeath the harvester; we received the hand printing press, we bequeath the Hoe cylinder press; we received the tallow-dip, we bequeath the arc light; we received the galvanic battery, we bequeath the dynamo; we received the sailing ship, we bequeath the steamship, the greyhound of the sea; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received wood and stone for structures, we bequeath twenty-storied skyscrapers of steel. Such are a few of the bequests of the nineteenth century to the twentieth." **ELEANOR OLIVIA BROWNELL.**

RECEIPTS OF WOMAN'S BOARD FOR OCTOBER, 1900.

Abbreviations are used to economize space viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Baltimore.—*Baltimore*—Baltimore 2d, 33.56; W. H., 11; Pri. S., 5; Bway, J., 8.25; Brown Meml., 100; Centl., 23; Fulton Av. Friend, 5; La Fayette Sq., 22.50; S., 12.50; H. Dept., 15; Chinese S., 5; Park, 4.25; Deer Cr., 5; Emmittsb., 3.07; Govanst., Y. L., 37.50; Havre de Grace, 8.67; Mt. Paran, 2; Taneyt., 4.15; *New Castle*—Chesapeake, 20; E. R., 4; Wilmington East Lake, 11; Hanover St. H. Soc., 2; *Washington City*—Balston, 10; C., 4; Falls Ch., 2.50; Hyattsv., 15; Y. L., 12.50; Mcl. Bd. of S., 12.50; Manassas, 7.20; Riverdale, 1; Takoma Pk., 2; C., 2.53; Washington 1st, 45; L. B. Soc., 25; C., 6.25; 4th 27.08; C., 3.50; 6th, 21.25; C. G., 18.75; 15th St., 5; Assembly, 16.25; C., 3.53; J., 3; Pri. S., 10; Bethany S. M. Bd., 31.22; Covenant, 56.25; C., 22.88; J., 1.87; Eastern, 17.50; Y. P. C., 12.50; S., 5; Eckington, 10; C., 1.34; J., 2; Garden Meml., 2.50; G. S. Bd., 8.40; Gunton Temple, 10; C., 7.50; J., 3; Gurley Meml. M. C. Bd., 5; Metropolitan, 12.50; M. Bd., 12.50; C., 27; New York Av., 143.75; R. Bd. of S., 12.50; North, 6.25; Y. M. of S., 2.50; Peck Chap. S. Bd., 5; Warner Meml., 17; West St., 33.75; C., 6.25; Western, 12.50; J., 4.25; Westm., 5; C., 6.....\$1,092.34

California.—*Benicia*—Eureka C., 3; Fulton, 3.50; Mendocino, 10; Napa, 9; C., 12.50; J., 4.15; Petaluma, 5; San Anselmo, 10; C., 5; San Rafael, 30; C., 5; Santa Rosa, 10; St. Helena C., 1.50; J., 500; Two Rocks, 11; Ukiah, 500; C., 1; Vallejo, 5; C., 10; J., 500. *Oakland*—Alameda, 30;

C., 12.50; Berkeley 1st, 22.40; Golden Gate, 2.50; C., 1.00; Hayward, 3.50; N. Temescal, 4.65; Oakland 1st, 97; K. D., 25; S. K. D., 2; Covenant C., 15; Bklyn., 41.25; K. D., 5; C., 5; I. C., 3; Centennial C., 1.50; Union, 25; C., 5; Pleasanton, 8; C., 1.25; J., 3; San Leandro, 1.40; S. Berkeley, 3.65. *Sacramento*—Chico, 12.50; Colusa, 2.50; Elk Gr., 4.75; Marysav., 5.20; Placer, 15; J., 500; Red Bluff, 3; I. and J., 1.25; Redding, 7.85; C., 2.50; S., 1.25; Sacramento 14th St., 2.75; C., 9.50; Westm., 15.35; Vacav., 2.90; C., 2.50. *Santa Barbara*—Carpenteria W. W., 6; H. W., 2; C., 3; Hueneme, 5.50; Montecito H. H., 500; Santa Barbara, 15; Ventura, 4.10. *Stockton*—Fowler Y. L. C. Soc., 9; Modesto, 2.20; J., 500; Sanger, 5584.75

Colorado.—*Boulder*—Berthoud, 5; Boulder, 14; C., 15; Brush, 5.25; C., 2.65; Denel, 1.25; Ft. Collins, 5; Ft. Morgan C., 4; Greeley, J., 20; Laramie, 28; Longmont, 15; J., 5; C., 7.50; Valmont, 3. *Denver*—Brighton, 2.50; Denver, 1st Av., 21.75; C., 3.25; S., 2.82; 23d Av., 5; Cent'l., 27.96; J. Bd., 8.88; Hyde Pk., 4; North, 4; So. Bway, 2.50; York St., C., 1.25; Westm'r, 7.50; Highland Pk., 2.71; Littleton, 1.90. *Gunnison*—Alma C., 500; Grand Junction, 7.50; C., 31. *Gunnison*—Alma C., 500; Grand Junction, 7.50; C., 31. *Ridgeway*, 2. *Pueblo*—Alamosa, 3; Bowen, 13.50; C., 4; Ridgeway, 2. *Pueblo*—Alamosa, 3; Bowen, 13.50; Canon Cy., 6.25; Colorado Spr., 181, 30.75; 2d, 5; C., 2.50; Crinple Cr., 1.25; Florence, 7.50; La Junta, 2.50; Monte Vista, 3; Mt. V. Bd., 2.40; Monument, 1.25;

Pueblo, 1st, 10; Fountain, 5; C., 2.50; Mesa, 12.50; C., 10; Westm'r, 3.75; C., 6.25; Trinidad, 1st, 11; C., 8.80; Victor C., 5; Waisenb., 1.25.....\$416.22

Illinois.—*Alton*—Alton, 6.67; Jerseyv., 29.70; Virden, 5; Whitehall, 6.45. *Bloomington*—Bement, 8.95; Bloomington, 1st, 8; 2d, 1.40; Champaign, 50; C., 15.50; J., 3; Clinton, 15; Danville, 1st, 12; Mrs. M. J. Lesueur, 18; El Paso, 8.30; Fairbury, 6; Gibson, 13.60; J., 5; Gilman, C., 5; Minonk, S., 7.24; Normal, 7; Onarga, 8.75; Paxton, 13; Philo, 4; Rankin, 6.11; Rossv., 1; Selma, 9.10; Tolono, 6.98. *Chicago*—Arlington Hts., 4; C., 8.50; S. Bd., 11; Austin, 7.55; Berwyn, C., 3; Buckingham, 4; Chicago, 2d, 90; 4th, 275; C., 20; 6th, 50; 7th, C., 2.50; 8th, 20; 9th, 1; Brookline Pk., C., 3; Campbell Pk., 11.95; C., 31; Central Pk., 9; C., 5; J., 5; Crerar, 2.20; Englew., B. Cl., 6; C., 5.02; Hyde Pk., 41.60; Lakeview, 2.50; Olivet, C., 5; 1, 1; Ridgway Av., 1.36; Scotch Westm'r., 2; Du Page, 5; Evanston, So., 13; Hinsdale, 7.50; Homew., 1; Joliet, Cental., Dean C., 10; Kenwood, 125; Y. W., 8.05; Lake Forest, 79.13; Manteno, 3.90; Maywood, 5; Oak Pk., 13; St. Anne, 10; Wilmington, Mrs. A. J. White, 20; Two gifts, 10; Surplus, 14.52. *Mattoon*—Arcola, 2; Bethel, 12; Charleston, 9.78; Effingham, 2; Kansas, 5; Mattoon, 5; Moweaqua, 2; Pana, 40.50; C., 10; J., 1.50; Paris, 10; Taylorv., 3; C., 1.25; Toledo, 6; Tower Hill, 2.38; Tuscola, C., 5; J., 1; Vandalia, 8. *Ottawa*—Aurora C., 8; Elgin, 1; Grand Ridge, 2.50; Mendota, 8; Ottawa, 1st, 2.50; Streator, 3.25; Troy Gr., 1.23; Waltham, 1.50; Waterman, 1.10. *Peoria*—Presb'l Harvest Home, 5; Canton, 9; Delavan, 9.50; Dunlap, S. G., 6; Farmington, 5; Galesburg, 14; Green Val., R. G., 20; Knoxv., C., 5; Lewist., 6; Oneida, 3; Peoria 1st, 17; C., 3; S., 20; 2d, 11; Grace, 2; Westm'r., 8.50. *Schuyler*—Appanoose, 15; Augusta, 3; Bushnell, 2.45; Ebenezzer, 5; Elvaston, 12.35; Hersman, 11.31; Monmouth, 3.64; Mt. Sterling, 21.70; Warsaw, 4. *Springfield*—Buffalo Hart, 7.20; C., 75c.; Decatur 1st, 115; Westm'r., 2.50; Diverson, 6.05; C., 1.40; Farmington, S., 25; Jacksonv., State St., 5; 2d Port., 5; United Port., 10; Westm'r., 35; C., 5; S., 15; Lincoln, 20; Maroa, 5; Mason Cy., 9.70; Petersb. C., 10; Springfield, 1st, 32; 2d, 15; C., 17.18; 3d, 8; Brainerd, 1.25; Port. C., 2.50; Williamsv., 3.30.....\$2,202.01

Indiana.—*Crawfordsville*—Bethel, 3.50; C., 3; Beulah, 6; Crawfordsv. Centre, 15; Dana, 1.50; Darlington, 2; Delphi, Mrs. Bowen, 100; C., 4.55; Frankf., 13.33; J., 2.52; Lafayette, 1st, 2; Lebanon C., 5; Newtown, 3.70; Romney S., 6.70; Rossv., 3.50; Spring Gr., 2.50; C., 1.42; Thont., 9; Williamsport, C., 5.50; Mrs. David Elliott, 100. *Indianapolis*—Bloomingt., 7.88; Columbus, 8.30; Franklin, 13; Hopewell, 7.48; Indianapolis, 1st, 13; 4th, 11.45; 6th, 2; 7th C., 10; E. Wash. St., 5; Meml., 26.65; Olive St., 3; Tabernacle, 45.26; Poland, 5; Southport, 3; Whiteland, 6. *Logansport*—Concord, 1.10; C., 1; Crown Pt., 5; Kentl., 5; La Porte, 17.52; Logansport, 1st, 5; Y. L., 14; S., 15.81; Michigan, 4; Mishawaka, 5; Monticello, 5; Plymouth, 3.15; Remington C., 5; S. Bend, 1st, C., 65; Union, 6.90. *Muncie*—Alexandria, 7; Anderson C., 5; Cicero, 1.50; Elwood, 1.50; C., 1; Hartford, 3; Kokomo, 6.50; Muncie, 20; Peru, 10.52; Tipton, 4; Wabash, 15. *New Albany*—Charlest., 2; G., 3. *Vincennes*—Evanav., 1st Av., 2.70; Grace, 1; Park Meml., 1; Indiana, 6; Princeton, 1; Terre Haute Cent. C., 5; Washington, 6.50. *White Water*—Aurora, 6.04; Bright, 3; Clarksb., 6; College Cor., 5; Connersv., 1st I. S., 1; Greensb., 16c.; C., 4.46; Mission S., 7.86; Harmony, 5; Kingston, 4.30; C., 1.65; Lawrenceb., 3.25; Liberty C., 2.50; New Castle, 7.10; Rising Sun, 4.50; Rushv., 6.25; Shelbyv., 1st, 12.50; E. V. P. Bd., 2.50; C., 10; Union, 5.60; Richmond, 20.19.....\$849.48

Indian Territory.—*Choctaw*—Krebs, 16. *Oklahoma*—Blackwell, 22; Guthrie, 5.57. *Sequoyah* Ft. Gibson, Whatsoever, 5; Muscogee, 2.40; Nuyaka, 4; Tulsa H. G. S., 2.....\$56.97

Iowa.—*Cedar Rapids*—Anamosa C., 50c.; Atkins C., 1; Blairst. C., 1; Clarence C., 5; Clinton J., 1.41; Onslow C., 1.35; Shelsb. C., 1; Vinton C., 10. *Corning*—Afton C., 1; Anderson, 1.50; Bedford, 10.55; Clarinda, 10; Corning, 5; Diagonal, 2; Emerson, 3; Essex J., 3; Platte Centre, 10; Red Oak C., 1; J., 1.50; Shenandoah, 8.35; Sidney, 5; Villisca C., 1.50. *Council Bluffs*—Atlantic, 6.12; Audubon, 10; Carson, 8; Casey, 4; C., 1.70; Council Bluffs, 1st, 12; 2d, 4.35; Griswold, 5.40; Bethel, 32.15; Guthrie Cen., 5.75; C., 5; Hardin Townsh., 3; Logan, 7; Menlo, 5; Missouri Val., 25; C., 4.30; Neola, 1.25; Shelby, 1.70; Walnut C., 4; Woodbine, 19.97; Cash C., 3. *Des Moines*—Allerton, 5; Centrev., 23.75; Chariton, 6.25; C., 5; Dallas Cen., 5; J., 3; Des Moines Central, 50; Westm., 6.57; Dexter, 6.25; Durham, 3; English, 5; Newton, 11; Osceola, 5; Okaloosa, 16.35; Panora, 6.50; Perry, 5.55; Russell C., 5; Winterset, 15.62. *Dubuque*—Cono, 1.40; Coggon, 4; Dubuque, 1st, 1.11; 2d, 5; Westm. Ch., 18.75; Hazelton, 3; Hopkinton, 9.60; Independence, 1st, 25; Jesup, 5.50; Mt. Hope, 2; Oelwein, 7.69; Pine Cr., 3.54.

Fort Dodge—Algona, 10; Armstrong, 13; Carroll, 10; C., 90c.; Churdan J., 5; Dana, 5; C., 50c.; Estherv., 12.93; Ft. Dodge, 10; Germania, 1.25; Glidden, 20; C., 2.50; Jefferson, 17; C., 3.95; Lake City, 17.50; C., 2.50; Livermore, 5; Lohrv., 4.44; Pomeroy, 13.25; Rockwell, 10; W. Bend, 5. *Iowa*—Bloomf., 5.25; J., 5; Burlington, 20; Fairf., 10; C., 2.50; Ft. Madison, 5; Keokuk, Westm., 16.40; C., 5; Kossuth, 1st, 2.35; C., 1; Lebanon, 3.66; Libertyv., 2.80; Mediapolis, 10; Morning Sun, 10; Mt. Pleasant, 1st, 16; C., 2.50; Ottumwa, 1st, 15; West Pt., 12; C., 1.25. *Iowa City*—Brooklyn, 2.75; Columbus Gr., 3; Crawfordsv., 2; Davenport, 1st, 12; Y. P., 17.50; S., 10; 2d, 10; Iowa C., 6.25; Marengo, 1.60; Muscatine, 6; Princeton, 6.25; Scott, 5.75; Tipton, 6.30; Unity, 6.75; Washington, 7; W. Branch, 7; What Cheer, 2; Wilton, 5. *Sioux City*—Alta, 3.71; C., 1; Cherokee, 6.25; Cleghorn, 10.50; Crawford, 2.50; C., 75c.; Denison, 3; Hawarden, 1.60; Ida Gr., 9.50; C., 2.50; Inwood, 8; Le Mars, 24.76; Mt. Pleasant, 8; Odebolt, 4.85; O'Leary, 77; Paulina, 10; Sac Cy., 4.85; Schaller, 2; Sioux Cy., 1st, 2.91; C., 5; 2d, 2.55; 3d, 4.40; 4th, 1.36; Storm Lake C., 2.05; Vail, 2.50; Wall Lake, 1.02. *Waterloo*—Ackley, 13.43; Albion, 1; Aplington, 2.45; C., 2; Cedar Falls, 6.34; C., 2.50; Clarksv., 11.30; J., 1.50; Conrad, 1.50; Dowd, 3; Greene, 5.45; J., 1.20; Grundy Cen., 14.25; Bd., 1.55; Janesv., 4; La Porte, 14.40; Marshallt., 18.93; Morrison, 4; Nevada, 55; Owassa Bd., 1; State Cen., 14; Toledo J., 50c.; Tranquility, 4; L. L., 1.64; C., 5.52; Unity, 1.20; Waterloo C., 3.86; Williams C., 70c.....\$1,272.50

Kansas.—*Highland*—Holton, Mrs. T. P. Moore, 2.3; Larned—Burritt, 1; Dodge, 2; Hutchinson, 5.50; Larned, 2; Wks., 8; Lyons, 5; McPherson, 3.27; Pratt, 75c.; C., 2; Roxbury, 3.10; Spearv., 2.60. *Solomon*—Bellev., 3; Bennington, 1.50; C., 75c.; J., 40c.; Clyde, 2.45; Culver, 1.15; Delphos, 2.25; Ellsworth, 6; Lincoln, 5; C., 5; Mt. Pleasant, 2; Poheta, 2.50; Salina, 9.18; C., 5; Solomon, 1.50; C., 3.45; Wilson, 2.75. *Topeka*—Argentine, 1.50; Baldwin, 3.30; Bethel, 5.20; Clay Cen., 10; Edgerton, 2.75; Gardner J., 5; Idana, 2.50; Junction, 8; Kansas Cy., 1st, 17.50; Leavenworth, 1st C., 25; Manhattan, 5.33; Okaloosa, 4.65; Topeka, 1st, 54; 2d, 5; 3d, 2.92; Westm., 4.75; B. B., 2.05; C., 8; Vinland, 2.95.....\$284.90

Kentucky.—*Louisville*—Louisv. 12, 44.75; Immanuel; 3; Warren Meml., 40; Owensboro', 14. *Transylvania*—Danv., 2d, 99.....\$128.75

Michigan.—*Detroit*—Detroit, Fort St., S., 50. *Flint*—Bridgehampton, 4; Fenton, 1.60; Flint, 10.33; C., 74c.; Flushing, 2.50; Harbor Beach, 2.70; La Motte C., 2.01; Lapeer, 20.98; C., 4; Lexington C., 50c.; Marlette, 1st, 1.50; 2d, 3.54; Yale, J. Bd., 4.85. *Lake Superior*—Ispheming, 6. *Monroe*—Cadmus, 5.50; Coldwater, 4; C., 14; Hilldale, 12; Monroe, C., 3; Tecumseh, L. A., 50; C., 49. *M. Cir.*, 16. *Saginaw*—Bay City, Memorial, 10 \$236.49

Minnesota.—*Duluth*—Duluth 1st, 25.64; 2nd, 8; Glen Avon, 2.10; Lake Side I. Soc., 14.39; Two Harbors, 4.20. *Mankato*—Amboy, 4; Blue Earth, 15; Jackson C., 2.20; Kasota, 5; Lakel., 5; Le Sueur, 7.66; Mankato, 10; Marshall, 5.50; Pipestone, 8; Redwood Falls, 10; Slayton, 19; St. Peter, 7.85; Worthington, 7.60. *Minneapolis*—Buffalo C., 5; Crystal Bay C., 4.25; Eden Prairie C., 20.70; Maple Plain, 2; Minneapolis, 1st, 20.67; J., 1.32; L., 51c.; 5th, 8.20; Andrew, 16.50; Y. W., 5; Bethlehem C., 20; Farview, 2.12; Franklin Av., 5; C., 2; Grace, 5.30; Highland Pk., 16.13; S. Bd., 1.55; Oliver, 7; Shiloh C., 41; J., 1; Stewart Meml., 25.92; C., 2.50; Westm., 39.25; Y. W., 1; J., 1; C., 24.25; Oak Gr. C., 5; Waverly, 3.25; C., 8.40. *St. Paul*—Knox, 3.65; Macalester, 3; St. Croix Falls, 9.50; St. Paul, Arlington Hills C., 5; Cent'l Y. P., 4; Dayton Av., 12; C., 25; S., 20.80; East, 5; House of Hope, 140; Westm'r., 10.22.....\$649.31

Missouri.—*Kansas City*—Clinton, 7; Creighton, 1.70; Drexel Sh. Soc., 7.57; Holden, 1.65; C., 2; Independence, 5; Jefferson, 6.55; Kansas City, 1st, 15; 2d, 108.30; 5th, 2.10; Sedalia, B'way, 4. *Ozark*—Bolivar, 3; Carthage, 1st, 5.50; C., 5; Westm'r., 2; Joplin, 6.56; Mt. Vernon, 2.90; Neosho, 3; W. S. Y., 2; Ozark Prairie, 1; Springf., 2d, 10; Calvary, 15; M. L., 5; West Plains, 2.73. *Palmyra*—Brookf., 4.35; Hannibal, 13.70; Louisiana, 2.25; Macon, 2; New Cambria, 6; New Providence, 2.75. *Platte*—Craig, 3; Fairfax, 3; King C'y, 2.90; Maitl., 4; Marysv., 12.50; Mound Cy., 4; Parkv., 5.32; Savannah, 5; Trenton, 5; Weston, 7; St. Joseph Westm., 10. *St. Louis*—Kirkwood, 2.50; G. L., 1; Y. L., 19; St. Louis, 1st, S., 10; 2d, 42.42; 1st German, 15; Biddle Market Pri. S., 10; Carondelet, 5.12; Cote Brillante, 1; Covenant, 2; Curby Meml., 4.50; C., 5; Lafayette Pk., 22.60; North, 10; Oak Hill Bd., 3; Tyler Pl., 20.....\$482.11

Montana.—*Butte*—Anaconda, 4.50; Deer Lodge, 5; C., 5; Phillipsb., 2.50.....\$14.00

Nebraska.—Synodical, 6. *Box Bluffs*—Rushville, 1.20; Union Star, 2.40; Willow Cr., 1.40. *Nebraska City*—Beatrice 1st, 25.60; Fairbury, 2.10; W. W., 3.30; Hebron, 20; Lincoln 1st, 26.34; 2d, 10.28; Palmyra, 4; Plattsmouth, 4.64; Seward, 3.20; Tecumseh, 9.20; York, 3.60.....\$124.26

New Jersey.—*Elizabeth*—Basking Ridge, 52; J., 10; Clinton, 22; S. Bd., 6.25; Lamington, 10.50; Plain, 1st, 90; Crescent Av., 75; Pluckamin, 20.55; Roselle, 21.63; H. Dept. S., 25; Westf., 16.25; J., 5; Woodb., 5; *Jersey City*—Englewood, 125; Hackensack 1st C., 5; Jersey Cy. 1st, 16.00; 2d, 3; J., 5; Westm., 5; Leonia, 3.75; Newfoundl., 5; Passaic 1st, 17; Paterson 1st C., 6.2; Redeemer Y. W., 2.50; Rutherford, 3.60; Tenafly S., 8; West Milford, 5; *Monmouth*—Beverly, 12.50; J. Shawsb., 10; Lakewood, 12.50; Matawan, 10.35; Shawsb. Y. P., 35; *Morris and Orange*—Dover, 15.65; E. Orange Bethel, 10; Mendham 1st, 20; S., 9.64; Morrist, 1st, 170; Mt. Olive W. W., 6.25; New Providence, 10; Orange Cent. Y. P., A., 125; Whippany, 10; *Newark*—Montclair-Trinity Ch., 37.50; Newark C. Chr. E. D., 50; *New Brunswick*—Amwell 1st, 3; K. Bd., 2; 2d, W. W., 5; Pound Br., 3; Ewing, 1st, Hopewell, 10; Lambert, 10; Pennington, 35; J., 10; Titusv. S. Bd., 1.25; Trenton 5th, 35; Bethany, 12.50; *Newton*—Andover, 3.85; Belvidere 1st, 43; Pri. Bd., 25; Branchv. J., 5; Newton, 25.12.....**\$1,472.79**

New Mexico.—*Rio Grande*—Las Cruces 1st, 32; Santa Fe—Raton 1st, 3.50.....**\$6.90**

New York.—Synodical, 250. *Albany*—Albany 1st, 32; 3d, 17.50; 6th, 16.66; State St., 75; W. End, 16.15; Amsterdam, 2d, 16; Ballston Cen., 4.16; Spa, 25; Bethlehem, 4.60; Corinth, 2.50; Emmanuel, 13; Gloversv. 1st, 15.80; Kingsboro Av., 12.50; Mayfield, 4.16; Menands, 3.33; New Scott, 2.50; Rensselaer, 4.75; Saratoga 1st, 25; 2d, 0.60; Schenectady 1st, 20.80; Mt. Rankin, 25; Voorheesv., 2.20; C., 50; *Brooklyn*—Brooklyn 1st, 20; 2d, 12.45; Y. L., 1.70; Mrs. A. J. Bulkley of Oriental Guild, 18.75; Ainslie St., 3.21; Bay Ridge, J. Bd., 37.50; Bethany, 10; Centl., 20; City Park, 3.44; C., 7.18; Clanton Av., 16.05; Duryea, C., 6; Grace, 6.07; Green Av., 4; C., 6.11; Hopkins St., Ger. C., 20; Meml., 18.75; G. Bd., 1; Ross St., 39.17; C., 23; South 3d, 14; Y. L., 8.66; Throop Av., 8; Mrs. D. R. James, 30; S. M. S., 25; *Buffalo*—Buffalo Centl., 34; Lafayette Av., 150; North, 32.45; Clarence, 5; Dunkirk, C., 10; Lancaster, 5; Orchard Pk. C., 50; Portv., 20; Silver Cr., 8; *Columbia*—Hudson, Upb., 10; L. L., 5; *Genesee*—Batavia, 21; C., 23; S. M. B., 22.12; Bergen, 2; Bethany, 8; Castile, 14; Corfu, 2.50; N. Bergen, 4.70; Perry, 10; Stone Ch., 3; M. B., 5; Warsaw, 15.55; Y. W., 13.35; Wyoming, 2.25; *Geneva*—Canandaigua, 10.21; P. Bd., 5; Geneva 1st, W. A., 3.86; 1st and North, 21; Y. L., 10; Romulus, 4.25; C., 5; Seneca, 20; Seneca Falls, 10; Trumansb., 13; J., 1.25; W. Fayette, 2.50; *Hudson*—Pt. Jervis, 13; *Long Island*—Amagansett, 6.48; Bridgehampton, 18.90; Catchpole, S. Bd., 4; Greent, C., 5; Laurel, 6.62; Middlet. Is., 2.08; Moriches, 25; Quogue, C., 4.13; Remsenb., 15.78; C., 3.63; J., 2; Sag Harbor, 40; Setauket, 1.80; Southampton, 17; C., 4.75; J., 3.76; Southold, C., 5; W. Hampton, 4.56; Taphank, 3.65; *Lyons*—Newark, 17.11; Palmyra, 7.75; Mrs. Vary, 2; *Nassau*—Babylon, 10; Bntw., 2; Freept., 20; Huntington 1st, 16; Islip, 12.50; L. W. Bd., 55; Newtown, 25; Northpt., 4; C., 6.25; Roslyn, 5; Smith, Bd., 25; Springt., 5.25; *New York*—New York 4th C., 25; 1st Union, 13; C., 2.50; 5th Av., Y. W., 150; Adams Meml., J., 15; Hope, J., 2; Lenox, 7; Puritans, 5; Guild, 25; Scotch, 8.50; West End, 36; C., 15; S., 20.12; *Niagara*—Albion, 11.63; I. S., 2; Barre Cen., 1.22; Lockpt. 1st, 8.25; 2d, C., 1; Lyndonv. Bd., 4; Medina, 3.25; Niagara Falls, 6.25; N. Tonawanda, 34.40; Somerset, 2.50; *North River*—Cornwall, S., 25; Freedom 1st, 5; Highl. Falls, C., 2; Newburg, Calvary, 17; *Osage*—Colchester, 12; Cooperst., 9.36; Delhi 2d, 12.50; Gilbertsv., 5.22; Guilford Cen., 4; Oneonta, 7.50; Worcester, 2; *St. Lawrence*—Watertown 1st, S., 22.50. *Steuben*—Addison, 15; Arkpt., 6; Atlanta, C., 1; Avoca, 4; J., 3; Bath, 4; Canisteo, J., 5; Cuba, 40; Hornellsv., 1st, 10; Howard, C., 5; Troy, Cambridge, 5; Cohoes I. H. N., 24; Glens Falls, 25; Hoosick Falls, 3.82; Lansingb., 1st, 14; Melrose, 3; Middle Granv., 4; Pittst., 3; Salem, S., 5.43; Sandy Hill ladies, 35; Schaghticoke, 8.75; Troy 2d, 20; Westm., S., 5; Watford, 10; *Ulster*—Augusta, C., 3; Boonev., 25; Camden, G. Clinton, 25; C., 12.50; Forestp., 5; Ilion, 14.50; N. Y. Mills, J., 26.20; Oneida, 15; Castle, 5; Rome, J., 2; Friend, 6; Sauquoit, 6; Utica 1st, D. G. Bd., 10; Olivet, S., 1.83; Westm., 100; Waterv., 50; W. Camden, C., 5; Interest, 60; *Westchester*—Yonkers 1st Ch., Mr. Beemer, 150.....**\$3,171.86**

North Dakota.—*Pembina*—Neche, 3; Park River Our Baby's Money, 5.....**\$8.00**

Ohio.—*Athens*—Gallipolis C., 5; Marietta, 28.80; Middleport, 19.20; *Bellefontaine*—Bellefontaine, 25; Bucyrus, 5; Crestline, 3.65; Kenton, 23; Tiro, 4; *Cincinnati*—Avondale, 67; Friend, 2d, 12.00; Friend, 2; C., 11; 4th, Y. L., 4.20; 2d, 67; Friend, 2d, 3d, 12.00; Friend, 2; C., 11; 4th, Y. L., 4.75; C., 1; 5th, 2; C., 1; 6th, 12.25; Calvary, 5; W., 1.50; Clifford, 4; Clifton, 2.78; McA. Bd., 7.50; Mohawk, 4.25; B. of P., Soc., Mt. Auburn, 30; J. M. Bd., 3.50; North, 4.50;

C., 2.50; Walnut Hills, 150.50; F. Bd., 6.50; H. Bd., 15.50; Westm., 0.65; C., 15; Cleve and Berea, 6; College Hill, 1.50; Friend, 25; Glend., 12; Friend, 11; C., 10.50; Hartwell, 11.70; Knox, 3.33; Lockl., 2; S., 6; Madisonv., 5.80; Mason C., 2; Montgomery, 4.50; C., 2.50; Norwood, 4; C., 6; Pleasant Ridge, 17.10; Venice, 7.50; Westwood, 6.75; Wyoming, 26.20; Y. L., 1.75; *Cleveland*—Akron Centl., 1.40; Ashtabula, 18.50; Cleveland 2d, 10; Ben. Soc., 75; Beckwith, 34.35; C., 17.50; S., 8.16; Bolton Av. L. G., 25; Calvary, 32.92; Case Av., 7; Old Stone, 53.75; South, 2.50; Wilson Av., 11; C., 3; Woodland Av., 100; Mrs. Graves, 100; K. S. and D., 4; East, 12; C., 5; *Dayton*—Dayton 4th Y. L., 30; Middlet. 1st C., 18.50; Piqua, 25; S. M. B., 18; Springt. 2d, 35; Xenia Cen., 2; S., 17.74; *Huron*—Chicago, 6; Clyde, 12.61; Fostoria, 8.50; Fremont, 1; Huron, 3.31; Monroev., 11; Norwalk, 8; C., 5; Olena, 14; Sandusky, 4; Tiffin, 6; *Lima*—Columbus Gr., 4; Delphos, 5.25; Enon Val., 4.50; Findlay 1st, 12.50; Y. L., 6.25; McComb C., 4; New Stark C., 11; Van Wert, 7.94; *Mahoning*—Alliance, 10; Hubbard, 8; Lisbon, 20; Poland, 15.64; Warren, 10; Youngst. 1st, 120.85; Westm., 23.80; *Marion*—Delaware, 12; Marion J., 5; Marysv. Y. W., 16.69; Milford Cen., 2.50; Mt. Gilead J., 5.25; *Maumee*—Antrep, 4.85; Bowling Gr., 14.67; Bryan, 5.60; Delta, 2.43; Morpeller, 2; C., 1.21; Paulding, 6.70; Toledo 3d C., 2.43; Colingw., 9.05; Westm., 10; W. Bethesda, 1.46; Eagle Cr., 4.85; Weston J., 97c; W. Unity, 4; C., 97c. *Portsmouth*—Eckmansv., 6; Felicity, 5.50; Ironton, 10.00; Jackson, 4.20; Manchester, 1; Mt. Leigh, 5; Red Oak, 1.50; Ripley, 2; W. Union, 1.25; *St. Clairsville*—Bannock, 4.80; Barnesv., 8; W. M. L., 16; Bellaire 1st, 20; 2d, 19.70; C., 9.60; Bethel, 9.60; Cadiz, 9.60; Cambridge, 8.65; Coal Br. Friend, 21; Crab Apple, 5.30; Farmington W. V., 4.80; Freeport, 9.50; Kirkw., 16; Martin's Ferry, 8.40; Morrist., 10.60; W. W., 4.80; Nottingham C., 9.40; Powhatan C., 1.95; Rock Hill, 7.95; H. H., 6.75; Short Cr., 9; St. Clairsv., 31.70; Y. L., 21.20; W. Brooklyn, 6.75; C., 2.90; Woodst., 1.85; *Steubenville*—B. Liverpool 1st B. F., 5; Kilgore, 4; Mingo, 10; C., 2.50; Steubenv. 1st, 21.20; 3d, 10.25; C., 3.75; Toronto, 5; Wellsv. 1st, 5.85; 2d, 1; Yellow Cr., 24; W. G., 2.50; *Wooster*—Apple Cr., 3.50; Congress, 4; Creston, 8; Hayesv., 6; Lexington, 6; Wayne, 36.72; Wooster 1st, 13.06; Westm., 22.03; Y. L., 3.67; *Zanesville*—Adams Mills, 8; Coshocton, 12.75; Granv., 12.63; Johnstown, 2.50; Mt. Vernon, 10; B. B., 2; Pataskala, 4; C., 3; Zanesv. 1st, 10; Brighton, 4.80; Putnam, 12.....**\$2,411.49**

Oregon.—*East Oregon*—Burns, 1.65; Union, 9; *Portland*—Astoria, 7.50; Cleone C., 3.76; Mt. Tabor, 4.82; Portl. 1st, 250; 3d, 5; C., 10; 4th C., 2.04; Calvary C., 10.56; Mizpah, 1.75; St. John's C., 2.50; Westm., 3.80. *Southern Oregon*—Oakland, 4.85; *Willamette*—Albany, 10; Crawfordsv., 4; Dallas C., 5; Eugene, 5; Lebanon, 3; Mehama C., 1; Woodburn C., 45c.....**\$345.68**

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(To be continued.)

HOME MISSION MONTHLY

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No. 3.

EDITORIAL NOTES.

KINDLY consult the yellow paster on the cover of this magazine. If it reads Dec. 1900 your subscription expired with that number. Perhaps it says Jan. 1901 instead. In either case please renew immediately.

HAIL and farewell! 1900 sinks into the background of a past century. 1901 steps over the threshold confident of joyful welcome. Shall it bring, among other good things, the Constitutional Amendment whose enactment shall no longer permit any State of the Union to sully the purity of the home, in the name of religion?

WE are sending this number of the magazine to all whose names are on the December list, firm in the confidence that as a body they will wish to continue with us, and that they will take this as a kindly and earnest reminder that the Woman's Home Board desires them to keep step as we march, a solid phalanx, along the highway of this first year of the new century.

In these notes, last month, we went somewhat into detail concerning the policy which has thus far governed the business management of the HOME MISSION MONTHLY and made it, from the first number, a self-supporting publication. Therefore, we do not repeat these facts, but we desire to remind each one, whose subscription expires at this season and who has not renewed, that we look upon our subscription list, not as a mere collection of names, but as representing a living, vital force. For one to withdraw her name as we enter the new century seems almost to mean a defection from the ranks. Many whose subscription expired in December have renewed. Other renewals are coming in daily. Is yours on the way?

JUST as the century closes a new organization of a most important nature has been completed. This is the Interdenominational Council of Women for Christian and Patriotic Service. It is composed of representative women chosen by the Woman's

Home Mission Boards and Societies of the various denominations. Its purpose is to secure intelligent and concerted action, whenever such union becomes a necessary factor, in securing successful results along such lines as affect the purity and integrity of our national life and institutions. Mrs. Darwin R. James, of our own Board, has been chosen president, with associate officers from other churches. The first effort undertaken—and one which pressed for immediate attention—is the work of arousing public sentiment to an irresistible demand for the enactment of the Anti-Polygamy Constitutional Amendment.

WE close the old century and enter the new with a population of 76,295,220. In this enumeration none of the inhabitants of our island possessions are included save Hawaii. We have a larger European population than Britain, excluding India. Russia has more inhabitants, it is true, yet, to quote the noted statistician, Sir Robert Griffen, the inferiority of the individuals is so great that the pre-eminence of the United States is not to be questioned, and it may be considered the most powerful of nations so far as population and resources are concerned.

DURING the past hundred years the United States has increased its population by thirty-one times. We do not cite such a fact for self-glorification as a people, but rather as implying added obligation to those within our borders and to humanity at large.

WITH regard to material possessions, the chief statistician of the census affirms that the facts just collected will show the visible material wealth of this country to be

ninety billions of dollars, an increase of twenty-five billions of dollars during the last ten years. This amount represents "the savings of people better fed and clothed than any equal number of human beings in any other land and time, yet it is a saving greater than all the people of the Western Continent had been able to make from the discovery of Columbus to the breaking out of the Civil War."

BUT our statistician does not stop here; he declares that this saving represents more houses and buildings, more implements and machinery to assist man in his work, more and better means of communication, more comfort and adornment "than had been saved by the entire race since the time of Adam to the Declaration of Independence." As these are the conclusions of one who deals with cold figures, may we not adduce the living fact that we should enter the new century prepared to give generously of our possessions to the world's betterment and, most surely, to that of our own land?

THE many thousands of readers who have found food for deep reflection, as well as stimulus for higher living and more strenuous effort, in the books of Dr. Josiah Strong will welcome his latest and perhaps crowning volume of the series—"Expansion."

PROGRESS is so rapid, changes so far-reaching, living so hurried, that the trend of our national events is not always justly appreciated nor fully comprehended.

"Not rivers and provinces and peoples," as Dr. Strong points out, "are implicated, but oceans and continents and races—not parties and policies, but hemispheres and civilizations. The world is involved. On the hinge of these questions may turn—is likely to turn—the history of centuries. New responsibilities confront us, new possibilities invite us, new necessities compel us."

EDNA MCFARLAND, the daughter of our missionaries, Dr. John McFarland and Mrs. Maggie Dunbar McFarland, was the first white child born in Juneau, Alaska. After her father's death, in 1894, she acted for three years in the capacity of interpreter for the church and the village, at Hoonah,

while her mother conducted the services. When it was necessary that she should come away from Alaska to continue her education, her mother placed her in Mills College, California, where, at the age of fourteen, her sweet young life ended recently, after a brief illness. Many hearts will ache for the stricken mother, whose station at Hoonah is so isolated that the knowledge of the loss of this only child did not reach her until a month had passed.

How does this strike those who complain that the ordinary hours of public worship are apt to be too long? The account is given by a correspondent who was invited to attend a Creek Indian meeting, the gathering place being an improvised arbor of branches, in which rude benches served as seats. The visitor arrived at ten o'clock, and the services began at once—there had already been a sunrise prayer meeting. The sermon was preached by "an earnest full-blooded Indian. The Word, though spoken in weakness and ignorance, was impressive and held the attention of young and old from 10.30 A. M. to 4 P. M.; during all that time the audience did not stir from their seats, except for prayer and singing."

IT is a good thing to get right into the heart of the work by visiting some of the mission schools of the Woman's Home Board. That is what the assistant secretary is doing in New Mexico—and, by the way, at her own charges. She had not the least idea when she sent this letter to the mission rooms that any portion of it would be put in type, but you will forgive us, dear reader, even if Mrs. Pingry does not. Here are some of the things she says of the Santa Fé school: "Hereafter, Santa Fé will mean Miss Allison to me. I am delighted with the school. It touched my heart as almost no other work has ever done. When I first saw the pupils all together I could hardly keep back the tears. If there were no other work in New Mexico than this it would more than pay, and what would I not give if all who oppose educational work because it is not evangelistic could see this school! The new building—so long promised—*must no longer be a thing on paper.*" How soon can we make it a thing of brick and mortar? Why not this year?



MT. HOOD AS SEEN FROM PORTLAND, OREGON.

TWENTIETH CENTURY CONFLICTS.

The dawn of the twentieth century is upon us, the reveille has sounded, the call to arms must follow; are we ready?

On one side, in admirably organized battalions, are the world, the flesh, and the devil in multifarious sub-divisions. In our own country mammonism, Mormonism, Romanism, and the liquor interests present solid fronts of opposition, while lesser companies, with attractive nomenclature, win into their ranks unstable souls. The leadership of the opposing force in this world-wide contest must be taken by our own country, as by endowment, inheritance, and history unmistakably designed by God for this exalted position. One of our prominent Christian statesmen has recently said: "Our nation is that one, of all the nations of the world, which holds in its hands the fate of the coming years."

It needs but a glance at facts to convince one that in any question affecting humanity, the decision of the United States is for the present, whatever the future may bring, likely to be more momentous than that of any civilized power.

By divine overruling we have been forced from our selfish isolation into prominence in the councils of the nations, and a pertinent subject for American women to consider is this: Shall this new voice in international councils be loudest for commercialism or Christianity?

Women's voices will not be heard in these councils, but America's definite

utterance will be no higher than American womanhood has made possible.

Are we, then, as Christian women broad-minded enough and patriotic enough to buckle on the armor for Christ's sake, and determine that we will do all that is in our power to prepare our nation to stand at Christ's right hand in the conflicts of the twentieth century?

Some of our good women have their eyesight so strained by distant vision that they cannot see the vipers at their very feet; many in their infatuation for social prestige or intellectual advancement are oblivious to the fact that their own children and the children of the country are being educated solely for the occupations and pleasures of this present world, so sure to bring fruitage of keen disappointment and eternal loss.

Throughout our land the trend towards corruption and decline in national morality, as shown by the increasing ratio of crime, is ominously portentous of anything but a righteous leadership.

The few who see more or less clearly the infinite importance of the attitude of the Church in America in this crisis, must be driven at once to their knees in importunate and unceasing prayer for a baptism of the Holy Ghost. The Spirit of God and the Word of God alone will prepare the Church for the work God is calling us to do; and we cannot even teach the Word aright without an indueement of the Spirit.

Our heavenly Father is more willing to give us the Holy Spirit than we are to give good gifts to our children, but we

must feel the need of and long for it before we shall pray for it.

The need of the hour, *the great need*, in

this dawn of the twentieth century is a baptism of the Holy Ghost.

MARY E. JAMES.

Pres. of the Woman's Board of Home Missions.

BUT ONCE.

"We pass this way but once"—we shall not trace

Again the road that ends in this to-day,
Some charm to mark, some error to efface,
A hand to give—but once we pass this way.

Time stays for none, nor falters in his course:

While Opportunity proclaims the hour
Sow thou the seed, which is the harvest source,
Although thine eyes may never see it flower.

"We pass this way but once"—lament is vain;
Inexorably each night the page is turned:

Since tell-tale blots and blanks must so remain,
Who dares inscribe one letter unconcerned?

No passionate desire may set one face

To front a day remembered uncondoned,
To beautify it with atoning grace
For service slighted, for ideals disowned.

Whose cup of water answers love's demand,
Whose little gift of song Despair confronts,
Whose simple faith makes simple duties grand,
Well hath he learned—"we pass this way but once".

Evanston, Ill.

LULU W. MITCHELL.

WORK FOR THE NEW CENTURY.

MOTIVES FOR IT—HOW TO STUDY IT—HOW TO GIVE TO IT.

RINGING MESSAGES FROM SYNODICAL PRESIDENTS.

The light of the dawning century reveals to us more clearly our increasing responsibilities and enlarging opportunities for missionary work in our home land, which now includes many of the "islands of the sea."

Four supreme motives impel as to this work.

The remembrance of personal deliverance appeals to our gratitude. By so much as we are grateful to our Savior for priceless favors and eternal hopes, we shall be moved to pass on these rich mercies without delay to other needy souls; the call of human need to human pity saying "Come;" the command of our Lord saying "Go," coupled with the promise "Lo, I am with you always;" and the impulse of grateful affection, the mighty constraining of the love of Christ.

Gratitude, compassion, duty, love—let these mighty motives rouse us to redoubled zeal and faith, to larger contributions worthy of our cause; to sympathy, prayer, and labor as broad as the manifest destiny of the Kingdom of our Lord.

ELIZA A. M. TURNER,

President of Synodical Society of Baltimore.

The work for the new century! In my opinion it should be to give every child, boy or girl, a Christian education. "It is cheaper to train a citizen than to support a criminal." This education should not only be religious and intellectual, but should fit each child to become self-supporting as soon as it leaves school. Press evangelistic work among all of our exceptional population, whether found on the Pacific slope, in the South-land, in our large cities, or among our mining and lumber camps—anywhere that people are in danger of becoming a menace to our country and all that it stands for.

Strive for the awakening of the women of our churches to the importance of the work of the Woman's Board of Home Missions and to the fact that their help is needed now. *Reform* the adults and *form* the children. The motive? True altruism! We are our brother's keeper. "Thou shalt love thy neighbor as thyself." To fulfill the imperial imperatives of our Lord and Savior Jesus Christ which are still binding. For our country's sake to keep it in line with the ideals of its Puritan ancestry.

How to study it? For general study, scan the papers, the monthlies, and reviews; for special study, take the HOME MISSION MONTHLY and the Bible.

How to give to it? Give time, give brains, give money, give work, give yourself—to-day, to-morrow, this month and next, and all of the year and years, an endless chain of thought, money, and work.

H. R. VEDDER,

President of Wisconsin Synodical Society.

Among the many important lines of Home Mission activity that await the Church in the new century is that of bringing a much larger proportion of the membership to feel their individual responsibility in the salvation of souls.

H. G. BARRETT,

President of Iowa Synodical Society.

Let us start the new century by being missionaries ourselves, in the same spirit and with the same degree of consecration which the whole Christian Church reverences in the noble army of home and foreign missionaries. Living to help, encourage, and stimulate others, we believe, will be the "fashion" of worthy living in the coming century. Let Christian women step out and take the lead, making subservient the unsatisfying adherence to mere social life, and believing the greatest blessedness comes with the gift of ourselves to the world's great need. SARA I. McNIECE,

President Synodical Society of Utah.

The motive for work in the new century might be condensed into three words—success, blessing, demand. Our success in the past has been phenomenal; a great blessing has rested on the workers, as well as on the work; there is a tremendous demand for heroic exertion to save our land from intemperance, Sabbath desecration, skepticism, anarchy, and crime. If these three things do not induce us to put forth mightier efforts, what can? H. E. HONEYMAN,

President Synodical Society of New Jersey.

That which appeals to memore and more is the growing conviction that the salvation of the world depends upon the salvation of the United States; and the righteousness of our beloved land depends upon the care with which we train the children, not only in our own homes, but among those who are neglected and degraded and superstitious.

CARRIE S. COOPER,

President Synodical Society of Michigan.

Christendom's appeal: "O Lord, revive Thy work in the midst of the years"—and centuries; "make known"—manifest—"Thy mighty power for salvation."

God's work is carried forward in every age by human instrumentalities. We can be co-workers with God. Let strong appeal be made that He may inspire and use his own instruments in "making known" His power for salvation.

MRS. J. P. SCHELL,

Synodical President of North Dakota.

The first motive for missionary work in our own land is the ever-increasing need for it. Standing at the threshold of the new century, what do we see? Sabbath desecration, political corruption, race



A MOUNTAIN CASCADE, NORTH CAROLINA.

prejudice and cruelty, mob violence, drunkenness, murder, and lust dominating the mass of our people as never before.

Though the outlook seems appalling, yet we have God's sure word of promise. The Lord's arm is not shortened that

it cannot save nor His ear heavy that it cannot hear. Strong in this confidence, let us go up and possess the land, for we are well able to overcome it.

HARRIET G. FULTON,
President Synodical Society of Kentucky.

Our success in the new century will depend upon the measure of our exaltation of Christ.

Let Him be all in all, the center and soul of our effort, and it will give wings to our feet, skill to our hands, and vision to our eyes. The wind will blow again upon God's garden, and Pentecost, with its beneficent influence, will spread over the world.

GERTRUDE H. MILES,
Synodical President of Indian Territory.

Motives for new century work: Obedience; our Lord's last command was, "Go ye." Obligation; laid upon us by reason of the gift of salvation freely bestowed. An open door which gives glorious opportunity.

MRS. S. LOCKWOOD,
North Pacific Board—Synods of Washington and Oregon.

The highest motive for mission work in the century opening before us cannot be a new one. Surely it is the same that has filled the heart of every child of God and prompted every act of service since the time the Savior came down to earth and showed, by His life and death, the wonderful beauty of love—love to God, love to sinful man. As we would be like Him, we must show love in our lives—must each one take for our watchword in this new year the inspiring words of the Apostle Paul: "The love of Christ constraineth me."

A. CLABAUGH,
Synodical President of Nebraska.

As we close the door of the nineteenth century, reviewing its events, we can but look up with thankfulness and say: "What hath God wrought!" As we are now to open the door of the new century and to enter upon its work, the record of what has been accomplished in our work should spur us on to strive for still greater things, keeping ever in mind that it is for the Master we labor.

L. G. LITTLE,
Synodical President of Texas.

HOW SHALL WE GIVE TO NEW CENTURY WORK?

PIVOTAL POINTS.

HOW to give to the work of the new century? Give self. If a full consecration has not already been made complete it.

ELLEN D. HOAG,
President Synodical Society of Kansas.

How to give? First realize the needs and then resolve,—That which I offer to the Lord shall cost me something.

HELEN PEED,
President Synodical Society of Tennessee.

The open secret of the success of the Woman's Board is giving according to scriptural rule—frequent, systematic, proportionate. Once adopted by all our churches it will overflow our treasuries.

The apathy and apparent indifference of so many professing Christians to the spiritual needs of the world, should inspire within us the desire to win them for Christ and His service.

MRS. T. C. KIRKWOOD,
Synodical President of Colorado.

At the opening of the new century Presbyterian women should—all together—take up this great work on a larger scale than ever before.

If it demands sacrifice of time or strength or gift of any sort, let us be comforted that it is enough for the disciple to be as his Master.

M. E. McAFEE,
President Synodical Society of Missouri.

How to give to the new century Home Mission work? There is really no answer which does not resolve into the time-worn response, "Do it."

Given a loyal recognition of this as one of the "first things" which shall be allotted its proper position, and the problem will work out as beautifully as the algebraic formulas which to the new student appear so obscure and meaningless.

Unquestionably certain factors must be eliminated.

It must be accepted that there cannot be the same amount of time and money for self and society indulgence when this

"first" receives its due proportion.

But with our equation cleared of these complex forms that are so hampering while they remain, we shall come out with a final result which will show very clearly what things are equal to certain well-known values, and that some other things which for a time loomed up very large only equal 0!

ALICE J. D. ROBINSON,
President Synodical Society of Illinois.

I am deeply impressed with the need of a fuller, clearer *knowledge of the work* and of *more earnest prayer* for God's blessing upon it on the part of all our members; had we these, there would be no lack of gifts to carry it forward, nor want of success to crown it.

JULIA B. KENDALL,
President of Synodical Society of Indiana.

There is something inspiring in new scenes—a new year, a new day, a new work; but to watch for the dawn of a new century is an expectation that starts our pulses bounding!

We should enter with prayerful hearts, new devotion, new consecration, fresh enthusiasm for the work which our Master has so signally blessed in the past.

Increased knowledge of the work should be our first endeavor. To enlighten the uninterested and uninformed, devise new and untried means if possible.

In recognition of God's wonderful goodness in guiding us in our work, should we not resolve that by *personal sacrifice and self-denial* we will individually contribute a *special offering* to the treasury of the Board?

The new opening century invites *generous gifts*. We will give to the Lord that which *costs us something*. Then we will pledge to our missionaries and teachers, the Woman's Board and our Master, our loyal, earnest support.

MRS. WILLIS T. PERKINS,
President Synodical Society of California.

Work for the new century! What shall be our motives for it? Love of Christ and to hasten His return.

How to study it? Obey God's Word. "Ye shall be witnesses unto me." Acts 1:8. "Filled with the Spirit." Eph. 5:18. "Praying always with all prayer and supplication *in the Spirit*." Eph. 6:18.

How to give to it? First, give your own selves. 2 Cor. 8:5. John Wesley gives three rules: "Gain all you can; save all you can; give all you can, which means all you have, to God." Give your love to Christ. If our hearts were filled with love we would *want* to give, we could not help it, and missions would take care of themselves.

E. H. BAILEY,
President Synodical Society of Pennsylvania.

THE STAMP FOR NEW CENTURY WORK—"AMPLIUS."

FROM THE CORRESPONDING SECRETARY'S DESK.

There is perennial freshness of application in the old story of the visit of Michael Angelo to the work room of Raphael during his absence. The great master went from one sketch to another of the younger artist, then took up the charcoal and with a sweep drew upon several of them larger outlines, with the comprehensive word "Amplius," and departed. The incident is said to have marked a turning point in Raphael's work, leading him away from a rather cramped style to broader conceptions and delineations.

Whether we recognize it or not, there has been a Divine finger tracing "Amplius" upon the Home Mission work of Presbyterian women during the last few years, and if we narrow our own opportunities and resultant blessings by lack of faith or

love of ease, or even the pursuit of lesser good, it is woeful loss for us and for the cause of Christ. Why *not* a broader outlook and plan of work to inaugurate the new century? "Remember that thou magnify the work which men behold." That is Scripture to be "writ large" on new century purposes, plans, methods and practical undertakings. Why have we been providentially led to do so much if we cannot do more? If then "Amplius" is an inspiring "new century" stamp for the work, what can we do to usher in 1901, besides moralizing thus pleasantly and uttering fine sentiments? Let us set ourselves to "amplify."

I. What are we doing to redeem our country—and what *could* we do?

II. How strong are we in our Presby-

terian battalions of women—and how many *could* we engage in new century work?

III. How much intelligence, specific direction and enthusiasm do we bring to bear upon the work in our societies—and how could we “increase our average?”

In the first place, we have planted mission schools in communities where the Gospel would not “go” by other means. Nobody is so optimistic as to think there are enough of such schools on any field that we have touched—and there are too many untouched. If this is the agency that makes the redeeming Gospel “go” among Indians and Mexicans and such of our fellow-countrymen, and if every superintendent of missions on such fields calls for “more,” it seems as if we might “sense” the situation on that line. The school work leads to the preaching missionary. *He* is in demand and the field broadens. “*Amplius*” signifies *ministers* as well as teachers; isn’t that logic irresistible?

If the accommodations that we have provided in the way of buildings and furnishings are so inadequate that every year hundreds of applicants are turned back to their ignorance and sin because there is no room for them, it is easy to see what “*Amplius*” means in brick and lumber. Supposing we should make 1901 a year of “additions” (to say nothing of necessary new buildings) and Santa Fé should get its kitchen and dormitory; the Asheville Farm School double its dormitory capacity; Tucson the enlarged room that is a crying need; various other boarding schools the reasonable adjustment and enlargement asked; dozens of day schools better rooms for the isolated teachers; that would be just practical, every day, good business sense in the way of provision for a naturally expanding work. Oh, to amplify in that way, and not have to write the blighting letters from the office that crush

down appeals from the field with the “no money” response! Well, what *could* we do? Why, we could speak out scripturally, “We will arise and build,” and then get



A PICTURESQUE TEEPEE IN THE TIMBER.

the money and do it. Yes, we could!

Secondly. The Women's Home Missionary fighting force is of goodly proportions, but it will bear recruiting. If the persuasive, enticing, tactful, “come-to-our-missionary-tea” method of invitation will not work in all cases, suppose we boldly say, “Put on your fighting armor; we have need of you in this company of the Lord's army and we *must have you*,” and then quote Theodore Roosevelt to them on strife: “The law of worthy national life, like the law of worthy individual life, is fundamentally the law of strife. It may be strife military; it may be strife civic; but certainly it is only through strife, through labor and painful effort, by grim energy and resolute courage, that we move on to better things.” This is strife *missionary*. Suppose we invite new recruits on that unvarnished basis, and see how much weight it has as against the unsuccessful seductions of tea and cake. There are some purposeful women not yet

in the ranks that might put more backbone into our own companies if they realized that the war is on. It depends on how they are told. If "Amplius" is written over the auxiliary missionary society for the first year of the new century, some of us must more fully appreciate our responsibilities as recruiting officers and talk out.

Thirdly. "Increasing our average," in knowledge, in direct practical work, in the real *heart* that is put into it, is reducing the amplifying process to personal terms. Just how far do we dare say we will do more than *talk*?

ONE SUMMER'S WORK.

The last brown face had vanished, the sound of retreating footsteps died away into silence, the last voices with their broken English or soft Spanish floated back from farther and yet farther distances, and the great occasion was over. The two teachers, dropping wearily into seats so lately deserted, looked at each other with a laugh that held a mingling of amusement and relief.

The school-room itself was a strange one with its rough walls, its few small windows, and only the floor of earth which Mother Nature had provided. Its seats were benches of such rustic manufacture as unskilled hands could compass. The place was evidently in gala dress that afternoon, and there had been no small effort at decoration in the hanging of branches of the piñon and the bright array of bunting and wild flowers. However it might appear to more critical eyes, there was no question that the little mission school in New Mexico had been a marvel of brightness and beauty to the simple audience that had just filled it. The closing exercises of the year had brought not only the full complement of children, but all the proud mothers as well, and not a few fathers. The room had been crowded to its utmost limit, and the young performers and their families went away comfortably sure that they had brought honor to themselves and their teachers.

"How well they did!" said Miss Helen fondly. "After all our fears and tremors everything went off nicely. To be sure,

Does new Porto Rico mean anything beyond a good topic for a paper at the missionary meeting? How *much* do we care if Miss Frost is alone in trying to lead Bannock and Shoshone Indians to Christ, and a half-trained Sitka school-boy is the only one to bring the Gospel message to Klawak Alaskans? Concrete cases at the secretary's desk multiply into a great circle of opportunity for Home Mission women that is as far-reaching as the bounds of our expanded country. How much do you know—how much do you care—how much *might* you do?

Juan would say: 'The boy *stewed* on the burning deck,' but then—"

"Any one who knows how you have 'stewed' to bring him to his present attainment would call the recitation a wonderful success," Miss Mildred comfortingly assured her. "Of course little Patricia, too, forgot all my lessons, and announced smilingly as usual:

"Trinkle, trinkle, little star,
How you wonder what I are!"

But perhaps she is right, after all, or at least the wonder may be mutual. Poor little tots, they really did well, and how they did sing!"

"And the Bible recitations were perfect. It is worth something to know that all that knowledge is going into the homes. The children will sing their hymns all vacation time, and Juan and little Patricia have some understanding of what their recitations mean, even though they do confuse the words," declared Miss Helen, gathering up, as she had learned the need of doing, every crumb of encouragement.

The faces were young enough to have held some of their girlhood still—these two who were looking their congratulations into each other's eyes—but they were worn and tired, and the hands that dropped idly for a moment's rest showed acquaintance with other kinds of toil than that of the school-room. It had cost no little labor to arrange this simple closing program out of the material at hand, and it meant so much to have parents and pupils go away pleased and satisfied. But there was short

space for rest and review of the day; other duties were crowding too rapidly for that. Miss Helen arose and moved about with step that lagged a little.

"If we only could have a board floor here next year!" she said wistfully:

Her companion turned an anxious look upon her.

"Is your rheumatism worse to-day, dear?"

"A little; it always is when I am tired, you know," Helen admitted. "But our ambassador at court is going to change all these things," she added with a brightness suddenly forced because of the tender eyes. "Next year we shall be too comfortably floored and roofed to even dream of rheumatism."

Mildred tried to laugh, but the attempt ended in a sigh and the brown eyes clouded as she went about her work of putting the deserted room in order. It was a pity that floors and roofs should be so expensive and mission teachers so cheap, she thought with momentary bitterness. It was only momentary. One could scarcely help feeling hopeful and cheerful when the closing day had passed so successfully, and besides, she was going East to do her best as an "ambassador at court." Surely the wealthy home churches would be swift to aid if they but understood the work and its need. It was only because they did not know. The prospect of home would have made her heart leap joyfully but for the thought of Helen. They could not both go. The school work was but a part of all the service required of them, and some one was sorely needed to hold the little Sunday-school together, visit the homes and answer the many demands that the summer time brought. Even had it been otherwise a journey for both would have been impossible—too much of the meager salaries had gone to relieve the suffering around them.

"But you must go, Mildred," Helen said. "You haven't been home for three years; your father wants you to come, and besides, you can help the work more by interesting people in it. You will speak whenever they give you a chance."

"I used to be so timid that the sound of my own voice in public would have frightened me nearly to death," Mildred answered. "But it seems to me I could talk to any audience about this. I should

see no faces only yours and those of our poor children here."

She said the same thing a week later when she sat in the creaking old cart which was to bear her to the nearest railway station twenty miles away.

"I'll do what I can, but—oh! Helen, I'm leaving you here alone!"

But Helen refused to see the tears in the brown eyes or allow her own to answer them.

"Never mind me; I'll hold the fort," she laughed bravely. "I shall be busy, you know, and, after all, the summer won't be so very long when I think of all you are doing at the other end of the line."

But when the cart had groaned and grumbled out of sight around a turn of the rough road, even the voice of its Mexican driver dying away into silence, the world seemed suddenly to have grown very lonely to Miss Helen. She looked away to the snow-capped mountains that hemmed her in, to the desolate plaza around her, then back to the straggling little village with its adobe huts, until the vision dimmed and blurred. Slowly her eyes overflowed now that there was none to see. She lifted her face to the sky and threw up her clasped hands in a passionate gesture of loneliness.

"Mother! O mother!" she whispered, as if that dear presence the heavens had claimed years ago were nearer now than any earthly friend. But in a moment she was ready to battle with her weakness. "Dear me, I mustn't begin this way! Making mountains out of mole hills isn't my business—there are quite enough of the genuine article."

She turned resolutely homeward, singing as she went:

"Anywhere with Jesus I am not alone."

And yet, and yet she was but human, and though neither words nor air faltered on her lips, she shivered a little that summer day at the new emptiness of the school-room, and hastened through it to the two small living rooms beyond. The furniture constructed out of packing boxes, the dirt floor, the roof through whose wide cracks the dust sifted and the rain was sure to find its way had never looked quite so dreary before, and it was well that a brown face appeared at the door with an urgent call for help. The baby had burned himself—"would the teacher come?"

Teacher, preacher, nurse, physician, she was used to being all by turns, and gathering up her small "emergency box" and roll of bandages she hastened away. There was the child to care for and the frightened, incompetent mother to soothe and instruct, and by the time that was accomplished her presence had been discovered by others, and there was a secret summons from the next house. The father had been drinking again, and had destroyed what few bits of furniture the place afforded, but he was sober enough then to listen half sullenly, half shamefacedly to what the teacher had to say and watch her with something of gratitude as she tried to comfort his family. Such demands taxed heart and brain and left her no time to think of herself.

She had planned to visit many of the people in their homes that vacation, going longer distances and making a wider circuit than had been possible while school duties occupied her. But it chanced that she was left no choice in the matter. The summer was hot and dry. Day after day the sun beat fiercely upon the poor little gardens and fields and the longed-for rains did not come. The crops upon which so much depended were seared and withered by the scorching winds and burning heat, and there was no water for irrigation. A priest, on one of his occasional tours through the place, told the people that the drought was a curse for having allowed a Protestant teacher to come among them with her prayers and her Bible. So poor the people were, that with the prospect of a winter of still deeper destitution before them, it was little wonder that some of them turned coldly away from one whom they fancied might have brought the evil, and they sought to avert the blight of her presence by a hurried signing of the cross when they saw her. Others followed her with dark looks. The "padre" said she had brought a curse: was it not likely he knew?

It was very hard. She was alone, with no English-speaking tongue to encourage her, no white face within twenty five miles—a distance rendered fourfold greater by absence of all ordinary means of communication. She did not fear bodily harm from any of those around her—her "poor deceived flock," she pityingly called them—but her heart ached at the averted faces,

and scarcely easier to bear were the dejected looks of those who still remained her friends.

Then sickness came—first one, then another was stricken, until few homes escaped the wasting fever. There was no physician and there were no remedies at hand save such as the teacher could furnish, nor was there nursing worthy of the name beyond what she could give or personally oversee. She was called upon constantly, day and night. Even those who had been alienated turned now to the only one upon whom they could lean; the padre was afar, the teacher had been their friend always. Tirelessly she went from patient to patient, administering her simple remedies until they were exhausted, enforcing such sanitary measures as were in her power, watching with the sick, praying with the dying, caring for the dead—for as the hot, dry weeks rolled on death came once and again, invited scarcely more by the disease itself than by the hopeless apathy of the people, who could not be aroused to battle against it.

Helen's face had grown thin and worn; there were dark circles about her eyes and a pallor on her lips that would have alarmed love's watchfulness. But there was no one to notice—no one who understood—and so she went on her way through the long, hard days that were beginning to seem endless. Letters were few that summer. With the trouble at home the people forgot their never frequent trips to the railroad station, and the outside world was shut away. Earlier, Mildred had written that summer did not appear to be a good time to advance their cause. So many persons were away from home for rest and recreation that church audiences were small and missionary societies barely kept up their meetings. "It was the worst possible time to awaken any interest," she was told. Helen folded that letter away with a patient smile. It was a sentence in a later one which stabbed her: "Oh, Helen! they do not understand," Mildred wrote. "A gray-haired minister, a good man, gravely declared the other day that while our work might be useful and educational it was only secular, it was not evangelical, and so has no claim upon the treasury of the church. The mission of the church is to preach the gospel, and its money should not be spent upon schools like ours."

Repudiated—was that what it meant? But the Master did not repudiate it—oh, no; she was sure of that, else Miguel would not have been praying last night, the old grandmother at Juan's would not beg to have the "book of comfort" read to her daily, and the mother whose baby was buried yesterday would not have whispered: "I can give her up to the dear Jesus, Maestrã." Ah, no! the Lord had not disowned the work, Helen told herself with hands pressed tightly against her temples—the temples that throbbed and ached that day as if hammers were beating upon them. But Nanita was dying. She had no time to think. She must be with Nanita. Yet as she walked along the uneven path toward the low adobe house that cruel sentence kept repeating itself. It mingled with the Bible words she read to the sick woman and tangled itself in and out through the prayer. So many things tangled strangely that day. Her head was so hot and tired—or was it Nanita's head? Sometimes she hardly knew.

"Go tell John what things ye have seen or heard." What was this she was reading? Had some one said the Master's work was not evangelical—only teaching, healing, and comforting, only feeding the hungry, showing the people how to live, blessing the little children? What was it He had told the messenger? Go tell John—yes, that was the message she must send—"Go tell John—the lame, the blind, the sick." Why were not the messengers here to see? "And the poor have the gospel preached to them."

The clouds had gathered all the afternoon, and before evening the blessed rain began to fall. Many a head was bared to it, many a brown face uplifted, but the teacher, sitting by her charge, heard the falling drops with strange vagaries running riot through her brain. Now it was the long-delayed blessing, now the hurrying feet of messengers, and then it was only a hail of pain that was beating on her head. The fever was in her veins, her pulses throbbed tumultuously, but she held herself to her task until the hands that

had grasped for hers all day needed earthly aid no more. Then she walked unsteadily homeward through the gray evening. She must rest—the whole world was so tired!

"Go and tell John," she whispered deliriously; "some one must go and tell." And then she drifted out into unconsciousness.

So they found her the next morning, and cared for her as they could—the best or worst of their poor nursing mattered nothing then. Miguel rode twenty-five miles to the nearest pueblo from which he could bring any white friends to her aid—two mission teachers from another isolated station. But it was among the people of her love that she was laid to sleep, and it was her own pupils who tearfully recited by her grave the psalm she had taught them and sang the hymns of hope they had learned of her.

The winds of early autumn were blowing across the narrow mound when Mildred knelt beside it. She had come back to her work with no bountiful provision for its success, indeed, but with the assurance of a sufficient sum for the repairs which should at least make the building comfortable. The rain had brought relief to the village, the illness had subsided, and the children would be ready for their school again. Later an associate was to be sent that she might not be alone through the long shut-in winter.

"But no other will be like you, dear; no other can comfort me for Helen," she murmured, sore-hearted for her friend. And then, as she recalled the last weary, unselfish, heroic days of that life which had given itself for others, there suddenly flashed upon her a vision of the beautiful, luxurious church in which she had heard it said that the gold of the treasury was too precious to lavish on service like this. She lifted her eyes from the lonely grave to the blue of the sky above her.

"Inasmuch as ye did it unto one of the least of these," she said. "Thou dost own our work! Dear Christ, be Thou the judge."

KATE W. HAMILTON.

NEEDED TO BEGIN THE NEW CENTURY.

The work of the Woman's Home Board in Utah has reached a point where a forward movement is a necessity. To stand

still is to lose what has been gained. There is little limit to future possibilities if a forward movement is made promptly

and with energy. To keep the people who would come to us if we could give them a comfortable auditorium, churches are needed. We cannot longer use the school room for Sunday services with advantage.

To illustrate: at St. George a little day school has been conducted for a number of years in the second story of the missionary's home. Realizing the necessity for an advance step if we would gather in church membership, contract was made in September for the erection of a tasteful little house of worship with a class room attached. Such little sanctuaries are needed in many places in Utah.

Cedar City.—This is one of the most beautiful towns in Utah, and because of the agricultural possibilities and iron mining interests near at hand, it is destined to be a chief city of southern Utah. Last year there were 175 pupils in attendance at the State Normal School located here. They came from the homes of the Gentiles and most liberal Mormon people of southern Utah, who will not send to the Brigham Young colleges and academies.

A mission was located at this place a number of years ago by the Woman's Board and property obtained. The field needs immediately a commodious building, to cost not less than \$5,000, and a first-class missionary on the ground.

Nephi.—Another plan to accomplish the same end—that is, to provide suitable church accommodations—is to convert our chapel-schoolhouses into houses of worship. It requires strong faith and earnest purpose to continue to be faithful in attending services held in a school room. The seats are very uncomfortable; adults find it almost impossible to occupy them—they are so low and narrow. The little band at Nephi have become deeply interested in this question of a better place of worship. They have subscribed liberally to a fund for the purpose of transforming the chapel into a church. They need help. The Woman's Board is appealed to for at least \$1,000 toward this work.

Other places might be named where the same work could be done with great ac-

ceptance to the people, and with a promise of greatly enlarged congregations, where it is now difficult to secure the attendance of Mormons, partly because of the poor accommodations. Aside from Salt Lake City, Ogden, Springville, and Logan, there is scarcely a place in connection with our school work in Utah which can offer any inducement in the way of an attractive place of worship to the outside public to attend our services. This forward movement, therefore, is an absolute necessity.

There should be at the disposal of the Woman's Board a fund of not less than \$10,000 from which to aid these little faithful bands of Christians to provide themselves with suitable places of worship as indicated above. With the expenditure of a few hundred dollars a number of such points as Manti, Richfield, Gunnison, Salina, American Fork, Kaysville, and others, could be provided with very neat, attractive, and commodious sanctuaries, by converting the class rooms into an



OUR SCHOOL AT PENASCO, NEW MEXICO.

MISS SUE ZUVER, TEACHER.

auditorium and making other provision for the continuance of the school.

INDIANS.

Miss Amelia J. Frost has been the instrument, under God, of working a wonderful transformation in the Shoshone and Ban-

nock Indians at Rossfork. The new house of worship, with living rooms attached, will be completed in a short time. The whole will cost about \$3,000. Funds are needed at once for this work.

St. George.—The school for the Indians near St. George is under the control of our former teacher, Miss Laura C. Work. These Indians are in a very hopeful condition. Hearing of the results at Rossfork, five hundred miles to the north of them, of the work of the Rev. James Hays and his session (all of whom are Indians), they became very anxious that just such a meeting should be held with them, and are very anxious for the coming of this band of Nez Percé and Shoshone Indians to tell them more of the new life.

Hoopa.—The Hoopa Indians in Humboldt County, Cal., are to have a missionary in the person of Miss M. E. Chase, of Los Angeles, Cal. This work is taken up by the California societies and promises to be one of the most interesting of all our Indian missions.

Henry Kendall College.—Rapid advancement has been made in this institution in every direction. Since the removal to the new site and the erection of the new buildings, every available space has been occupied by earnest students. There is now a pressing demand for largely increased facilities for the accommodation of boarding pupils, and the home training received in the college is one of the most satisfactory parts of the work. "If," President Evans says, "we could double our facilities for the accommodation of boarders, we could make the college practically self-support-

ing." This may be an optimistic view of the subject, but the president is clear-sighted and thoroughly business-like in all his methods, and we do not discount his words. That institution needs any amount of money, from \$20,000 for buildings to \$100,000 for endowment.

MEXICANS.

Santa Fé.—The school most widely and favorably known throughout all New Mexico is the Santa Fé boarding and industrial school for Mexican girls. Miss Allison's name stands for all that is good and noble, and her work for that which is high and enduring throughout New Mexico. A building, to cost \$3,000, for classroom purposes is a present necessity.

Albuquerque.—This training school for Mexican boys is the companion of the Santa Fé school for girls. In addition to preparing the young men for the active duties of life, a training class is to be organized in which young men will be prepared for evangelists and ministers. Much is hoped of this department. One of the strong arguments for such a class is that the school is so near Old Mexico that students can be prepared for evangelistic work among their own people in that country.

The day schools in New Mexico are all doing good work. Demands are made upon the Woman's Board continually for enlargement in every direction. Additional equipment is needed in order that these schools may become more efficient. New schools could be opened in many localities with a prospect of immediate success.

G. F. McAFEE.

THE AMERICAN NEGRO AT THE PARIS EXPOSITION.

One of the most unique, if not the most observed, of all the exhibits at the Paris Exposition, was that made by the American negro. This interesting display of the progress of the ex-slaves and their descendants was located in the Social Economy Division of the United States, in the Palais des Congres. The collection was made under the direction of Mr. Thomas G. Callowdy, a most scholarly American negro, appointed by Commissioner-General Peck, and it attracted great attention from all foreigners. It showed that the colored element of our population is a very conspicuous figure in our civilization. It showed to the people of other lands that the true solution of the negro problem is being found in their intellectual and in their

material advancement.

One particularly interesting feature of the exhibit was the cases, holding fifteen wing frames, containing photographs of the principal educational institutions for negroes, grounds, buildings, classes of various kinds of work, with views of school life. In one case were seen the buildings, the kindergarten classes, and the other classes of the Lucy Laney Normal and Industrial Institute at Augusta, Ga. There were also wings in this case giving the sewing and dressmaking departments of this prominent school under the Freedmen's Board; the entire case showing the distinctive work of Miss Laney—the principal and founder.

In other cases were seen photographs of

the homes of the negroes; there were pictures of those of Bishops Gaines, Halsey, Turner, Dr. Grimke, of Washington city, besides an entire block of fine residences owned by rich negroes in that city.

The farm and shop work were represented by seventeen swinging cases, containing samples of Tuskegee Institute, which attracted great attention.

Another case showed the 400 patents taken out by negroes; another the books—1,400 volumes—that have been written by negroes since the emancipation; another the amount of taxable property owned by the negro in farm, church and school. Altogether it was such a display that our own United States Commissioner of Education, Dr. W. T. Harris, requested the entire exhibit for the Bureau in Washington, D. C. In all, fifteen awards have been given to the negro exhibit; two grand prizes, two gold medals and two honorable

mentions. Let the American negro race take courage for the new century, with such substantial evidence of its possibilities. F. D. P.



NOT IN THE EXHIBIT AT PARIS.

Barber Memo-rial has opened successfully; but the excessive rain in the early summer, and the intense heat in September, has produced a malarial condition almost unprecedented in Alabama. It amounts to a scourge among the colored people. There are very few girls in school, whose families have wholly escaped either death or sickness. A number of our last year's stu-

dents are sick, and others are detained at home caring for sick members of the family. The people have in this way used the money with which they had hoped to send their girls to school, and, consequently, the pleas for help come from families who have never before asked a dollar of aid.

NEWS ITEMS.

INDIAN FIELD.

Tucson, Arizona.—Miss Laura W. Pierson will return to Tucson early in 1901. Dr. Nellie S. Shulean is also assigned work there temporarily.

Rossfork, Idaho.—Mrs. S. C. Frost, of Denver, Colorado, joins her daughter, Miss Amelia J. Frost, among the Shoshones and Bannocks.

Wolf Point, Montana.—Miss Chambers, of Good Will, is transferred to Wolf Point to fill the vacancy made by the resignation of Miss Annie L. Miller, who retires on account of ill health.

Good Will, S. D.—Mrs. Burnet, formerly matron, goes to Good Will to fill the place made vacant by the transfer of Miss Chambers.

MEXICAN FIELD.

Aqua Negra.—The serious illness of Miss Knipe made necessary the withdrawal of herself and Miss Burton. Their places have not been supplied.

El Rito.—Miss Handley has resigned. Her place is not yet filled.

Pajarito.—Miss Scott has temporarily placed her work under the care of Miss Carrie E. Fen-

ton, while she remains in the East, caring for her invalid mother.

UTAH.

American Fork.—Miss M. F. Paden has been reinforced by the transfer of Miss Florence Taylor from Pleasant Grove, the school at the latter place having been temporarily closed.

Benjamin.—Miss A. Fitts has been transferred to Benjamin from Ephraim, the latter place being closed for the present.

Fairview.—The teachers for the year are Miss S. L. Meiling and Miss E. McClain, of Salt Lake City.

Manti.—Manti has been reinforced by the addition of Miss Mary Anderson, a former pupil of one of our schools.

Salina.—Miss J. Buchanan retires for a year's rest on account of ill health. Her place is supplied by Miss Mary LaMont, formerly of Fairview.

Salt Lake City.—Miss L. M. Condit, of Des Moines, Iowa, takes the place of Miss Zorbaugh.

Logan.—Miss Kate S. Smith, formerly connected with the Sheldon Jackson College, becomes the matron at Logan.

PAN-AMERICAN EXPOSITION.



OFFICIAL EMBLEM—PAN-AMERICAN EXPOSITION.

The Pan-American Exposition will be a marked event of the first year of the new century. Preparations have progressed so far and so satisfactorily that success seems beyond question. The exhibits, representing the latest and best achievements of the civilization of the Western Hemisphere, will have a great educational value, while the magnificence of the display, its elaborate floral, horticultural, and electric features, together with its artistic setting, will attract vast numbers of visitors to Buffalo. The Exposition opens next May. We give views of some of the buildings,



PROPYLÆA—PAN-AMERICAN EXPOSITION.

THE BEST MEMBER.

At the Clarion Presbyterian Meeting "Snap Shots" were focused on four subjects: The Best President, The Best Secretary, The Best Treasurer, The Best Member. We reproduce the last as a good specimen of the result.

Artists sometimes speak of what they call a composite photograph. Several portraits are so combined that their principal points coincide, forming one picture. In taking a snap shot of the best member of a woman's missionary society, the aim will be to get a composite picture in which will be seen the chief good features of five well-known women of the New Testament. The best member is a Lydia, a Mary, a Martha, a Dorcas, and a Priscilla all in one.

In the first place, she must be a Lydia in being possessed of constraining hospitality.

When Lydia was converted and baptized, she said to Paul, "If ye have judged me to be faithful to the Lord, come into my house and abide there," "and," says the Apostle, "she constrained us." Her gratitude for the blessings of the Gospel and her interest in those who were laboring to spread the Gospel were so pronounced and heartfelt that the Apostle saw it was no use to give her "No" for answer; her invitation, with genuine affection in every letter of it, must be accepted.

The Best Member, desiring to be faithful to the Lord, with generous, warm-hearted feelings throws her house open to the society. Her sisters are always welcome to hold their meetings in her parlor. The wearing of the carpet or the displacing of furniture or the causing of some extra work does not distress her. The Lord can depend upon her hospitality whenever He calls for it.

Whenever her society entertains the larger missionary organizations she is always enthusiastic about it; perhaps she doesn't wait till the committee calls to see how many delegates she will take, but sends word, or as soon as asked, replies: "Oh, yes! we'll sleep four and eat six, and if it is necessary we might eat three or four more." She has a great deal to do with making the meeting a success, for when you are made to feel that you are wanted at a place, you are in a much better frame of mind to receive benefit and to inspire others to good works.

It is such a help to have this kind of a member; her very presence puts life into the local

society, gives the monthly meetings more zest.

In the second place, the Best Member must be a Martha in looking well after her own household affairs.

Jesus was not displeased that Martha was busy with serving, but was grieved that with her serving she did not give attention in due measure to the one thing needful.

In the home, in the relations of wife, mother, sister or daughter, is where duty first begins and the best service can be rendered. Faithful work as a member of the household makes one of the best qualifications for membership in the missionary society. A pretty state of affairs would soon come to exist in the family if the mistress, the presiding genius therein, should let the care of the house, the serving of meals, the ministering to the sick, the training of the children, and the thousand-and-one other things that no person can look after so well as she, all go unheeded and give her whole time to reading missionary periodicals, preparing papers on missionary topics, and attending missionary meetings. Some one of poetic turn of mind has said:

"The light that shines farthest
Shines brightest at home."

While it may not have been the author's thought, yet the application is true that the best

In the third place, the Best Member must be a Mary, sitting at the feet of Jesus and learning of Him.

Communion with the Master is an essential thing. Without this no good work can be done. She who would render the best service of which she is capable spends much time with Jesus; she lays her plans before Him; she asks His blessing; she seeks to know His mind; she studies His Word; she waits upon Him in His Courts; she wants to hear all she can about Him and the needs of His kingdom. She doesn't like to miss a single meeting of her auxiliary; she is never known to be hunting for excuses to stay away; she is not so much cumbered with serving that she cannot take time to give at least one day in a month to this blessed cause. She may belong to a half dozen social clubs and societies, but she doesn't allow anything of that kind to crowd out the missionary society. However enjoyable, these will not keep her from the regular meetings or cause her to neglect this good work. Humbly sitting at the feet of Jesus, her earnest prayer is:

"Oh, use me, Lord, use even me,
Just as Thou wilt and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

And so, she doesn't neglect going where she can get information as to the work to be done and inspiration for doing her part to help it along. She also takes the *Home Mission Monthly* and *Woman's Work for Woman*, deeming that she can no more be a good member of a missionary



TEMPLE OF MUSIC—PAN-AMERICAN EXPOSITION.

member of the missionary society is the one who takes the best care of her home. The one who reaches the farthest and in the most effective way in helping the outside world, is the one who has the strongest hold upon her own family circle, by reason of her sympathy with, her affection for, and her fidelity to those whose claims upon her, by laws divine, come first. A woman who neglects her duties is not in the way of being used of God to shine as a light in the world. She is not in the line of promotion to wider and more responsible spheres, when she is indifferent to her husband's business and doesn't exert herself to provide for the comfort and needs of her children. God will not, except He reverse His methods, help a woman to do a great work in the missionary society who is not faithful to the first trust He has committed to her. Martha may not be perfect, but it takes a Martha to help make the Best Member of the missionary society.



ELECTRIC TOWER—PAN-AMERICAN EXPOSITION.

society without these than she can be a good housekeeper without the necessary implements and furnishings. They help her in keeping her in touch with the work, and, keeping her in touch with the work, they keep her in closer fellowship with the Master, and, keeping in

close fellowship with the Master, she has one of the requisites of the Best Member.

In the fourth place, the Best Member must be a Dorcas in being full of good works and alms-deeds. The Dorcas who are always helping the poor, ministering to the sick, and encouraging and comforting those in trouble naturally gravitate to the missionary society. It is where they belong. Doing work right around them as the Lord opens the door and striving to make the lot of others better and their load lighter, the missionary society affords them a splendid sphere in perfect harmony with their thought and life and desire to employ their talents. Their work among those in need, providing or helping to provide clothing for the naked, assisting to send supplies to the famine-stricken and starving, visiting the afflicted and expressing sympathy with the sorrowing, prepares them the better to do the work that falls to willing hands in the legitimate calling of the society. The Dorcas in the missionary society do away with the objection by the cynical and critical that people would better look after the suffering at home before they do so much for strangers. They are always ready—these practical Dorcas—with gift and word and ministration. Without objection or refusal, they serve on committees, fill offices, act as delegates, canvass for subscriptions, and solicit new members. Whatever is to be done and whatever will help, they are willing to do. The president has, from them now and then, a kind word of appreciation that does a great deal of good, the members that neglect the regular meetings are often reminded of the good things they are missing, and in various other ways their good works are all the time telling, though they may not do much talking.

In the fifth place, the Best Member must be a Priscilla in being a pastor's helper. Paul's testimony concerning Priscilla, who, with her husband Aquila, was an exile from her native place for Christ's sake and who had a church in her house, is that she was his helper in Christ Jesus. And it was Priscilla and her husband who, when they heard Apollos preach in the synagogue at Ephesus, took him home with them and instructed him in the way of the Lord more perfectly, winning him as a true convert to the new religion. The Best Member is one who has her pastor's work and the interests of the home church at heart. Her prayers and her acts show this. She strives to be at every post of duty where her pastor

would expect her and her presence would help him and help "the household of faith." She has heard him say that he regards the missionary society as one of the very best agencies that he has to promote the welfare of his church, and she knows that the pastor can do more than any one else to help the society; so, in her devotion to the church and her desire to advance the cause of winning souls, she strives to be loyal as a pastor's helper. She believes in consulting him about the plans and work of the society; she believes in asking him to preach a sermon now and then for the society; she believes in giving him an invitation to the regular meetings when he can spare the time to come, and as far as possible in every way coöperating with him in his work and having him coöperate with the society. She knows that the member who is a fault-finder, criticizing her pastor's work, or a busy-body meddling with his plans, or an idler in the vineyard where there is so much to do, is not of much use in the society. The best service there means best service in the church and everywhere else that she can give to help the pastor in the great work to which the Holy Ghost hath called him.

So the Best Member is one who has the constraining hospitality of Lydia, the close, practical interest in home affairs as shown by Martha, the spirituality of Mary in communion with Jesus, the charitable disposition of Dorcas, and the loyalty to her pastor that belonged to Priscilla. O that every member were such a member; and then the apt description of Ella Wheeler Wilcox would lose its aptness and application, at least so far as the missionary society is concerned, when she sings—

"Yes! the two kinds of people on earth that I mean
Are the people who lift and the people who lean.
Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In what class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets others bear
Your portion of labor and worry and care?"

If you are a Best Member, then you are the one who lifts, and if you are not a Best Member, then you are among the twenty who lean.

The dear Master help us all to be lifters, taking our lessons from Lydia, Martha, Mary, Dorcas, and Priscilla, in so far as they took them from the only Perfect Teacher Himself.

Mrs. F. P. BRITT.

Corsica, Pa.

SYNODICAL ADDRESSES

So much satisfaction has been expressed in consequence of the addresses published last year that the list of Presidents and Corresponding Secretaries, revised for 1901, is given herewith:

ATLANTIC—

Pres., Miss Jennie Hughes, Greenville, Ga.
Sec., Mrs. J. A. Persival, McConnellsville, S. C.

BALTIMORE—

Pres., Mrs. J. B. Turner, Dover, Del.
Sec., Miss N. G. Bradley, 1722 N St., Washington, D. C.

CATAWBA—

Pres., Mrs. S. B. Pride, Charlotte, N. C.
Sec., Mrs. G. E. Davis, Charlotte, N. C.

CALIFORNIA—

Pres., Mrs. Willis T. Perkins, 614 E. Sutter St., San Francisco.
Sec., Miss Janet C. Haight, 1201 Alice St., Oakland.

COLORADO—

Pres., Mrs. T. C. Kirkwood, Colorado Springs.
Sec., Mrs. J. G. Chapman, 1041 Lake Ave., Pueblo.

ILLINOIS—

Pres., Mrs. Chas. W. Robinson, 901 E. Washington St., Bloomington.
Sec., Mrs. M. C. Monroe, 6008 Union Ave., Chicago.

INDIANA—

Pres., Mrs. J. F. Kendall, 1012 Monroe St., La Porte.
Sec., Mrs. F. F. McCrea, 1505 Broadway, Indianapolis.

INDIAN TERRITORY—

Pres., Mrs. W. C. Miles, Guthrie, Okl. Ter.
Sec., Mrs. J. Q. Durfey, Norman, Okl. Ter.

IOWA—

Pres., Mrs. E. N. Barrett, 4 Market St., Iowa City.
Sec., Mrs. F. M. Riley, Jefferson.

KANSAS—

Pres., Mrs. E. D. Hoag, 305 W. Broadway, Newton.
Sec., Mrs. J. D. Hewitt, 927 Exchange St., Emporia.

KENTUCKY—

Pres., Mrs. W. S. Fulton, 70 S. Mills St., Lexington.
Sec., Mrs. A. J. Arrick, 117 Shipp Ave., Louisville.

MICHIGAN—

Pres., Mrs. D. M. Cooper, 1015 Jefferson Ave., Detroit.
Sec., Miss E. F. Steele, 193 Charlotte St., Detroit.

MINNESOTA—

Pres., Mrs. E. F. Pomeroy, 1400 Nicollet Ave., Minneapolis.
Sec., Mrs. Ell Torrance, 2446 Park Ave., Minneapolis.

MISSOURI—

Pres., Mrs. S. L. McAfee, Parkville.
Sec., Miss Kate Watkins, 219 N. Second St., Clinton.

MONTANA—

Pres., Mrs. A. B. Martin, Deer Lodge.
Sec., Mrs. T. W. Catlin, Deer Lodge.

NEBRASKA—

Pres., Mrs. Geo. W. Clabaugh, 3210 Poppleton Ave., Omaha.
Sec., Mrs. F. E. Coulter, 1823 Lake St., Omaha.

NEW JERSEY—

Pres., Mrs. W. E. Honeyman, Plainfield.
Sec., Mrs. E. C. Miles, Roselle.

NEW YORK—

Pres., Mrs. Geo. C. Veisley, Hudson.
Sec., Miss Isabel Rice, Hudson.

NORTH DAKOTA—

Pres., Mrs. J. P. Schell, Park River.
Sec., Mrs. T. D. Acheson, Park River.

OHIO—

Pres., Mrs. Frank Houston, Urbana.
Sec., Miss Alice C. Patterson, Glendale.

OREGON—

Pres., Mrs. W. S. Ladd, 293 Sixth St., Portland.
Sec., Mrs. I. L. McCommon, 327 Wheeler St., Portland.

PENNSYLVANIA—

Pres., Mrs. Charles L. Bailey, Harrisburg.
Sec., Miss Mary C. Speer, 234 Penn St., Huntingdon.

SOUTH DAKOTA—

Pres., Miss Anna E. McCauley, Bridgewater.
Sec., Mrs. L. H. Neff, Groton.

TENNESSEE—

Pres., Mrs. Thomas Peed, Knoxville.
Sec., Mrs. A. J. Coile, Knoxville.

TEXAS—

Pres., Mrs. H. S. Little, 705 Chesnut St., Denison.
Sec., Miss Jennie Raley, 118 E. Maple St., San Antonio.

UTAH—

Pres., Mrs. R. G. McNiece, 1240 Blaine Ave., Salt Lake City.
Sec., Mrs. Mary F. Allen, Box A, Park City.

WASHINGTON—

Same as Oregon.

WISCONSIN—

Pres., Mrs. A. H. Vedder, 199 Tenth St., Milwaukee.
Sec., Mrs. T. E. Balding, 212 Prospect Ave., Milwaukee.

HINTS AND HELPS.

PROGRAM FOR FEBRUARY—TOPIC, THE INDIANS.

Opening Hymn. "Jesus shall reign."

Distribution of New Century Envelopes to any who have not yet subscribed for the HOME MISSION MONTHLY.

Scripture. Second Psalm, followed by selections from Home Mission 1901 Prayer Calendar for February as follows: If there is a sufficient number of members assign the twenty-eight days of the month, one to each; otherwise, group the selections, assigning several to each as may be necessary. Try to have those who do not ordinarily take part participate in this way. At the conclusion of the Psalm—which should be read by the leader—call for the first two readings from the calendar—i. e. to the 3d of February.

Prayer. That we may deal justly as a nation and helpfully as Christians with the race to whom this land originally belonged—"a people who held the whole country by a title too old to be investigated, and too divine to be disregarded."

Paper. Indians and the Government, to be followed by **Calendar Reading**, from the 3d to the 10th.

Paper. Responsibility of the Church to the Indians.

Hymn. "Rescue the Perishing," to be followed by **Calendar Reading**, from the 10th to the 17th.

Paper. Our Work and its Results, to be followed by **Calendar Reading**, from the 17th to the 28th.

Lord's Prayer in unison.

BOUND VOLUMES.

They are ready, are uniform in style with those of previous years, and may be had for 80 cents. We refer to the copies of the bound volume of the HOME MISSION MONTHLY for 1900. If you have not thus kept the magazine intact you can scarcely appreciate the comfort and aid these volumes afford. One may always find in them abundant material—and of the reliable sort—for papers on the fields, for suggestive plans, for facts of all kinds connected with the work of the Woman's Home Board. Order at once, as the edition is limited.

THANKS TO THIS PASTOR.

From Crafton, Pa., comes a list of twenty new subscribers to the HOME MISSION MONTHLY, the result of an appeal to the sense of duty and love of Christ's cause in a sermon from the pastor. It is good to feel that in twenty households in that one community the magazine will carry monthly news of what is going on in the great home mission field. Perhaps other pastors will make a similar effort.

A REMINDER.

That is what we always mentally call a program, forecasting the year's meetings. A goodly number of these programs have been forwarded to the HOME MISSION MONTHLY, and from them helpful points have been gleaned for other societies. Janesville, Wis., uses a four-page folder, on the first page of which we read, "Tea at six o'clock. Program at seven o'clock in the church parlors." The month of June is marked for a lawn meeting at the home of a member.

Societies are issuing their programs for 1901. We should like the caption of this paragraph to act as a reminder that sample copies of these convenient little year schedules of meetings are desired by the editor.

HELPS FOR 1901 TOPICS.

"Prayer Calendar" orders are most frequent now! Forward 10 cents with your address and we will gladly send a calendar to you.

"Work for the New Century" is our latest acquisition (3 cents each, \$3.00 per hundred). It touches upon the most important questions

of the day. Taken just as it is, it will make an excellent foundation for the January program on "Work for the New Century." The topics treated in it may be assigned to members of the society, who should enlarge upon them at the meeting.

We recommend "An Outlet for Patriotism" (2 cents each, \$1.50 per hundred) as a good narrative for the January meeting.

The last Thursday of February is the day set apart for a special meeting for humiliation and prayer in our societies. For this occasion this year we recommend the use of the "Service of Humiliation and Prayer" (1 cent each, \$1.00 per hundred) in societies where it was not used last year. Self-denial envelopes for the offering will be supplied free excepting postage (6 cents per hundred).

Our new leaflet, "Work for the New Century," may also be used for the service of humiliation and prayer. Societies preparing their own programs for this service could use it entire, interspersing music and prayer.

Dr. McAfee's "Missions Among the North American Indians" (15 cents each) is the best history of Presbyterian work among this people.

Let Local Presidents answer this.

One interested woman writes: "I am ashamed to say (and yet I am not entirely to blame) that the address of the proper one to take subscriptions for the HOME MISSION MONTHLY in our society has escaped me. Please send the magazine to me for a year."

This woman is one of many who do not know to whom to pay their subscriptions for the HOME MISSION MONTHLY. She also is one of many who are "ashamed" to acknowledge that they do not know; but she is one of few, for she is willing to *confess* that she does not know. She admits that she is not "entirely to blame," but who is to blame?

Presidents of local societies, do you do your duty to your local secretaries of literature? Do you introduce them to the members of your societies? Do you try to magnify the office of these secretaries? Do you ask for a report of their work at each meeting? If the members of your societies do not know who receives subscriptions for missionary magazines, are you not to blame for not giving your officers the full opportunity to do their work well with your indorsement? S. CATHERINE RUE.

NEW CENTURY ENVELOPES.

Very attractive they are, printed in two colors. These envelopes have been prepared for the use of Secretaries of Literature in securing subscriptions for the HOME MISSION MONTHLY. They will at the same time, prove an aid in carrying the New Century Plan to complete success. It is intended that the envelopes should be distributed preferably upon the occasion of some special meeting when the attendance is particularly large, but they can be used also at any ordinary gathering. They should be collected just before adjournment. They are sent free except postage, which is at the rate of one cent per dozen.

FOR AN EXTRA FUND.

The women of the New York Avenue Presbyterian Church, Washington, D. C., desiring to raise an extra sum for missions—in no wise to take the place of their regular pledges, which they gladly and successfully fill—have evolved a commendable plan. They have issued a perpetual calendar, whose artistic cover of green and gold bears the title "Apples of Gold," and whose pages are made up from selections from the sermons of their pastor, the Rev. Dr. Radcliffe, of whom a half-tone photograph is given. The price of this calendar is seventy-five cents. It is a tasteful and suitable holiday gift. Each member is to sell as many as possible; many who feel limited in their gifts may thus have opportunity of swelling their offering. The plan promises success and is, as well, a delightful way of perpetuating the teachings of a pastor.

AN ANSWER REQUESTED.

In our own society, we ask individuals to join, and our meetings are always fully noticed in our Sunday Bulletin. That attracts the interested, but, oh! the uninterested; will you tell me how to get them? INQUIRER.

THEIR WAY.

After trying the "circle plan" in our local society for some years we have changed to a plan of our own which we like better; this plan is to elect nine vice-presidents, each one to take the responsibility of making one meeting of each year interesting and profitable. BROOKLYN.

The best plan for our regular meetings has been the division of our society into six sections, whose leaders are vice-presidents, each responsible for making and executing two programs of the year. We have printed programs for a year in advance (nice as "Club" programs), and women, not members of the society, have lately been drafted into the exercises, in the hope of creating interest thereby. This has sometimes been the result, and has been one method of "getting new members."

INDIANA.

SELF-HELP.

In our mission schools there are many instances of self-help. Here is an illustrative incident in one of our Freedmen schools in Virginia:

Charlie Hope, Va.—Our pupils are all in primary branches, but they are not all small children. Three young men, who have helped their parents find food and raiment for eight or ten children younger than themselves, have come into our school. Two of these young men hope some day to be ministers. They earned their first money to help them to this end last fall on the railroad. The third spends from nine o'clock to two in the school room: he then hauls wood until night; from the school room to the woods, and from the woods to the school room he goes and comes.

TOPICS FOR 1901.

We repeat the list of topics for monthly meetings as formulated by the Assembly's Board of Home Missions and the Woman's Board:

January—Work for the New Century: *a*, Motives for It; *b*, How to study it; *c*, How to give to it.

February—The Indians: *a*, Indians and the Government; *b*, Responsibility of the Church; *c*, Our Work and its Results.

March—The Treasury: *a*, Systematic Giving; *b*, Thank Offering and Praise Meetings.

April—The New Pacific, The Freedmen*: *a*, Resources and Developments; *b*, Strategic Points; *c*, Our Work.

May—Porto Rico: *a*, Conditions of the People; *b*, The Educational Question; *c*, Our Missions.

June—Alaska: *a*, Prospects of the Territory; *b*, Missions on the Coast; *c*, Missions in the Interior.

July—Review of the year: *a*, On the Field; *b*, At the General Assembly.

August—The Foreign Element: *a*, Immigration; *b*, What Our Church is Doing.

September—Forecast and Rally: *a*, National Perils; *b*, Needs of Our Fields; *c*, Our Church's Opportunity.

October—Mormonism: *a*, History of Mormonism; *b*, Menace of Mormonism; *c*, How to Meet It.

November—Mexicans in the United States: *a*, Special Needs; *b*, Educational Work; *c*, Our Churches.

December—The Older States; Mountaineers*: *a*, Work in the South; *b*, Unsupplied Needs.

*Special subject for woman's societies.

THE ROUND TABLE.

They have tried it in the New Brunswick Presbyterian Society, New Jersey. Here is a little explanatory note from a Princeton correspondent:

The Round Table plan I had seen used at Sunday-school conventions, and thought it could be worked to advantage for missionary meetings also. With the assistance of a committee of ladies I prepared the questions for the annual meeting of the Presbyterian Society, and, with that alarming promptness which meets the proposer of a new scheme, was asked to conduct the Round Table. Having beforehand secured some one to answer briefly and informally each question, the printed slips were distributed to the audience, the plan explained, and questions called for by number. When a number was called, we read in concert the question, then I called by name upon the one whom I had asked to be ready to answer it. She spoke briefly; then any one who wished was given opportunity to speak or ask for further information. We found the questions suggestive, and heard from many ladies. Inclosed you will find the list of questions which we discussed. They could be used by any presbyterial society or by any auxiliary.

1. How many churches in our Presbytery? How many Women's Auxiliaries for Home Missions?

2. What constitutes membership in an Auxiliary?

3. Who is responsible for the success or failure of a Society?

4. How often should a Home Missionary Society meet? Who should arrange the programs? Have printed programs for the year been found helpful?

5. In Societies that are both Home and Foreign, is it better to consider both the Home and Foreign subjects at each meeting, or to take them up alternately?

6. Is it wise to retain the officers in an Auxiliary, if satisfactory, or to interest and educate a larger number of persons by putting in new officers at the elections?

7. Is it found more profitable to have members of the Society carry on the programs, or to have speakers from outside address the meetings?

8. How may we arouse an interest in Home Missions?

9. What is being done in our Presbytery to interest the young people in Home Missions?

10. What is being done in our Presbytery to interest the Sunday Schools in Home Missions?

11. What is the object and what is the work of a Visiting Committee or Lookout Committee? Have these been found useful?

12. What is the best method for raising money in the Societies? By collections taken in church? By offerings at monthly meetings? By collectors?

13. Is it desirable for Societies with limited resources to undertake boxes, or is it better to concentrate their efforts upon the General Fund?

14. What are the advantages and what are the disadvantages of a social half-hour, with slight refreshment, after each meeting?

15. What is the duty of an Auxiliary President? Should she do all the work?

16. Why do we have Secretaries of Literature? What is their work?

17. Why do we have a Presbyterial Society? What good does it effect?

18. To what regular object are the Women's Societies of our Presbytery asked to contribute?

19. Where is Miss —'s school? Among what people? How many scholars? What good results are as yet evident of the work of this school?

20. Toward what special objects are the Women's Societies in our Synod asked by the Synodical Society to contribute?

21. What is the relation of the Freedmen's Department to the Woman's Board of Home Missions? Its history and work.

22. Toward what special object in work for Freedmen are the Societies in our Synod asked to contribute?

23. What is the *Contingent Fund*? What for, and how raised?

24. What is the work of the Box Committee?

PRAYING IN THE SPIRIT.

Thoughts for the National Circle of Daily Prayer:

But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Matt. 6:7.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26.

How can our daily prayers be kept from becoming monotonous, dead forms, vain repetitions? The Apostle Paul answers the question for us. That same Holy Spirit whose mighty power we invoke in outpourings of blessing throughout our land, throughout the world, is the inspirer, the vital agent in prayer.

During these first days of the new century, let us earnestly, reverently seek His guidance, His indwelling power, as we "continue with one accord in prayer and supplication."

Let us also ask for the seeing eye, the hearing ear, the quickness of perception that shall enable us to note the unfoldings of God's plans and purposes in the events that shall occur from day to day, and thus order our petitions in harmony with the progress of His Kingdom. Let us be definite in prayer. Let us pray for the individuals of our own homes, neighborhoods, churches, communities. Do

we see faults, sins, evils anywhere? Let us carry them to the Throne of Grace. Let us search the Scriptures that we may know God's will as there revealed. Let us study the prayers of the Bible that we may learn the laws governing prevailing prayer. Let us sometimes be "silent unto God" that "He may mold us."

Let us study the promises, and pray for power to fulfill the conditions. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Dr. Arthur T. Pierson, after explaining that the word translated "agree" in this promise means "sympsonize" in the original Greek, says: "When the Spirit of God

touches two Godly souls with His master hand, they breathe the prayers in accord with each other and with a divine plan, and it makes heavenly music in God's ear. Those disciples may be living far apart, and even be unknown to each other, yet their hearts respond in perfect time to the divine touch. Let us therefore live in closest union with God that the Spirit may guide us to united prayer."

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3:20-21.

RECEIPTS OF THE WOMAN'S BOARD FOR OCTOBER AND NOVEMBER, 1900.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday school, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Bg.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Receipts for October continued—Pennsylvania.

Spring Cr., Ch., 4; L. K. D., 14; State Col., 26.63; Tyrona, 63.70; Y. W., 15; J., 5; Bds., 18; Upper Tuscarora, Ladies, 9.50 *Lackawanna*—Athens, 12; Carbondale, S., 12.50; Dunmore, 50; Y. L., 16.50; Forty-four, 10; Honesdale, 75; Kingston, 20; Monroeton, 2.50; Montrose, 15; Scranton, Providence, 12; Washburn St., 8; Susquehanna, 17; Troy, 21.15; W. Pittston, 19.60; Presbl., 10. *Lehigh*—Allentown, 7.85; K. D., 9.55; Bethlehem, 7; Catasauqua, 1st, Y. L. & B. B., 10; Easton, 1st, 45; Y. L. C., 12.50; Brainerd, Union, 25; Hazleton, 32.90; Pt. Carbon, 14; C., 12.50; Pottsville, 1st, 15; S. Easton, 17; Stroudsb., 12.50. *Northumberland*—Bald Eagle & Nittany, 60.64; Berwick, 7; Bloomsb., 5; Chillisquaque, 8.36; Grove, C., 2.50; Jersey Shore, 31; C., 8; Lewisb., 15; Y. W., 16.50; Lock Haven, 13.68; Y. P. Bd., 8.87; G. Bd., 16; Mahoning, 21.75; Milton, 17.17; Renovo, 1st, 10.25; Sunbury, 15; Watson, 9; Williamsport, 1st, 12.50; 3d, 16.50; Bethany, 4.46; Covenant, 12.02. *Parkersburg*—Sisterville, 10. *Philadelphia*—Philadelphia, 4th, Y. L., 18.75; 9th, 42.60; Bethlehem, Y. P. A., 10; Calvary, Pri. S., 4.30; Centl., S. 62.50; Covenant O. E., 37.50; Harper Meml., 8.75; North, S. No. 2, 10; Princeton, 25; Susquehanna Av., 9; Walnut St., 100; C., 37.65; W. Hope S. T. A., 50; W. Park, 3.45; Woodl., 44.50; C., 20. *Philadelphia North*—Abington, 25; Bristol, 18; Chestnut Hill, 1st, 18.52; Doylest., 25; Germant., 1st, 50; S. 25; 2d, C., 17.37; Wakef., 5; Jenkint., Grace, 5; Lawndale, C., 2; Leverington, L. P. A., 5; Norrist., 1st, 18.75; J., 8.05; Centl., C. 425; Oak Lane, 10; Pottst., 12.50; Reading, 1st, 34.50; Olivet, A. Soc., 8; Wyncote, W. U., 7.50; N. Hope, 6. *Pittsburg*—A. Mity, 18.75; Bethany, 5; Bethel, Bd., 10; Cannonsb., Centl., 20; Metropolis, C., 1; Monongahela, C., 25; Oakmont, 10; Pittsb., 2d, 13.25; Bellef., 25; Mt. Washington, 10; Wilkinsb., R. J. R. Bd., 30; C., 20. *Washington*—Claysv., 5; C., 8.15; Cross Cr., Vil., 25; E. W., 6; E. Buffalo, 10; Br. Bd., 6.66; Fairview, 9; Lower Ten Mile, 15; Upper Ten Mile, 32.50; Vance Meml., 25; O. Cir., 10; Washington, 1st, 41.50; H. M. C., 6; Int. on Morgan Legacy, 27.60; 2d, 12.72; B. G., 2.61; Wellsb., 10; W. Liberty, 6.50; Wheeling, 1st, 20; C., 3.50; 2d, 30. *Wellsboro*—Coudersp., 5; Elkland, 5.80; Kane, 5; Mansf., 2; Osceola, 2.66; Tioga, 1.80. *Westminster*—Calvary, 3; Chestnut Level, 5.82; Columbia, 25; C., 12.50; Lancaster, 20; Leacock, 18; Marietta, 4.85; Slatev., 5. *\$4,900.38*

South Dakota.—Aberdeen Britton, 6; Groton, 3.75; Pierpont, 10. *Southern Dakota*—Bridgewater Bd., 2; Dell Rapids, 1.35; Hurley, 5; Parker, 2.30; C., 2.50; Sioux Falls, 1.50; Tyndall A. Soc., 1.25; White Lake, 6. *\$41.65*

Tennessee—Synodical, 12. *Holston*—Greenv., 50; Mt. Bethel C., 1.16. *Kingston*—Chattanooga, 2d, Y. L., 1.60. *Union*—Hopewell, 1.75; Knoxville, 2d, 6.64; Ch., 50.50; Belle Av., 2.50; Madisonv., 1.85; Mt. Zion, 4; New Providence, 2.00; C., 5; Rockford, 2; Shannondale, 12; Bd., 1; S. Knoxville, 4.75; C., 2.25; St. Paul, 3.60. *\$171.59*

Texas.—Austin—Austin, 1st, 7.65; Pearshall S., 5 *\$12.65*

Utah.—Kendall—Presbyterial, 7.33. *\$7.33*

Washington.—Olympia—Centralia, 2.95; C., 1.10; J., 1; Chehalis, 4; Olympia, 4.50; C., 6; Ridgef., C., 6; Tacoma, 1st, 21.32; Mrs. Stacy's Ch., 25; Pri. Ch., 15; Immanuel, 7; C., 1; Tenino C., 2. *Puget Sound*—Anacortes, 2.50; Charleston, 2; Fair Haven, 5; Kent, 4; N. Yakima, 5.70;

Seattle, 1st, 11; Calvary, 5; Snohomish C., 3.50. *Spokane*—Spokane, 1st, 3.40; Cent., 5.43. *Walla Walla*—Moscow, 15; Palouse, 2.33. *\$161.73*

Wisconsin—Chippewa—Ashland, 5.25; Bayfield, 3; C., 4.51; J., 2; Eau Claire, 77c.; Hudson, 6; C., 37.50. *Madison*—Janesv., Pri. S., 10; C., 4; Lima, 2.50; Lodi, 10; Madison, 16.42; Portage, 4.50; Prairie du Sac, 6; Richland Cen., 3.98; C., 6.75; Waunakee, 3.75. *\$135.93*

MISCELLANEOUS.

Interest, 10; Rent; 41; Board and Tuition, 638.56; Literature, 270.86; Anadarko Teachers, 6.63; W. A., Pasadena, Cal., 15; Mrs. D. H. Burrell, 75; Mrs. A. Barklie, 1; Miss E. Booth, 10; Rebate, 3.96; Mrs. J. D. Mock, 5; East Bloomfield Pres. Women, 34.50; Miss E. P. Houston, 5; Mrs. L. Harrison, 75; Mrs. E. C. Heizer, 20; F. Heinrich, 10; L., 50; Mrs. S. P. McQuilkin, 25; Mrs. Wm. Miller, 100; M., 5; Miss L. Powdis, 75; Miss Amelia Phillips, 50; C. L. Roberts, 5; Refund, 75; Mrs. Robinson, 20; C. C. Selden, 100; Mrs. C. B. Tompkins, 25; Mrs. W. W. Warne, 5; X., 2. *\$1,757.51*

Total..... *\$22,999.24*
Less amt. trans. from Cali. to Freedmen's Board..... *10.00*

Total..... *\$22,989.24*

RECEIPTS FOR FREEDMEN, OCTOBER, 1900.

Atlantic.—Knox—Madison Biddle Bd..... *\$0.65*

Baltimore.—Washington City—Washington Metropolitan..... *\$5.00*

California.—Benicia—Eureka C., 3; Fulton, 1; San Anselmo, 3; C., 5; S., 5; Vallejo, 5; Santa Rosa, 10. *Oakland*—Berkeley, 1st, 5.60; Pleasanton, 10. *Sacramento*—Chico C., 5; I. C., 4; Sacramento Westm. C., 3.50. *Santa Barbara*—Carpenteria, 2.50; H. W., 2; C., 2.50; Hueneme, 2.50; Santa Barbara, 8.25; C., 5; Ventura, 75c. *Stockton*—Sanger, 2.50; Stockton, 10. *\$96.10*

Catawba.—Southern Virginia—Coulter Mission S., *\$1.00*

Colorado.—Boulder—Boulder, 7; Ft. Collins, 10; Ft. Morgan C., 4; La Salle, 5; Longmont, 7.50. *Denver*—Denver 1st Av., 5; S., 2.83; Centl., 2; Highland Pk., 1. *Gunnison*—Grand Junction C., 2.25; Leadv. C., 1.50. *Pueblo*—Alamosa, 2.50; Canon Cv., 2.50; Colo Spr. 1st, 12.50; 2d, 1.25; Pueblo Fountain, 1; Westm., 2.50. *\$70.33*

Illinois.—Alton—Carrollton C., 12.50; Jerseyville, 65c. *Bloomington*—Bloomington 1st Mrs. Robinson and dau., 30; 2d, 12; Gibson, 13.90; Rankin, 2.84; Rossy, 3.20; Tolono, 15. *Chicago*—Arlington Hts., 3; Buckingham, 1; Chicago, 2d, 13.30; 4th, 60; 8th, 55; 9th, 2; Crerar, 2; Hyde Pk., 10; Rosel., 2.75; Scotch Westm., 3; So. Side Tabernacle, 6; Du Page, 5; Joliet Centl., 30; Lake Forest, 16; Manteno, 4; Oak Pk., 7. *Mattoon*—Kansas, 5; Moweaqua, 3; Pana C., 1.50; Taylor, 6.25; Tower Hill, 2.12. *Ottawa*—Elgin, 1; Gr. Ridge, 2.50; Mendota, 6.81; Ottawa, 2.50; Streator, 3.25; Waltham, 1.50; Waterman, 6.10. *Peoria*—Canton, 4; Danlap, 2; Knoxv., 25; W. Bd., 5; Peoria, 2d, 10; Grace, 2; Westm., 3; Princev., 25. *Schuyler*—Appanosee, 15; Macomb, 6. *Springfield*—Decatur Briar Chap., 5; Divernon, 2; Irish Gr. and Sweetwater, 1.90; Jack-

sonv. 2d Port., 5; United Port., 4; Lincoln, 1.45; Mason, 11; Springf. 1st, 54c.; 2d, 54c.; 3d, 54c.; E. S. Bd., 5; Port., 54c.; Williamsv., 5.....**\$485.18**

Indiana.—*Crawfordsville*—Attica, 2; Bethel, 3.50; Beulah, 6; Cutler, 6.25; Dana, 8; S., 6; Darlington, 2; Delphi, 12; Ladoga, 3.50; Lafayette 1st, 9.50; 2d, 20; Ross-ville, 1; Spring Gr., 2.50; Thornt., 3; Mrs. Allison, 50; *Indianapolis*—Indianapolis Tabernacle, 20; Southp., 3; Spencer, 2. *Logansport*—Brookston, 5.50; Concord, 1.10; Goodl., 1.50; Kentl., 7; Logansp. 1st Gl., 4.70; Mich. Cy., 4; Mishawaka, 17.70; Remington C., 5. *Muncie*—Alex- andria, 4.50; Anderson, 15; Cicero, 75c; Elwood, 1.50; C., 5; Gas City, 3; Hartford, 3.19; Jonesboro, 3; Kokomo, 3; Marion, 15; C., 5; Muncie, 13.50; Peru, 5.70; Tipton, 4; Wabash, 21; Winchester, 1.98. *New Albany*—Charles- town, 2; G. Th. Off., 1. *Vincennes*—Vincennes Gift, 50c.; Gift, 25c.; Washington, 1.25. *White Water*—Bright, 8; College Cor., 8.75; Connersv., 16; Greensb., 21; Harmony, 2.80; Kingston S., 7.25; Knightst., 3; Liberty, 4.10; New Castle, 2.50; Rising Sun, 3.70; Rush- ville, 8; Shelbyv., 11.50; Union, 60c.....**\$410.07**

Indian Territory.—*Choctaw*—Krebs, 5. *Sequoyah*—Tulsa H. G. Soc., 2.....**\$7.00**

Iowa.—*Cedar Rapids*—Cedar Rapids 1st C., 22.50; Clinton C., 5. *Corning*—Emerson, 1; Villisca, 2.50; Rev. and Mrs. Ensign, 50. *Council Bluffs*—Carson, 5; Coun- cil Bluffs 2d, 1; Griswold Bethel, 5; Menlo, 3; Woodbine, 2; S., 5.25. *Des Moines*—Durham, 2; Knoxv. C., 7. *Du- buque*—Dubuque 1st, 1.11; 2d, 5; Hopkinton, 3; Inde- pendence 1st, 12.47; Manchester, 14.55; Mt. Hope, 50c.; Pine Cr., 3.54; Volga, 2.91. *Fort Dodge*—Armstrong, 2; Boone, 5; Carroll, 10; Churdan, 2.40; J., 5; Dana, 7.50; Ft. Dodge, 1.50; Glidden S., 4.80; Gr. Junct., 5; Lake Cy., 2.50; Livermore, 2; Lohrv., 5; Pomeroy, 3. *Iowa*—Mt. Pleas- ant, 5; Ottumwa 1st, 10; East, 2.50. *Iowa City*—Daven- port 1st, 15.65; Y. P., 12.50; 2d, 2; Iowa Cy., 15.15; Musca- tine, 14; Washington, 10; W. Branch, 2.50; W. Liberty, 8.70. *Sioux City*—Cleghorn, 3; Crawford, 50c.; Ida Gr., 2.50; O'Leary, 1.50; Paulina, 2; Storm Lake, 4. *Waterloo*—Ackley, 5; Dows, 1; Greene, 2.30; Grundy Cent., 10.17; Nevada, 5; State Cent., 9; Tranquility C., 2.50; Williams, 2.50.....**\$358.09**

Kansas.—*Larned*—McPherson, 1.25. *Topeka*—Kansas Cy. 1st, 25; Manhattan, 5.33; Topeka 3d, 2.02; Vinland, 2.....**\$36.50**

Michigan.—*Flint*—Bridgehampton, 2; Flint, 5.17; Flushing, 1.50; Lapeer, 10.40; Marlette 1st, 1.50; 2d, 1.81; Morrice, 2. *Lake Superior*—Escanaba, 5. *Monroe*—Blissit, 10; Coldwater, 4; Hillsdale, 6; Jonesv. C., 3.75; Monroe, 45c.; C., 2; Tecumseh, L. A., 10.....**\$65.67**

Minnesota.—*Duluth*—Duluth 1st, 18.80; Duluth 2d, 5; Glen Avon, 2.10; Lake Side, 1.50c.; B. B., 11.15; C., 5; Two Harbors, 4.20. *Manitowish*—Blue Earth, 5; Mankato, 4.70; Marshall, 3.01; Redwood Falls, 2; Win- nebag, 5.50. *Minneapolis*—Maple Plain, 2; Minne- apolis, Andrew, 5; Y. W., 5; Bethlehem C., 12.50; Oliver, 4.76; Pross, Miss., 1.75. *St. Paul*—Knox, 1.00; Macalester, S., 5; Centl., Y. P., 2.25; Dayton Av., 6; C., 12.50; I. C., 3.....**\$150.02**

Missouri.—*Kansas City*—Drexel, S. Soc., 1.15; Knob Noster, 1.16. *Ozark*—Carthage, 1.50; Monett, 2; Springf. 2d, 2.50. *Palmyra*—Hannibal, 2.05; Macon, 1; C., 1; New Providence, 5. *Platte*—Maitl., 2; Mound, 2; Parkv., 2.66; St. Joseph, Westm., 10. *St. Louis*—St. Louis, Cote Brillante, 1; Leonard Av., 4.41.....**\$30.43**

Montana.—*Butte*—Anaconda, 3; Deer Lodge, 1; Phil- lipsburg, 1.....**\$5.00**

Nebraska.—*Box Butte*—Rushv., 60c.; Union Star, 1.20; Willow Cr., 70c. *Nebraska City*—Beatrice 1st, 12.80; Fairbury, 1.50; Hebron, 10; Lincoln 1st, 13.17; 2d, 5.14; Palmyra, 2; Plattsmouth, 2.52; Seward, 1.60; Tecumseh, 4.60; York, 1.80.....**\$57.43**

New Jersey.—*Elizabeth*—Plainf., 1st, 20; Pluckamin, 3.75; Woodbr., 5. *Monmouth*—Beverly, 10; C., 3; Cran- bury 2d, 10; Jamesb., 5; Long Branch, 10; Red Bank, 5. *Morris and Orange*—E. Orange Bethel, 27.53; Morris- town 1st, 20. *New Brunswick*—Hopewell, 2.50; Tren- ton 3d, 40. *Newton*—Belvidere 1st, 3.65. *Jersey City*—Leonia, 1.....**\$168.43**

New York.—*Albany*—Albany 1st, 6.50; 3d, 3.50; 6th, 3.34; State St., 15; West End, 3.30; Amsterdam, 2d, 75c.; Ballston Cen., 84c.; Spa, 5; Bethlehem, 00c.; Corinth, 50c.; Emmanuel, 5; Gloversv. 1st, 3.20; Kingsboro Av., 2.50; Mayf., 84c.; Menands, 6.17; New Scott., 50c.; Sara- toga 1st, 5; 2d, 1.90; A. H. L., 10; Schenectady 1st, 4.20; Voorheesv., 44c. *Brooklyn*—Brooklyn, Centl., 22.50; Meml. Y. G. Bd., 5; South 3d St. Y. L., 2.18; Throop Av. Y. L., 40; Westm. Y. L., 5; Edgewater 20. *Buffalo*—Westf., 22. *Genesee*—Attica, 12.90; Bergen, 15; Perry 10; Stone

Ch., 3; M. B. Bd., 5; Warsaw, 5. *Geneva*—Geneva, 1st and North, 5. *Long Island*—Amagansett, 5.72; Bridgehampton, 2.10; Laurel, 5.47; Mattituck, 10; Middlet. Id., 23c.; Moriches, 10; Southampton, 9; W. Hampton, 50c. *Nas- sau*—Smithtown, 5. *New York*—New York 1st Union, 20; West End C., 10. *Niagara*—Albion, 11.62; Barre Centre, 1.22; Lockp. 1st, 8.25; Lyndonv. Bd., 4; Medina, 3.25; Niagara Falls, 6.25; Somerset, 2.50; Wright's Cor., 5. *North River*—Newburg Calvary, 6. *Otsego*—Coop- erstown, 13; Oneonta, 10. *Steuben*—Almond, 3; Avoca C., 5. *Troy*—Cambridge, 30; Cohoes I. H. N., 10; Hoosick Falls, 21.18; Troy, Westm. S., 15; *Utica*—Augusta C. 55c.; Forestp., 2; Holland Patent, 20; Ilion, 8.75; Oneida Castle, 5; Kedsf., 3.63; Rome, 15; W. Camden C., 2.....**\$532.31**

Ohio.—*Bellefontaine*—Kenton, 7. *Cincinnati*—Cincin- nati 1st, 1.50; C., 1; 2d, 30; 3d, 11.35; 4th Y. L., 6.25; 5th, 1; 6th, Kate Attig, 50c.; 7th, 19.50; Mohawk, 1.50; Mt. Auburn, 450; J. Bd., 1; North, 2.50; Walnut Hills 1st, 34.16; Cleves and Berea, 2; Glendale, 2; C., 1; Hartwell, 3; Lockl., 50c.; Montgomery, 1.50; Pleasant Ridge, 1.84; Venice, 2.50; Westwood, 1.25; Wyoming, 10; Y. L., 6.25. *Cleve- land*—Cleveland, 2d and Ben. Soc., 4; Beckwith, 11.01; Calvary, 8.23; Case Av., 2.60; Willson Av. C., 3; Wood- land Av., 50. *Dayton*—Dayton 4th, 15; Greenv., 10; Hamilton Westm., 5; Springf. 1st, 35; 2d, 45. *Lima*—Pindlay 1st, 12.50; Van Wert, 12.50. *Mauene*—Bowling Green, 10.70; C., 10; Bryan, 2.91; Montpelier, 1; Toledo 3d., 8; Collingw., 74c.; Westm., 10; W. Unity, 2. *Portsmouth*—Ripley, 6. *St. Clairsville*—Bannock, 2; Barnesv., 5; Bellaire 1st, 5; Bethel, 5; Cadiz, 5; Coal Brook, Friend, 3; Crab Apple, 2; Kirkw. F. Cl., 10; Rock Hill, 8.50; St. Clairsv., 10. *Steubenville*—Steubenv. 1st, 10; Wellsv. 1st, 40; 2d, 5; Yellow C., 6; W. Gl., 15. *Wooster*—Hope well, 15; Orrv., 2; Wayne, 1.50; Wooster, 1st, 5; Y. L., 30; Westm., 7.50. *Zanesville*—Adams Mills, 5; Coshocot, 8; Zanesv. 2d Y. L., 5.....**\$806.74**

Oregon.—*East Oregon*—Union, 5. *Portland*—Mt. Ta- bor, 4.83; Portland 1st, 84.50; S., 16.60; Westm., 5.30; 3d, 2. *Willamette*—Albany, 8; Brownsv., 7.....**\$133.43**

Pennsylvania.—*Allegheny*—Allegheny 2d, 4; Beaver, 22.50; Bellevue, 35.50; Tarentum, 6. *Butler*—Allegheny, 4; Buffalo, 20.25; C., 10; Butler 1st, 9; Y. W., 5.60; Cen- trev., 3.20; Concord, 5.75; Harrisv. C., 2.50; No. Wash- ington, 8.20; Petrolia, 10; Parker, 10; Union, 2; West- minster, 3; Zelienople, 22.50; C., 22.50. *Carlisle*—Big Spring, 10; Bloomf., 5; Carlisle 1st, S., 3; Chambersb. Cent., 45; Falling Sprg., 25; Dauphin, 4.50; Gr. Cone- wago, 10.15; Harrisb., Market Sq., Wed. P. M., 2.35; Sr. S., 10.10; Lower Path Valley, 11.16; Mercersb., S., 6.87; Middle Spring, Y. L., 3; Newport, 2; Paxton, 18.75; Shippensb., 5.01; Y. P., 5; Steelton, 4.95; Upper Path Valley, 10. *Erie*—Bradford, 20; Cochranton, 2; Erie 1st, 25; Central, Mrs. Diefenderfer, 12.50; Chestnut St., 12; Park, 53; Meadv. 1st, 8; Y. L., 5; Miss B. Braw- ley, 7; Class No. 6, 2; No. East, 25; C., 5.50; Titusv., Y. L., 2; Friend of Alex. Bd., 50; Warren, 12.50; Y. L., 93. *Huntingdon*—Hollidaysb., W. W., 7; Huntingdon, 6; Y. L., 5; Philipsb., 5; State College, 2; Tyrone, 5; Y. W., 4.50; Bds., 6. *Lackawanna*—Kingston, 10; Monroeton, 5; Montrose, 15; Susquehanna, 5; Towanda, 15; Troy, 9.50; Wilkes Barre 1st, 50; Wyalusing 2d, 10. *Lehigh*—Easton 1st, 25; Brainerd, Union, 20. *Northumberland*—Bald Eagle and Nittany, 4.36; Great Island, 1.32; Jersey Shore, 7.25; Lewish., 2.50; Y. W., 10.50; Williams- p., 1st, 2.50; Bethany, 3.70. *Philadelphia*—Philadelphia, North Broad St., C., 1; West Pk., 5.71; Woodland, 22. *Philadelphia North*—Arlington, Mrs. J. M. Colton, 50; Bridesb., C., 4; J., 1; Carmel, 2.50; Frankford, 10; Ger- mantown 1st, S., 50; Manayunk, 10; Newtown, 6; Wyncote, W. U., 7.50. *Pittsburg*—Bethany, 45; Oak- land, 25; Pittsburg, Bellef., 50; Pt. Breeze, 100; Wil- kinsb., C., 30. *Washington*—Burgettst., Miss Cook, 1; Cross Ck., 5; R. Lysle, 1; E. Wk., 20; E. Buffalo, 2; Br. Bd., 5; Fairview, 9; Upper Buffalo, C., 5; Upper Ten Mile, Miss Young and Mrs. Cary, 10; Washington 2d, Girl Gl., 8.26; Boy Gl., 4; 3d, 25; Vance Mem'l Op. Cir., 5. *Westminster*—Chestnut Level, 2.18; Wrightsv., 1.....**\$1,492.30**

South Dakota.—*Southern Dakota*—Bridgewater, 5.....**\$5**

Tennessee.—*Kingston*—Chattanooga, 2d, Y. L., 76c. *Union*—Knoxv., 2d, 20c.; New Providence, 2.99; Shan- nondale, 4; Bd., 1; So. Knoxv., 3.11.....**\$12.06**

Washington.—*Olympia*—Chehalis, 2. *Puget Sound*—Seattle, 1st, 5. *Spokane*—Spokane, 1st, 15; Centenary, 10.....**\$32.00**

Wisconsin.—*Madison*—Madison, 8; Portage, 4; Rich- land, 1.50; C., 6.75.....**\$20.25**

Miscellaneous.—Mrs. F. Mayer, 20; Mrs. I. S. Long, 25; The Misses Williams, 90.	\$135.00
Less tr. to W. Bd. from Hudson Pres	1.00
Total.....	\$2,123.99
Total Receipts in October.....	\$28,113.23

RECEIPTS FOR NOVEMBER, 1900.

Atlantic.—Fairfield—Ebenezer, 1; Bethlehem 1st, 25c.; Good Hope, 1; Hebron, 25c.; Hermon, 1; Ingram, 25c.; Ladson, 1.25; Macedonia, 25c.; Melina, 25c.; Mt. Carmel, 75c.; Mt. Sinai, 25c.; Trinity, 1; Westmr., 1. McClelland—Abbev. 2d, 2; Mattoon, 1; Mt. Zion, 1	\$12.50
Baltimore.—Washington City—Washington 4th S.	\$2.00
California.—Benicia—San Rafael, 36. San Jose—Milpitas, 4.50; Monterey 1st S. Gl., 5.50; Palo Alto, 2.50; C., 2; San Luis Obispo, 6; Santa Cruz, 6.50; San Jose 1st, 16.10; Santa Clara, 4	\$83.10
Colorado.—Denver—Otis S.	\$6.75
Illinois.—Synodical, 10. Alton—Blair S., 2.55. Cairo—Du Quoin, 4; Equality, 5; Wabash, 5. Chicago—Du Page S., 12. Ottawa—Florid S., 1.12; Oswego, 5.70; Streator, 11.56	\$56.93
Indiana.—Ft. Wayne—Ft. Wayne Union Meeting, 8.02. Indianapolis—Presbl., 10	\$18.02
Iowa.—Synod. Coll., 9.30. Council Bluffs—Carson J., 5. Des Moines—Des Moines S., 2.50	\$16.80
Kansas.—Larned Garden Cy. S., 3; Spearv. S., 4.45 Osborne—Calvert, 50c.; Colby, 4; Phillipsb., 75c.; Wakeeney, 1.50. Topeka—Kansas City Grand View Pk. S., 6.25; Spring Hill S., 2.80	\$23.25
Michigan.—Synodical, 15. Petoskey—Mackinaw Cy. Ch. 2; S., 2	\$19.00
Minnesota.—Red River—Fr. C. E. Union	\$125.00
Missouri.—Palmyra—Pleasant Ridge S.	\$1.10
Nebraska.—Nebraska City—Lincoln 3d, 50. Niobrara—Coleridge, 1.10; Emerson, 2.66; Laurel, 3.88; Pender, 1.72; Ponca, 2.50; Wakefield, 5; Wayne, 6. Omaha—Black Bird Hills S., 1.25	\$44.11
New Jersey.—Jersey City—Jersey City 1st S. M. A., 8.06. Monmouth—Jamesb. S., 13. Morris and Orange—E. Orange Brick S., 50; Orange 1st W. W., 2; Summit Wh., 25. Newark—Arlington 1st, 18.75; Caldwell, 16; Montclair 1st Y. W., 6; Newark 4th Av. S., 10; Bethany, 18; Calvary C., 5; Fewsmit Meml., 12.50; High St., 23.27; Park C., 50; So. Park F. Wks., 5; Rosev. Av., 50; Wickliffe S., 25; Hill Temple, 18	\$371.88
New York.—Albany—Two Sisters, 25; Gloversv. Pri. S., 10. Binghamton—Binghamton Ross Meml. S., 2.70. Boston—Antrim S., 4.75. Brooklyn—Brooklyn Ainslie St., 10.42; Cuyler Chap., 2.68; Bd., 3.20; Classon Av. S., 11.06; Duryea, 7.05; Grace S., 24.45; Greene Av., 8; Lafayette Av., 92.15; Meml., 20.08; C., 12.50; Ross St., 26.04; South 3d St., 41.47; Y. P. A., 9.20; Throop Av., 27; Westm., 10.87; W. New Brighton, Calvary, 10.87; Woodhaven, 7.50. Buffalo—Lancaster Ch., 25. Cayuga—Auburn 2d, 10; Calvary, 7.50; Central, 5; Westm., 5; Cayuga, 8; Dryden, 10; Five Corners, 4.33; Pt. Byron L. C. A., 10; Weedsap., 3.50; Ithaca, 28.97. Champlain—Beekmant. C., 1; Keesev., 6; Rouses Pt., 5.40. Genesee—Attica, 13.15; Presbl., 10. Geneva—Trumansb. S., 4. New York—New York 1st, 5; C., 12.50; 5th Av., 350; 14th St. C., 6.11; Adams Meml., 10; Broome St. Tab. J., 7; Centl. C., 200; New York, 6; North K. Dan., 25; Puritan Y. P. S., 126.61. Niagara—Youngst. S. & J., 2.35. No. River—Marlborough J., 1.25. Otsego—Middle Centre C., 5. Unadilla, 3.50. Rochester—Avon S., 27. St. Lawrence—Cape Vincent W. Cir., 5.39; Gouverneur, 12; Hammond, 32; Oswegatchie 2d, 6.50; Potsdam, 12; Theresa, 10; Waddington, 10; Watert. 1st W. U., 50; Hope L. Aid, 12. Troy—Troy Woodside S., 8.06. Westchester—Yonkers 1st S., 6	\$1,461.96
North Dakota.—Pembina—Forest River, 10	\$10.00
Ohio.—Mahoning—Youngst. 1st, 31. Wooster—Bellev., 2; Dalton C., 5; Doylest., 7.55; Mansf., 16.75; Millersb., 6.50; Mt. Eaton S., 64c.; Orrv., 8; Savannah, 5; Presbl., 89.81	\$172.25
Pennsylvania.—Allegheny—Allegheny McClure Av., 38.15; C., 10; North, 47; Bellevue, 11; Cheswick C., 2.50; Emsworth, 3.45; L. Br., 6; Freedom, 10; Glenshaw, 10.50; Cash, 6. Carlisle—Presbl., 10. Clarion—Marrienv. S., 8; Penf. S., 3.50. Huntingdon—Lewiston, 25. Kittanning—Appleby Manor, 14.75; C., 3.52; Bethel, 22; Clarksburg C., 7.50; Elder's Ridge, 20; Kittanning, 50; S. Cl., 5;	

Marion, 8; Saltsb., 18.05; W. Glade Run, 15. Lackawanna—Wyalusing 2d S., 4.06. Lehigh—Allent. S., 32.07; Easton Brainerd Union, 20; S., 29.25; Lansford S., 5. Northumberland—Presbl., 10. Philadelphia North—German. 2d S., 50. Pittsburg—Bethany J., 25; Canonsh. 1st. C., 5; Charleroi, 10; Chartiers C., 2.50; Forest Gr., 7; McDonald, 7.50; Oakdale, 5.50; Pittsb. 3d., 65; Bellef. K. D., 37.50; E. Liberty, 195; Shady Side, 600; Tabernacle C., 1.50; Cash, 7. Redstone—Brownsv., 33.10; Connellsv., 37.50; Dunlaps Ck., 27.75; McKeesp. Cent., 5.45; New Providence, 4; S., 2; Uniont. 1st, 50; Y. L., 50; Scottsdale, 19.82; Tyrone S., 3.80; Dawson S., 3.50; Presbl., 5. Washington—Unity S., 4.40	\$1,724.00
South Dakota.—Southern Dakota—Mitchell S.	\$2.15
Tennessee.—Union—Knoxv. 2d L. Aid, 25; Ch., 128.29	\$153.29
Texas.—North Texas—Denison, 2.40; S. M. S., 4. Trinity—Dallas 2d C., 6.25	\$12.05
Wisconsin.—Chippewa—Baldwin, 5; Chippewa Falls, 4.50; W. Superior, 4.50. Madison—Janesville S., 6.62; Poynette, 5; Winnebago Cash, 83.70	\$109.32

LEGACIES.

Bequest of Mrs. Lizzie V. Sprecher, late of Reading Pa., 100; bequest of Mrs. Sarah Miller Keith, late of Chicago, Ill., 100	\$200.00
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MISCELLANEOUS.

Rent, 6; Board and Tuition, 4,456.24; Literature, 273.30; Cash, 7.57; Mrs. M. A. Blair, 15; Mrs. C. A. Bullock, 200; Mrs. J. S. Bean, 75; Mr. Robt. Carter, 75; Miss J. Carter, 25; Mrs. E. Delano, 50; A little girl, Greencastle, Pa., 1; Mr. and Mrs. Jas. M. Ham, 225; Mrs. John S. Kennedv., 50; Mrs. Lloyd, 10; Rev. E. R. Laughlin, 100; Mrs. Mather, 100; Miss C. McMurtree, 75; Miss F. P. Mills, 75; Mrs. H. M. H. Olmstead, 10; Mr. John W. Proudft, 25; Mrs. A. C. Proudft and Miss H. Smith, 125; Miss E. Sharpe, 200; Mrs. W. J. Schieffelin, 100; Miss L. Stillman, 75; Mr. and Mrs. J. Stickler, 250	\$6,704.11
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Total.....	\$11,359.87
Less tr. to Freedmen's Board from Ft. Wayne Pres.....	\$5.00

Total.....	\$11,354.87
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RECEIPTS FOR FREEDMEN,
NOVEMBER, 1900.

Atlantic.—Fairfield—Carmel, 85c.; Ebenezer, 1.50; Hebron, 25c.; Hermon, 1.50; Ingram, 25c.; Ladson, 2.50; Melina, 50c.; Macedonia, 25c.; Mt. Sinai, 50c.; Trinity, 1. McClelland—Mattoon, 2; Mt. Zion, 2	\$13.10
California.—San Jose—Milpitas, 2; Sta. Cruz, 2	\$4.00
Catawba.—Yadkin—Lexington	\$0c.
Illinois.—Cairo—Centralia J., 1; Richland, 2. Chicago—Chicago 4th, bequest of Sarah Miller Keith, 50. Ottawa—Oswego, 5.70; Streator, 3.16	\$61.86
Indiana.—Fort Wayne—Ft. W. 1st Girls' S. Cl., 55.00	\$55.00
Iowa.—Cedar Rapids—Cedar Rapids 1st	\$30.25
Kansas.—Osborn—Smith Cen. C., 1; Calvert, 25c.; Wakeeney, 50c.; Colby, 2	\$3.75
Nebraska.—Nebraska City—Lincoln 1st C., 7.64; Tecumseh C., 5; Unadilla C., 1.27. Niobrara—Coleridge, 55c.; Emerson, 1.33; Laurel, 1.96; Pender, 86c.; Ponca, 1.25; Wayne, 3; Wakefield, 2.50	\$25.36
New Jersey.—Monmouth—Burlington, 35. Newark—Caldwell, 10; Forest Hill, 1.50; Presbl. Col., 14.75	\$61.25
New York.—Brooklyn—Brooklyn Ainslie St., 5; Grace, 2.10; S. 3d St., 19.13; Throop Av., 24. Cayuga—Auburn 2nd, 10; Calvary Y. L., 10; Centl., 40; Ithaca, 71.31; King Ferrv., 5; Weedsap., 20. Long Island—C. E. Societies, 25. St. Lawrence—Chipman Scotch, 30; Canton Pri. S., 8; Carthage, 5; Gouverneur, 5	\$279.54
Ohio.—Synodical, 12.76. Wooster—Savannah, 6.18.76	\$6.18.76
Pennsylvania.—Allegheny—Allegheny 1st, 50; Melrose Av., 5; McClure Av., 20.10; Mrs. Harbison, 200; Emsworth 10; L. B., 6. Huntingdon—Lewistown, 50. Pittsburg—Ingram, 10.75; McDonald, 7.50; Oakdale, 28.20; McJ. Bd., 20; Pittsb. E. Liberty, 10. Redstone—Connellsv., 5; Belle Vernon, 9.63; Dunlaps Cr., 5; McKeesp. 1st, 25	\$471.18
Wisconsin.—Chippewa—Chippewa Falls, 2; W. Superior, 11	\$13.00
Miscellaneous.—Mrs. W. M. Findlay, Altoona, Pa.	\$15.00
Total.....	\$1,002.85

Total Receipts for November.....	\$12,357.72
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HOME MISSION MONTHLY

VOL. XV.

FEBRUARY, 1901.

No. 4.

EDITORIAL NOTES.

TO even the casual observer of national life, the United States is seen to be preëminent in its power of assimilation. In France, or Germany, or Russia, or even in England—and so of any other nation—a foreigner is likely to remain a foreigner no matter how long he may live within that nation's domains. In America, the great mass of foreigners who come to us are soon amalgamated, assimilated, and become American citizens. Herein is our country a wonder unto the world, and *herein lies its marvelous advance in national life.*

IF, then, the advance and permanency of our country is marked by the *measure of assimilation* of all foreign elements, it is incontrovertible that the work of the Woman's Home Board, as it relates to the exceptional populations, transforming and assimilating them is vastly important—the Church has none more important.

It is along this line that the pastor of the Madison Avenue Church, New York City, Dr. Howard Agnew Johnston, places the force of his strong logic in his article found elsewhere in these pages. Dr. Johnston has given most notable testimony in this article to the need of the work of the Woman's Board and its effectiveness. This testimony is all the more forceful, since when Dr. Johnston—as he freely states—became a member of the Assembly's Board, he entertained a strong adverse feeling concerning the necessity for this work, which he now most vigorously indorses, after having had the fullest opportunity for close observation and investigation during the past three years.

WHEN we talk of Indian schools the reader must learn to differentiate. If the school be in Indian Territory it may be

among the full-bloods or it may be among the Indians who have become almost a part of the white race by inter-marriage. "Step into my school," says a mission worker among such a community, "and you would scarcely realize that you were not in an eastern school. You will see the beautiful black eyes and dark hair of the Indian united with the fair skin of the whites; even more of the pupils have light hair and blue eyes. Yet their grandparents may be full-bloods."

THE last Thursday in February will mark the first observance in the new century of the Interdenominational Day of Humiliation and Prayer. Let us begin the wondrous cycle of time aright as Christians and Home Missionary Societies, having a fitting sense of our individual and national needs, sins, perils, and necessities. A supply of the programs which have been prepared for use during the past two years are on hand, giving variety of selection. Samples may be had by forwarding postage.

WHAT changes have occurred among the Nez Perces? Great ones, responds Miss McBeth. Once it was the band; now it is the individual, and strengthening of character as a consequence. Christian homes are now a bright picture against the dark background of the past.

AT Good Will it is purposed to have several classes, in which, by special Bible study and doctrinal instruction, young men may be prepared for the duties of elders, deacons and preachers in the various Indian Presbyterian churches.

A FORMER Tucson Indian pupil holds efficient charge of the laundry at our Indian Training School at that place. Another pupil holds the position of seamstress in a Government school. Another

is doing evangelistic work among the Pimas, while still another is laboring as a Bible reader among the Papagoes. Others are doing as good work in making Christian homes.

✱
We began telling the story, last year, of Miss Frost's work among the Fort Hall, Shoshone and Bannock Indians (see pages 51-52 for February, 1900). We have given items of progress, now and then, since. We add a bit of the history of its present development in this and the following paragraphs. You will recall that the Christian Nez Perces Indians sent their pastor and an elder to their one-time enemies, to teach them the new way of living, having raised the necessary funds by two collections on one day out of their own poverty, and that they crowned the act by a third collection on the same day to enable the pastor's wife to accompany them that she might help the women. Then, when the blessing came—as come it must in response to such faith and works—these same Indians sent another collection to help build a church.

✱
This church for the Fort Hall Indians, to which their Nez Perces brethren contributed \$300, is approaching completion, but is in sore straits for funds to meet bills due. Miss Frost has labored to raise the money and superintend the work—while still instructing the Indians in spiritual and temporal affairs—with a zeal which knows no bounds save the absolute exhaustion of physical force. The Indian young people in the Government school sent word that they would supply the bell. Could such a gift be refused? But that meant the building of a tower, and the tower, simple as it might be, would cost more money. But will it not be money well invested? "I don't know where a dollar to pay for it is coming from," she says, "but I believe the Lord does and I cannot but feel I was right in having it built." Who will dare say she was wrong?

✱
READ what Miss Frost says further:

One of the men came to my tent, summoned me out and pointing to the framework, just raised, of our tower and spire, said, "What this day you call it?" I replied, "26th day of October"—and he said, "All time you heap savy this day—first

time any house talk our Father on this reservation." Pointing his finger upward to indicate the spire, pointing heavenward, he said, translated from Indian, "Any man on train, any man on wagon road seeing that, know Indians are Christians on this reservation. My heart is glad now; all the people passing will know now that is an Our Father's house."

✱
THE first medical missionary to go to Porto Rico under the care of the Presbyterian Church is Dr. Grace William Atkins, who will be associated with Dr. Green at San Juan, where our church and school work is meeting with great encouragement. We introduce her to our readers, asking that their prayers follow her. Dr. Atkins sailed the first week of the new century for Porto Rico.



DR. GRACE WILLIAM ATKINS.

✱
FOR furniture instead of for feasts, the Indians at Wolf Point, Montana, spent the money paid them for the damage done by prairie fires, caused by sparks from passing trains. Even three or four years ago the big feast would have had the preference.

✱
"TO-DAY is feast day to the patron saint. This afternoon and evening there will be gambling, dancing, drinking, and fighting. After mass is finished the people are free to enjoy themselves as they choose." This is the minor strain in Miss Zuver's last report. Now for the major chord. "I have now in school the leader of a Penitente Lodge, a young man of twenty-seven, studious and helpful. He studies the Bible and leads in singing the Gospel songs. Join me in prayer that he may be a saved young man."

✱
THE mother of one of our pupils in a mountain school brought with her a baby of ten months when she came to visit her

daughter. "She was a plain, neat-looking woman, and the tiny bit of humanity in her arms was bright, interesting, and lovable. To the question, 'What would you like for baby's lunch?' she replied, 'Wall, now, she's a mighty queer child; she never would drink no coffee nor sweet milk, but jest a glass of buttermilk is all she wants.' When surprise was expressed at so young a child drinking buttermilk, she replied, 'Why, she would cry for buttermilk long before she could sit up.' We are deducing our own conclusions as to what kind of brain matter will be developed by buttermilk, and shall watch the buttermilk baby with much interest, thinking that in time she may fall into our hands."

THE Dorland Memorial Church at Hot Springs, N. C., is now complete and dedicated. The new school building has also been opened. The two buildings add greatly to the efficiency of the work and neither one has been a drain on the mission treasury, Mrs. Dorland having raised most of the funds for the church, while Miss Phillips has been most successful in securing funds for the school building.

DR. MCAFEE, our Superintendent of Mission Schools, has just made an extended trip among our different Indian stations. He says, with much emphasis, that he has never seen such deep interest in right living among the Christian Indians everywhere, and that even the weakest and least instructed of these are deeply earnest in striving to bring their pagan brothers to Christ.

THAT reservoir for the Pima Indians has not yet been provided for by the Government. To deny the funds necessary for its construction would be to perpetrate an act of cruelty upon a progressive, self-supporting, Christian community, forcing them to conditions of undeserved and abject pauperism. A temporary appropriation of \$30,000 was made by Congress last spring to save the people from starvation, but we hear that only \$5,000 has been applied; besides, it is not charity for the individual which is desired, but justice for all, in restoring the water of which they have been robbed and upon which their harvests depend. The building of this reservoir at once by the Government is not

only urged by the missionaries; it has the full approval of the Commissioner of Indian Affairs, who says in his annual report to the Secretary of the Interior:

With a sufficient water supply the Pima Indians can support themselves in comfort with no pecuniary assistance from the Government. Without this, appropriations must be continued indefinitely. I cannot too strongly urge the passage of the bill for the construction of the proposed reservoir.

THIS is the way the wonderful work among the Pimas is recorded by Mr. Cook:

We have organized two new churches, one at Blackwater with a membership of nearly 200, and one in the Salt River valley with a membership of 80. We expect to organize ere long a church at Waking; about 175 of our members reside in that neighborhood. Our church members attend faithfully, public and private worship. They are industrious and anxious to have their children educated.

THE most recent Indian work adopted by the Woman's Board is among the Indians of California at Fall River, where Mrs. Cadwallader is in charge, and among the Hoopas, where Miss M. E. Chase and an assistant supported by the Synodical Society of California are now at work. Miss Julia Frasier has written a brief but wonderfully appealing history of the Hoopa Indians in a little leaflet published by the Woman's Board.

OUR school at Socorro, N. M., is greatly appreciated by the whole community, both Americans and Mexicans. Mrs. Sleight has only room for forty-two, but has somehow stretched the room to hold fifty of the one hundred and fifteen applicants, being obliged to refuse the remaining sixty-five.

THE death, by drowning in Alaskan waters, of Mrs. Christiana Baker Taylor, closed a useful and devoted Christian life. Mrs. Taylor was formerly, though not at the time of her death, our missionary at Jackson, Alaska. In the skiff with her was her adopted daughter, a native girl, educated at Park College, and the young man whom this daughter was soon to have married, both of whose lives were also lost.

THE untold heroism of missionaries would make thrilling material, but how is one to know about it, since these heroes are not prone to tell of it? Here is an instance

in point. Dr. and Mrs. Marsh are home from Point Barrow on leave of absence and have been at the mission rooms frequently of late, but no word of the self-denial they had practiced escaped them. Dr. Sheldon Jackson, it was, who told at a recent public meeting of the Woman's Board, of the heroism of these missionaries, saying that he was glad to speak of these things, as he felt confident Dr. Marsh would not refer to them.

DR. JACKSON said that during the winter of '97-8, when 400 whalers had been imprisoned in the ice at Point Barrow, Dr. Marsh freely offered his residence for the use of a portion of the sailors, and offered to divide his supplies, which are only secured once a year at that distant post. In consequence he and his family were left without sufficient food. In order to eke out their provisions until the annual arrival of needed supplies, taking his wife and babe with him, he went down the coast to a native camp, living with the

natives that were whaling, on whale blubber with the addition of a little flour that was still left.

This last winter, when his supply of coal was about giving out—the freight on coal at that station is \$40 per ton, making the total cost of coal from \$45 to \$55 per ton—he again took his family and went down the coast to an Eskimo settlement, where there was some driftwood, and lived in a tent for weeks. During this time, he returned to the village—a distance of twenty-five miles—for preaching, and one day traveled with the thermometer 52° below zero, not aware that there was such a cold snap.

Do not fail to use every possible means to secure the recommendation by Congress of the Anti-Polygamy Constitutional Amendment. No issue before the country is of greater import; none more needs the best effort of every Christian patriot, every lover of clean living, pure homes, and unsullied national reputation.

THE VITAL IMPORTANCE OF THE WORK OF THE WOMAN'S BOARD OF HOME MISSIONS.

At the threshold of a new century, the thoughtful Christian, in attempting to measure the progress of the Kingdom, will ask whether the resources and forces available for the work are being used to the best purpose. He will ask as to the character of different phases of the work and the relative importance of the same judged by their fruit.

The writer was one of those who felt for some years that the work of the women involved too much of the total expenditure in proportion to the product realized. More intimate knowledge of the work in the field and in the office has led to profound conviction touching the vital importance of this work, which should be enlarged rather than retrenched as we go into another century. A little study of the situation will make clear the ground for this conviction. When we review the century, the

AMAZING PROGRESS OF OUR COUNTRY is the fact which compels the world to admire and wonder. When we ask what explains this progress, the one comprehensive

answer to the question is *our marvelous capacity for assimilation*. The mark of the century has been the struggle of nations to realize an ideal national life. That is, to bring the best life possible to the largest number of people in every country, realizing the ends of government. For most of the nations the first natural essential to this ideal has been at hand, namely, a homogeneity of racial conditions; while with us there has been a degree of heterogeneity unequalled anywhere. Notwithstanding this fact we have made the most successful achievement of any nation in approaching the ideal. Among all the elements which have contributed to our success in bringing assimilating power to bear upon the aliens who have swarmed to our shores, nothing has been so powerful as our institutions for Christian education. This includes our public school system, as well as our distinctive Christian schools, because nine-tenths of our school teachers are Christians.

Now the work of the women has been directed at the very point where this most

vital problem of our national life is to find its best solution. It has brought to bear the blessings of Christian education upon the children of those classes of our exceptional populations which were not being reached effectually. They are attacking the weakest points in our life as a people. The wisdom of this policy becomes appar-



SOLITARY SENTINEL OF WICHITA PRAIRIES.

ent when we realize that there can be no true strength without symmetrical growth. To be very strong at one point and very weak at another is not a state of affairs of which to be proud. The enemy will pay no heed to our splendid strength, but will attack at the weak point. The evident demand, therefore, for our most strenuous effort is at that very point where thorough assimilation is most difficult. If it be true that this great fact is the explanation of our progress in our national life, then the conclusion cannot be avoided that our women are doubly justified in their special efforts to reach the very class which must be won to our Christian ideals, if we shall increase in strength which is real because it is free from weakness at points which once were woefully lacking. The actual results of

the work can leave no doubt that it will tell in far-reaching blessings upon the coming generation.

Not only so, but when we rejoice in the progress of the century, our joy is sobered as we face

OUR MOST SERIOUS PROBLEMS.

What are they? In so far as the life of the nation has been vigorous, every student of our history will say its healthiest element has been our love of civil and religious liberty, which we have maintained by steadfastly cleaving between church and state. Therefore the two greatest problems which face us are those involving Mormonism and Roman Catholicism. Our new acquisitions make this last doubly serious. But behold! the work of the women is directed toward the meeting of the need at these two points in a special manner. They are doing a special and incalculably important work throughout the region where Mormonism flourishes, and almost all of the exceptional peoples whom they reach are the people who have been dominated by the policy of Rome, which brings ignorance and priest rule. This is notably true of all that work among the peoples who are on the Spanish borders of the Southwest, but it is also true in most of the work carried on in various cities. It is the schools which reach these peoples as no missionary can do. Brigham Young was a prophet for once when he said that Utah was comparatively safe from armies, and from counter political influences; but could not withstand the day which might bring the Christian women of the land into their midst. The mission schools have done many things, and not the least has been the necessity forced upon the Mormons to elevate their own schools if they would retain hold upon their young people. Even as it is, thousands are won from the home-blighting character of their false teachings. Let any one who attempts to measure values, ponder well the importance of this work.

But once more, the secret of our progress and the hope which inspires as we face our problems, are both explained by

OUR ONE SURE PANACEA.

We at once realize that the Gospel of Jesus Christ is the explanation of all the forces which have combined to make our country great, and that the Gospel in its purity is the only solution of the problems which

Mormonism and Romanism force upon us. But this generally accepted fact finds a special significance in connection with the women's work. For every student of social problems has come to the conviction that nothing is so effective in solving any and every problem as the reaching of the children. This is the one hope, at the last analysis. And just this the women are doing in their special work. Slowly the foundations are being buidled, slowly they are extending from the cities to the prairies, from Alaska to Porto Rico; and surely the superstructure is rising. Let the men be quickened into a new appreciation of the vital importance of what the women are

doing. Let no more be heard of the relative expense as measured by the apparent immediate results. The philosophy of our progress and the peculiar character of our future problems vindicate their devotion to the exact work which they are accomplishing. As a matter of fact the women have reversed the old injunction of the apostle, and are helping the men in the work of making ours a Christian country; but we should bestir ourselves to a new zeal and with a heartiness of encouragement and generosity of support, heed that apostolic plea as never before to *help those women*.

HOWARD AGNEW JOHNSTON.

THE PIMAS—THEN AND NOW.

I came among these Indians as a teacher thirty years ago. At that time they wore little clothing, but paid much attention to their very long hair and to the painting of their faces.

The young women wore a loose cotton garment or chemise, with a strip of calico or muslin wrapped around their loins instead of a petticoat; the old women would often dispense with the chemise.

The men, young and old, carried bows and arrows or other arms almost constantly because of their Apache neighbors, who frequently made their appearance to fight and plunder.

This warfare however did much to put a check on other demoralizing influences and tendencies.

Since the treaty of peace, June 1872, the Pimas and Apaches have lived on friendly terms.

At that time the Pimas had an abundance of water with which to irrigate at all times of the year, and with no more Apache wars to disturb them, they enjoyed great prosperity.

But alas! this brought with it an era of general demoralization; and from what I have seen among the Apaches at divers times, I am persuaded that it had a similar effect upon them as a tribe.

Our older people indulged in much gambling and drunkenness, and the young would often dance and carouse all night. (See Ezekiel 16. 49.)

After some years the whites began to settle above us and gradually the water

needed for irrigation decreased. Then came a general breaking up of old homes and villages, which heretofore had been grouped close together because of the wars with the Apaches. Many moved east and formed the Blackwater villages, others removed west to the Gila Crossing, others to the Salt River valley and many settled north of the Gila.

We preached to them at the different villages on Sundays and at times during the week-day evenings. The captain or sub-chief of the village would call the people together, and if friendly toward us, from 200 to 300 persons would assemble to greet us. Sometimes when expecting us to come, the medicine men would induce the captain of the village to have a great hunt on Sunday in order to kill some witch in the body of a rabbit; then our congregation would consist mostly of women and a few old men. We had many opposers but also some warm friends.

April 3d, 1889, with Rev. Dr. Kirkwood present, we organized our first church at Sacaton with sixteen members. Our membership increased slowly at first, but more rapidly as the years went by.

Medicine men and others who opposed us much in years past not only joined the church, but most of them became our earnest supporters and fellow laborers, and much of the rapid increase in the membership and in the building of six churches, two manses, providing seats, etc. is due, under the Divine blessing, to these our earnest fellow workers.

Since April 1st, 1900 I have baptized and received into our churches seventy-eight adults, including three Maricopas. This gives us in all a present membership of about 950; we hope to reach a total of 1000 members by next April, or twenty years from the time that our Home Board took charge of this field. Nearly two-fifths of the Pimas now are connected with the Presbyterian church. The Pimas are a peace loving people. Some are born mechanics, such as blacksmiths, carpenters, shoemakers, tailors, bow and arrow makers, basket makers and workers in earthen ware, etc. Some know how to raise cattle, many are good farmers, some know how to spend money as fast or faster than they can earn it, others know how to save and even hoard it. The great majority are truth-loving and honest and have no respect for liars and thieves.

The Pimas as a tribe are farmers. They are industrious and anxious to remain self-supporting, but at present this is impossible with the majority of them, because they have no water to irrigate their farms, as it has been taken from them by white settlers.

The Government has kindly sent surveying parties to look into this matter, and all that is needed now is for Congress to appropriate means to build the long hoped for reservoir. The amount of money



SWEAT TEPEE—INDIAN TURKISH BATH.

needed for this purpose the Pimas have saved our Government long ago. From 1853 to 1872, and before that time, they protected the overland mail and freight road between Yuma and Tucson, besides also protecting many of the early settlers.

CHARLES N. COOK.

Sacaton, Arizona.

RELIGIOUS RITES AND BELIEFS OF THE INDIAN.

The Indian is held in bondage by many generations of heathenism.

The taciturnity of the Indian in regard to his religious ideas is a marked feature. "He resists any profane inquiry," says Lieut. Burke, who lived many years among the Apaches, and other tribes and made a study of their beliefs.

The medicine man is all-powerful among them. Any young brave may seek this enviable position if he have "the gift." But he must prove it by severe tasks of physical endurance, by fasts, by vigils, by surviving poisons of snake-bites and by the dreadful sweat bath.

The warrior, setting out on the war-path, seeks to protect himself by every potency, therefore the incantations, amulets, anointings with sacred powder, etc., which only the medicine man can make.

When a medicine man is in full regalia he ceases to be a mere man, and becomes to the Indian all the powers which he represents. He certainly is savagely impressive when, arrayed in his medicine shirt, medicine hat, sacred belt, horrid mask, he practices his necromancy and magical rites with great noise and grotesque action.

The Fire Dance, to the little God of Fire, as observed by the Zuni, Apache and Navajo Indians, is begun by great ceremony by the medicine men. The Snake Dance of the Moquis of Arizona, when snakes are worshiped and freely handled, the Sun Dance of the Sioux, when they feast on stewed puppy, the Ghost Dance of many tribes before they enter upon the war-path, all partake of a religious character, and are observed with mad orgies.

The medicine shirt, made of buckskin, is

covered with symbolic figures. The medicine belt, or cord, is so sacred no one is allowed to see it. It is sometimes found on the braves after death. Only the medicine men can make them or the powerful amulets.

The medicine hat is held very sacred, and

his dead enemies' eyes to make him see further, or the Tyrolean hunter wears his tuft of eagle plumes to make him brave.

The religious practices of the Indians of New Mexico and the Southwest are a composite of their heathen and ingrafted Romish rites, hard to define and perhaps harder to eradicate than pure heathenism.

"The poor Indian whose untutored mind sees God in the cloud and hears Him in the wind," is a poetic description in keeping with the poetic license of idealism. In the untutored mind the imagination weaves strange fancies unhindered by reason or science concerning the forces of nature; enduing all objects with will and power, and passions, usually of a malevolent kind, who must be propitiated. He wonders; he fears; he worships, by offerings and sacrifices.

All primeval religions have their root in the element of fear, and "the deification of physical forces, ceases only with the growth of moral ideas." The Indian but dimly apprehends the love of the Great Spirit whom

he ignorantly worships. He not only "sees God in the cloud and hears Him in the wind," but gods many all about him. He sees an indwelling spirit in everything, and this gives great vitality to his descriptions, and many of his nature stories are very poetical in both idea and language. As for instance, the Dakotas say of meteors, "They are spirits flying through the air;" of the Milky Way, that "It is the track along which the celestial huntsman finds his prey."

The Ojibways speak of the wind as the great speech-maker, "who shakes the lodge with his deep-throated voice," also this great wind-blower is chained to a rock at the end of the sky. When he struggles to be free he makes the winds wild; when he sleeps quiet reigns.



PAGAN PUEBLO INDIANS

Who have been baptized into the Romish Church, offering melons and fruits before the image of the Virgin.

when a white man touched one, and drew a picture of it, old, blind Nanita-do-tash became very excited, and sprinkled it with sacred yellow powder, put some upon his wife and every Apache present, also upon the heart and shoulders of the artist, and upon his own tongue. He said the life was taken out of the hat and it would no longer work its charm, despite the profuse use of the powder, and later he demanded thirty dollars damage from the artist, who had suggested it would be improved should he wash the grease and dirt from it.

The Indians believe in the transference of qualities and their power to assimilate them. He strings bears' claws around his neck to give him Bruin's strength, and wears the scalps of foes. They give their children pebbles to eat to make them hard of heart, as the New Zealander swallows

The Thunder Bird is of great size. An Indian found one of its feathers over two hundred feet long. When he flaps his wings it thunders, when he winks it lightens, and when he wags his tail the waters of the lake on his back overflow and it rains.

The Sun God, Michabo is said to sleep through the winter months, and at the time of the falling of the leaves, he fills his great pipe and smokes, and the blue clouds gently floating fill the air with the Indian summer haze.

They call the many-colored arch of the rainbow the road to glory, and in their childish fancy see the ladder which reaches from earth to heaven.

These and other nature stories show us that the red man has thoughts of beauty, aspirations toward the Great Spirit, and longs for the happy hunting grounds of a blessed future. He keeps his compact, and

though he does sometimes break through to kill and rapine, it is only after great provocation.

If the centuries of heathenism still hold the Indians in bondage, is it not greatly because of the "centuries of dishonor" of the white man toward them?

There are those who even now argue that the "military tactics" of extermination should best solve the Indian problem; but others more wisely choose the Christian tactics of education and religion to produce the good Indian.

To deliver the children from heathenism, to scatter the darkness of superstition by the light of the Gospel, to show them the loving All-Father through Jesus Christ His Son, to tell them of the Holy Spirit who shall guide them into all truth—this is the worthy work our Woman's Board of Home Missions is doing for the Indian.

E. V. HILL.

WHO IS RESPONSIBLE?

After twelve years of life on an Indian reservation, it would seem that one ought to know something about the Indians, and

The first remarkable trait about a real Indian, in my opinion, is his religion. He does nothing without consulting his

"medicine". If he wishes to steal a pony or kill a man, he does not hide it from his god; but asks his god to help him. He prays, not to be made better, but that he may be able to carry out his own desires. That he is grossly superstitious is due to his ignorance, and not to the fact that he is religious. That he was cruel, blood-



TONKAWAS MARCHING TO A NATIVE DANCE.

yet when we come to put our knowledge on paper, it is surprising to find that we know so little that could be helpful to others.

thirsty, and treacherous, was due to his environments, and those environments were in large measure created by the white man. Had there been ten thousand

William Penns and David Brainerds, there would have been no Indian question to-day.

The intellectual range of our Indians is narrow, and their aspirations low. All the possibilities that once stirred them to action and often to deeds of heroism have been swept away, and now their broken and fettered spirits find little to stimulate, and one is surprised to see little change in the Indian's life from year to year after all the efforts of the Government and the Church to feed and to educate him; for verily the Indian of to-day, on this reservation, is very much like the Indian of twelve years ago in life, character, and manner of living.

There ought to be some reasonable explanation of this slow growth on the part of the Indian, and while there are, doubtless, many causes, one of the chief reasons is to be found in his relation to the powers that govern him. He lacks, in the first place, the freedom of a man, and, in the second place, the incentive to work—*necessity*. He can live without work, and therefore why should he work? Would you? Would the average white man work was there no actual necessity for it?

Allow me an illustration from actual life. A young man educated at Carlisle

fell in love with one of our girls educated at the mission. They were married. The U. S. allotting agents set off 320 acres of land for them in the fertile and beautiful valley of the Washita. Have they settled down on it and gone to housekeeping as their white friends had hoped they would? No. Where are they? In camp. How is all this possible? Simply enough.

These two able-bodied people, educated at the expense of the Government and the Church, draw a certain amount of government rations—beef, flour, sugar, coffee, etc. In addition to this they have their share of the grass money paid their tribe by the cattlemen. Consequently they can live without labor.

Just as long as these conditions continue the Indian will be non-progressive. Give him the freedom of a man, and then place upon him the responsibilities of a man, and he will respond like a man.

The hope of the Indian is in the Church. Though the Government educate and govern, yet effective civilization must come from the Church; for true civilization depends upon a clear conception of God as Father, and men as brethren.

S. V. FAIT.

Mary Gregory Memorial School.

SELF-SUPPORTING ASSINABOINES.

I am learning much about these Indian parents that astonishes me. I am surprised to see how desirous they are to have their children with us.

If placed in the Government school at Poplar, they would be abundantly furnished with everything needed; yet in every way, they will try to manage to furnish the food and clothing necessary for the children to enter our school.

Some have brought me the money to make the needed purchases. But I have refused to do so. I wanted them to learn how to use their money, to understand the value of money, and the cost of things. One Indian woman who has an orphan grandchild with us, sent her as a day pupil until she could sell a pony in order to pay the child's way.

Regarding our school plan of self-support, the prevailing idea with the white people about us seemed to be that we could not succeed. One who is qualified to know, said, "There is no tribe of

Indians whose surroundings and circumstances are so against self-support, as these Assinaboines".

Yet the parents do support their children. Even our Agent said: "If you can get these Indians, poor as they are, to do as you say they must do, in order to enter their children in your school—why—I'll turn the whole reservation school over to you." These are but a few of the expressed sentiments regarding our work. So far, our school is full, the children are clothed, have plenty to eat (principally bread and meat), are kept warm, and this is all done by the parents of the children.

I know it is the intent of the Government to give a good practical education to both girls and boys, but I believe that in the true, complete, education, the Bible and its teachings must be the foundation. It must be borne in mind that the conditions, which we enjoy in our civilized life, are brought to us by the Bible and its teachings. Here, among the Indians, and

among all heathen people, to bring them up to our civilized standard of ethics and morals, we must begin at the very beginning, the very root from which we have grown, viz—the Bible; and Mission schools are the means to that end.

No one knows with what many returned pupils have to contend.

While education is good, without Christianity it lacks a most essential part, and that is the power to stand firm against the influences and temptations which come to every Indian young man and woman.

CYNTHIA ROCKWELL KING.

Wolf Point, Mont.

CERTAIN CHARACTERISTICS OF THE SIOUX.

When I watch these people in their gatherings, the trait that impresses me most is that they are a very religious people. They like to attend church; but while the sermon is being preached, one unaccustomed might think them quite indifferent, as they rarely look the minister in the face. Still, they are listening intently and are thinking out and carefully weighing the things that are spoken. They sometimes show their approval, but it is not Indian-like to show emotion.

At the annual Mission Conference, held last September near Good Will, more than 1,200 Indians were in attendance. The meetings were in a great tent bought for the purpose, which is to be the property of the Conference for their future annual meetings. It was an impressive sight to witness so many listening eagerly to the Word, and to think how recently they were in the darkness of heathenism.

Another characteristic is that their religion, though sincere, is not always deep. This is due in part to their inability to grasp spiritual truth. There are no equivalents for some of our English words in their language, and hence it is almost impossible to express adequately some things to their minds. It is a sad fact, also, that the Indian has learned the vices of the white race more thoroughly than he has imbibed the religious conceptions of those few who have been endeavoring to teach true morality.

The Indian takes life easy. Necessity is the mother, not only of invention, but also of exertion, to them. There are notable exceptions among them in this respect, as well as in the matter of Christian living,

already mentioned. I believe that as the arts and sciences are more generally introduced among them, and opportunities of



CHRISTIAN PUEBLO INDIANS AT OUR STATION AMONG THE LAGUNAS, NEW MEXICO.

advancement are extended to them, these exceptions will become more general.

They are also a proud race—equally sensitive to praise and to blame. They are proud of their traditions, proud of their courage and daring. But side by side with this is what might be called an individual modesty. The Indian is very much afraid that any one should get the impression that he thinks anything of *himself*. This characteristic makes it difficult to get him to express an opinion, lest it be thought that he wishes to show his knowledge.

But they are and have been a courageous race. They will endure pain without a murmur. They seem to have no fear of death, when bravery is required. But again, side by side with this trait, is an innate superstition, which will make the average Indian quail before a supposed "ghost."

NEED FOR WORK OF THE CHURCH.

What the Indian race needs more than

anything else is a greater number of earnest, consecrated missionaries. Christian lives have a stronger influence upon them than Christian words. They understand them better; and they are more impressed by them. The work of the church in Christianizing and civilizing and educating the Indian is just as necessary now as it was when President Grant called upon the army of Christians to do what the United States army had failed to do. The silent

influence of the love of Christ has pierced deeper than the sword, and has made a more lasting impression on the Indian nature. The power of the Government is still necessary, for there are many lawless ones who could not otherwise be held in check; but the Name that is above every name sways the Indian, as well as every other race, proving the right of our Christ to the supremacy of the world.

Good Will, S. D. DAVID E. EVANS.

THE INDIAN AND THE GOVERNMENT.

The annual report of the Commissioner of Indian Affairs shows that the total expenditure on account of the Indian service by the Government since the beginning, *i. e.*, for the past 111 years—from 1789 to 1900—has been \$368,358,217.

Obstacles to self-support are cited, first on the list being the reservation system. Says the Commissioner:

The advent of the white man was the beginning of the end. From east to west, from one place to another, like poor Jo in Bleak House, the Indian has been "movin' on" until he can go no further. Surrounded by whites, located upon unproductive reservations often in a rigorous climate, he awaits the destiny which under existing conditions he is powerless to avert.

Another obstacle to self-support is the ration system. The Indian population is about 267,000. Of this number, 45,270 receive a certain daily allowance for each individual. The payment of annuities is quoted as another hindrance. "Not having earned the money, the Indian does not appreciate its value." It is often spent in advance, and leads unscrupulous white men to prey upon the Indian, corrupting and degrading him.

The allotment system has also its unfortunate side. We quote again from the report:

The true idea of allotment is to have the Indian select, or to select for him, what may be called his homestead, land upon which by ordinary industry he can make a living either by tilling the soil or in pastoral pursuits. The essentials for success are water and fuel, but above all the former, for fuel can, if necessary, be procured and brought from a distance. To put him upon an allotment without water and

tell him to make his living is mere mockery. His allotment having been selected he should be required to occupy it and work it himself. In this he must have aid and instruction. If



DUGOUT FROM WHENCE CAME CHILDREN TO MARY GREGORY MEMORIAL SCHOOL.

he has no capital to begin on, it must be given him; a house must be built, a supply of water must be assured and the necessities of life furnished, at least until he can get a start and his labor become productive. The better to assist them the allottees should be divided into small communities, each to be put in charge of persons who by precept and example would teach them how to work and how to live.

This is the theory. The practice is very different. The Indian is allotted and then allowed to turn over his land to the whites by leasing, and go on his aimless way.

To the thoughtful mind it is apparent that the effect of the general leasing of allotments is bad. Like the gratuitous issue of rations and the periodical distribution of money, it fosters indolence with its train of attendant vices. By taking away the incentive to labor it defeats the very object for which the allotment system was devised, which was, by giving the Indian something tangible that he could call his own, to incite him to personal effort in his own behalf.

SUNDRY SIDE LIGHTS.

The Indian to-day is what he was when first found on this Western Continent—slow, though not sluggish in thought, a strict follower of custom and an inordinate lover of gay colors and trinkets. His contact with the whites has modified these characteristics perceptibly yet they constantly keep cropping out. A boy is happy if he can have a feather stuck in his hat—should he have a hat—and a girl delights to have sleigh bells fastened to her clothing.

The boys, in making arrows, still use the sinew of animals to fasten on the feathers rather than thread or hemp, which would answer the purpose much better. They conduct their religious services as they did years ago, when preaching ran in

opposition to "stamp dances". In all their meetings the men sit on one side while the women occupy the other.

As a rule in mental acquirements Indian pupils are slow, the girls being less ready than the boys. Yet when once the full meaning of a truth is grasped they retain it equally as well as white children.

Despite rigid adherence to custom, a marked advance is being made. The ones now on the field of action are far superior to those just passing away, and the boys of the present generation are already ahead of their fathers. The part the young people are taking is, indeed, very hopeful.

M. L. GIRTON.

Nuyaka Mission, Ind. Ter.

MENTAL AND PERSONAL TRAITS OF THE NEZ PERCES.

Dignity of manner, marks these Indians. Clannishness is another trait, growing out of old-time band relationship, which was then stronger than the family tie. If a child needed punishment the chief was notified, who called for the officer known as the "Band Whipper". How changed these things are in the last twenty years! Since then the chiefs have been forced into the back-ground, but for years after their office ceased to exist, they struggled fiercely to hold their power over the people.

Good memories are another characteristic. Elder Billy Williams, when old, drew a map from memory, of the old Nez Perces lands which included all between the Blue and Bitter Root mountains. This map was placed by Miss Fletcher in the Harvard museum. This same conscientious man, when asked to sing some of their old heathen worship songs, closed his lips tightly, shook his head, and after a silence said, "No, don't ask me to do that; long ago I threw away all heathenism. I cannot now sing such songs without injury to my soul."

How lonely I am yet, at times, for this sainted old man. It will be one of the joys of heaven to meet him.

Indians are shrewd readers of character. Miss Axtell said, after visiting a sick woman in Kamiah, "I felt while sitting by her bed that I was being sifted and weighed."

The Nez Perces are noted for their honesty. When their white neighbors miss an article, they invariably say, "It was not an Indian who stole it." Some of the very old people, in the early days of



FORDING THE WASHITA RIVER IN INDIAN TERRITORY.

gospel teaching, got the idea that there were not ten but two big commandments—Remember the Sabbath day, and Thou shalt not steal.

I am sorry to say they are great plotters. Combined with a child-like manner they have the scheming ability of shrewd politicians.

Their reverence for sacred things was well impressed upon some of our Presbyters who were here during one of the Fourth of July camp meetings. We, with four white ministers and several other white friends, had taken our dinner intending to eat under the trees near the church. We had just spread it on some boards on the ground and made our coffee over a camp fire, when a heavy rain began to fall. We were not long in deciding to go into the church. Two or three of the white ministers, one of them now a D.D. just picked up the boards on which our feast was spread, and this procession, headed by one of the ladies carrying the steaming coffee pot, followed by the remainder of the company loaded with baskets, etc., proceeded

to carry the decision into effect. Two old Indian women sat under a tree near the door, and when I came up a few steps behind the others, one of them exclaimed in angry tones, "Miss Kate, why do you allow those whites to desecrate the house of God by eating in it?"

When I told the brethren now they felt about it, they meekly laid down the board as if seeking protection from the rain only. It was a hungry party that stood there for an hour, waiting for the storm to cease, but not a mouthful did we dare touch, for there stood the old women eyeing every move, nor did they leave until we and our provisions were safely upon the outside.

KATE MCBETH.

Lapwai, Idaho.

THE FIELD OF HENRY KENDALL COLLEGE.

WORK AMONG THE FIVE CIVILIZED TRIBES OF THE INDIAN TERRITORY.

The fact that the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles are known as the five civilized tribes has led, in some quarters, to the idea that missionary work among them could not be as urgently needed as it is in other tribes.

An understanding of the real position of affairs in the Indian Territory would make it plain that more urgent need could hardly exist anywhere.

The Indian population of the Territory is about 75,000. All the tribal governments have made provision for schools, originally on a liberal scale. Educational matters have been much mismanaged, through making school appointments political rewards; and in the judgment of the Government officials it was so defective that a superintendent for the whole Territory and one for each of the Nations was appointed by the Interior Department. This was about two years ago and some improvement has been made, but the Government officials say they have not nearly the needed means to do the work that is called for. The testimony of these Government officials to the character of the work done by our mission schools is very high. The Territorial Superintendent recently said that it would be a great calamity were any of the mission schools to close.

In addition to the Indians there are, according to the recent census, about 350,000 white people in the Territory; for these, up to two years ago, no educational provision was made. Then Congress passed a law making it possible for towns to incorporate. Several have done this and organized school boards. As all the land is the property of the Indians all taxes have to be raised on personal property. Every organized town has urgent demands for costly improvements in the way of streets, waterworks, sewers, etc. The Indian Governments collect burdensome taxes from the white resident,

no part of which is used for public improvements. All these things make the collection of an adequate school tax almost an impossibility, and the school boards are doing only rudimentary work as a rule, and are hardly likely to be able to do more for some years to come. The vast majority of the non-citizens live in country places where there are absolutely no school advantages of any kind. The educational destitution of the white people of the Indian Territory is surely unparalleled among English-speaking people.

The Indian students are fairly bright and intelligent. Many of them have only a little Indian blood and compare well with students anywhere. The full-bloods, as a rule, find it harder to learn than others, but, after all, our students have to be studied as boys and girls growing into men and women, rather than as Indians or white people. The best thing we can do for all classes, is not to accentuate the race distinctions. In our mission schools white and Indian children study side by side without the least friction. The

RELATIONS OF THE INDIANS TO THE GOVERNMENT

are at present in a transition state, which is most complicated and confusing, even to those who have every opportunity to study them at first hand. The tribal governments, very much against the wish of a considerable element of the people, are being broken up. The land is being allotted for division among the citizens in severalty. Agreements have been made which guarantee that the final wiping out of the tribal governments will not take place for another six years. It seems hardly likely that there can be any regularly organized territorial or state government here until the end of that time, which means that there can be none of the ordinary provisions for territorial or state institutions. In the mean while the



WASHITA RIVER, INDIAN TERRITORY, AT SPRING FLOOD TIME.

white population is increasing with amazing rapidity. It is true that many white people, when they find out how destitute this country is of schools and other civilizing influences, go away; but the class that cares for none of these things comes to take their places, and so the net result of our policy and management is that when in a few years the Indians are forced into citizenship they will be in the midst of the most degraded and ignorant neighbors that could be induced to settle among them. At least that looks like the natural and inevitable result from the way things are going at present.

VALUE AND NEED OF MISSION SCHOOLS

An acquaintance with the work here, covering about fifteen years, enables the writer to feel to some extent familiar with the conditions. He has seen a number of small mission schools organized, which have done a most valuable work. Some of these, much to his regret, have been discontinued. Those which are still in operation, he has no hesitation in saying, are doing some of the most valuable work for the Indians that is being accomplished in the whole Territory. The special points in favor of these schools are:

(1) They are centers of civilizing and Christianizing influence.

(2) They bring white and Indian children together, giving the latter the best opportunity of acquiring the English language and learning to take their place side by side with white people as American citizens.

(3) They make it possible for a better class of white people to come and live among the Indians, and keep this class from deterioration.

(4) They set a standard for the National and other schools, insuring discontent with schools whose teachers are utterly incompetent, and are creating a demand for an improving system of schools.

One evidence of the high character of the work which has been done in our schools is found in the demand created for schools of higher grade. We have had to go on providing higher schools until at last came the demand for a college.

HENRY KENDALL COLLEGE.

was the answer to this demand. Already it has graduated fourteen students, half of whom are Indians. These students are occupying positions that attest the thoroughness and advanced character of the education they have received. In the last graduating class six young ladies took a special course of training for the work of teaching. These obtained positions as teachers and the reports of their work are most encouraging. The college is now overcrowded; there is immediate and urgent demand for more accommodations. Many young men from the interior, where they have been entirely without opportunity, are begging for a chance to come and receive an education. The preparatory school, in connection with the college, does much for these. Such schools as ours are the only hope they have. As much of the necessary work about the college as possible is done by such students, in order to give them the opportunity they beg for. There is a demand from many, even of the Indians, for a good English and business education, and this the college is doing its utmost to meet. The most crying need in the Territory is for trained teachers, and the college has arranged a normal course especially to meet this need. Through the teachers we can send out we can do the most beneficent and far-reaching work. Henry Kendall, with all its facilities doubled, would soon be filled and would still be unable to meet the urgent demand that is being made for such work in this Territory.

A. GRANT EVANS.

THE GOVERNMENT—THE CHURCH.

The generous appropriations, which have been increased from year to year, leave us in no doubt that the Government is not unmindful of its responsibilities toward the pristine owners of American soil. Is the Church, in like manner, alive to her responsibility and the privileges within her grasp? The question has come to me time and again since I have been connected with our Indian school at Tucson.

If we believed that education would solve the Indian problem, the institutions of learning under the care of the Church would be unnecessary. We would gladly allow the Government to shoulder the entire responsibility. The money expended for their support could then be turned into some other channel. Government schools have an equipment which the schools of our Church cannot offer. With us, money to carry on the industrial feature of the work upon an extensive scale is lacking, and in various ways we are unable to compete with Government schools.

But education will not solve the Indian problem. When secular education alone is offered, the foundation stone is left out of the beautiful structure, and the building becomes dangerous. "The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." "The fear of the Lord is the beginning of wisdom." Christians! upon us rests the future destiny of the Indians. Bright faced boys and girls are pressing to the front. They desire the white man's civilization. Shall they learn every form of culture, except soul culture, which is of chiefest importance?

The schools of our Church offer a practical education to the pupils attending, making intelligent housewives of Indian girls and intelligent breadwinners of Indian boys, while, as members of a Christian household, each boy and each girl receives the discipline and instruc-

tion which Christian parents are accustomed to administer in the home. Here, secular instruction is associated with Gospel instruction. The Word of God, the most civilizing agent the world has ever discovered, is taught daily by consecrated teachers, and the Holy Spirit has watered and nourished the seed of everlasting life to the salvation of many souls. When a boy or girl becomes a Christian, there is no danger of a return to the old manner of life. Moreover, Gospel light has penetrated into many a darkened home, into many darkened hearts, through the efforts of the humble missionaries, the returning pupils, who have been instructed in the schools of the Church.

I must give you the testimony of an Indian girl who is a pupil in our school. Shortly before the opening of school in the fall, this young girl applied for admission. I told her that I did not think that we would be able to take her. At the time of registration she again appeared, when I told her positively that there was no room for her. Like the importunate widow, she persisted in her request, and finally I told her that I would place her in some other school. A look of sadness came over the young girl's face, and the interpreter said: "None of her friends are Christians, and she wants to come to this school so that she can help her friends in the way the other girls are helping their friends." I could not send her away. Was not this Indian girl grappling with the "Indian problem?" She had vital interests at stake. Christian education would solve the problem for herself and her friends. Education, of itself, would not.

Shall we not gather more of the young people into our schools and train them for Christ? The times are propitious for missionary work among the Indians.

FRAZIER S. HERNDON.

Tucson, Arizona.

RESULTS AMONG FULL-BLOODS IN INDIAN TERRITORY.

The Indian work in this synod is not nearly as extensive as it should be, but is as large as the gifts of the church have permitted us to accomplish. We have churches among the Cherokees, Choctaws, Creeks and Seminoles, and mission schools among the Creeks, Cherokees, Kiowas and Comanches.

We have fifteen men employed by the Board of Home Missions devoting their time either wholly or in part to the evangelization of the full-bloods. Ten of these men are native ministers.

A great work has been accomplished among the full-bloods, as any one will discover by traveling through the territory and conversing with them. Away back in the woods, fifty or seventy-five miles, one will come across communities that have been transformed by the preaching of the Word. The Indian is not slow to receive the truth, as many suppose, but seems to be fully as susceptible as his white

brother. At one big meeting we held services for two days continuously. The meetings grew in interest from the first, but no one seemed willing to surrender himself to the Saviour until the last meeting. At the close of the service fourteen full-blood Choctaws came forward with tears streaming down their faces, nine of them to profess Christ for the first time, and five to appear before the session of the church to confess their sins and ask the pardon and forgiveness of the church. There was scarcely a dry eye in the house during the closing moments of the service. At Lenox Church sixteen persons made a profession of faith during the two days of our stay, and were received into the church. This, too, was accomplished through an interpreter, as most of the Indians were unable to understand English. Many of them take an active interest in the work of the church. One noticeable thing is that as soon as a man is ordained to the eldership he will lead



INDIAN CHILDREN AT MARY GREGORY MEMORIAL SCHOOL.

in prayer, and will conduct the Sabbath services in the absence of the minister. Thus, in many a church in the Indian Territory, on each Sunday some faithful elder is doing his best to give the Word of Life to his own people. Many of these devoted Christian men were formerly drunken, carousing and desperate. No better

of the more illiterate full-bloods in the hills. It makes them suspicious and renders the work more difficult. Our faithful missionaries, however, are carrying on the work with unflagging zeal and unflinching faith.

FREDERICK W. HAWLEY.

Oklahoma City, O. T.

STATIONS AND WORKERS AMONG INDIANS.

INDIAN TERRITORY.

Rev. F. W. Hawley, Synodical Missionary.
ANADARKO, OKLA. TER. (Mary Gregory Memorial.)
Rev. S. V. Falt, Miss C. P. Mahan, Miss L. Thompson,
Miss J. E. Templeton, Miss H. Carmine, Miss O. J.
Langellier, Miss B. Wilson.
DWIGHT. (Marble P. O.) Rev. F. L. Schaub, Miss M.
True, M.D., Miss F. Bingham.
ELM SPRINGS. (Welling P. O.) Miss Carrie H. Mont-
gomery, Miss M. C. Elliott, Miss S. Mathes.
MUSCOGEE. (Henry Kendall College.) Rev. A. Grant
Evans, Mr. W. B. Robe, J. G. McMurtry, T. A. Prouse,
Miss A. L. Crosby, M. J. Kuhn, A. Sanford, E. E. Tay-
lor, B. B. Bonine, G. C. Keam, L. K. Sanson, E. Huey,
Mrs. Jas. G. McMurtry, Mrs. A. E. W. Robertson.
MUSCOGEE ACADEMY. Mr. W. T. Conway, Miss Kate
White, Mrs. E. D. Waddle.
OKMULGEE. (Nuyaka Mission.) Mr. John M. Robe,
Mr. M. L. Girton, Mrs. John M. Robe, Miss L. A. Robe,
M. B. Robe, M. F. Robe, A. Hansen.
PARK HILL. Mr. J. W. Williams.
TAHLEQUAH. (Tahlequah Institute.) Mr. C. A. Peter-
son, Miss S. M. Williams, L. M. Shafer, C. Courtney,
M. M. Russell, L. C. Miller, Miss B. E. Peterson.

ARIZONA.

SACATON. Edward Jackson (native), T. Lewis (native),
H. Williams (native).

TUCSON. (Training School.) Mr. F. S. Herndon, Mrs.
F. S. Herndon, Mrs. J. G. Barton, Miss E. J. Oliver,
M. M. Shaver, F. Dille, L. North, L. W. Pierson, Dr.
Nellie S. Shulean, S. Ostermeier, H. Oliver, L. Roberts
(native), Mr. J. G. Barton, Wm. L. Palmer, Mrs. Jessie
Juan (native).

NEW MEXICO.

LAGUNA. (Cubero P. O.) Miss E. P. Houston, Miss
Rada Mathes.

SOUTH DAKOTA.

GOOD WILL. (Training School.) Rev. D. E. Evans,
superintendent; Mr. Wm. C. Ferver, Miss Kate Louden,
Jennie Moore, M. Agnes Pond, R. Timblin, L. Cunning-
ham, C. Pond, N. S. Dennis, Mr. W. J. Smith, Mr. F.
Heinrich, Miss A. S. Burnett.

WASHINGTON.

NEAH BAY. Miss Helen W. Clark.

CALIFORNIA.

FALL RIVER. Mrs. Isabella Cadwallader.
HOOPA. (Humboldt Co.) Miss M. E. Chase.

COLORADO.

CORTEZ. Miss Floretta Shields.

IDAHO.

LAPWAL. Miss Kate McBeth, Mazie Crawford.
ROSSFORK. Miss A. J. Frost, Mrs. S. C. Frost.

MONTANA.

WOLF POINT. Mrs. C. D. King, Mrs. M. C. Parker.

THE CHEROKEE.

The Indian was born to love the broad prairie and the unbroken forest. He has long ago learned that he cannot have undisputed sway in either of these, but his love for them is not lessened, and we find him moving away from the encroachments of the white man and seeking out the secluded spots of his land. In traveling through the Indian Territory on any of the railroads one sees very few Indians. In fact, many who have been much in this country declare that there are no full-blood Indians here. Should the same persons mount a horse and ride for a few days through the out-of-the-way portions of the Cherokee Nation they would report that the Indians are all full-blood.

The Indian loves his home and we find many of them clinging to spots that have become sacred because of associations, when they might better themselves a great deal by seeking new locations.

The Indian is not a changeable being, and his general tendency is to let well enough alone. What is good enough for to-day is good enough for to-morrow. This tendency is one of the greatest hindrances to his advancement.

He is steadfast and unrelenting in his pursuit of that which he believes to be right. The Dawes Commission is now enrolling Cherokee citizens, preparatory to allotment. Many of the full-blood Indians are refusing to enroll,

and one of them, in speaking of the matter, said, "A great many good men believe that we ought to enroll, and they may be right, but it seems to me like signing the death warrant of the Cherokee Nation. It is breaking up the sacred relation that was held so dear by our fathers. I want to do what is right, but I cannot enroll my family." Noting this fidelity and this unchangeable character, we are led to realize the importance of Christian education among these people.

In a country where there are so many different

classes with so many different interests there is certainly an especial work for the Church. No power can unify as the power of the Gospel. Could the Church see this field to-day with its great number of homes upon which the Gospel has not fallen, with its many children who are growing up without any Christian training, there would be such generous giving that it would be said of her, "The stuff that she has is sufficient for all the work."

C. A. PETERSON.

Tahlequah Institute.

OUR NEW STATION AMONG CALIFORNIA INDIANS.

I have been acquainted with Indians of different tribes for the last twenty years and have never been able to feel that they were an inferior order of human beings to ourselves. There are stupid Indians, and so there are stupid white people; there are bad Indians, and bad white people; in short, they are just about what we would be with the same heredity and environment. Certainly they are no worse! As a rule they are indulgent to their children, kind to helpless and dependent relatives, and often generous to a fault to each other.

In all the ways in which their minds have been exercised they are bright and active; and they are persevering when once their ambition is aroused, and they see the necessity or advantage of changing their old ways of living. The effect of religious work among them here, and perhaps everywhere, would be much greater if they were entirely separated from white communities, as they naturally absorb the bad influences by which they are surrounded in a greater degree than the good; but that is true of our race also.

The Government has never done anything for our Indians here—except to pay a teacher's

salary for the two years preceding this year. I am not in favor of its doing even that for them. They should have the benefit of the law of the land, and also be amenable to it; but I believe the teachers should be supplied by the orthodox churches of the country, and that they should be the very best that can be procured—thoroughly cultivated in manners, in speech and in habits, as well as in a knowledge of books, with inexhaustible patience and thorough consecration to the work. In other words, the teacher must take the place of a mother in the all-around training of the children, who have no good home influences.

As "a chain is only as strong as its weakest link," I believe a nation is weaker for the presence in its midst of a debased race, and that our country is held down and kept back from the highest point it might reach by this weight of sin and misery with which it is inseparably connected.

"No man," and no nation, "liveth to himself," "and no man," or nation, "dieth to himself."

MRS. J. M. CADWALLADER.

Fall River Mills, Cal.

A PROBLEM AMONG CREEKS.

Having been a number of years, at Nuyaka which is in the center of a full-blood Creek settlement, and having none but full-blood children enrolled in our school, I have had abundant opportunity for observation.

When I first began traveling about among this people, at almost every house were signs of thrift and prosperity. Horses, cattle and domestic fowls were found in abundance. Fences were generally in good repair, farm implements of the simpler varieties could be seen, and the fields seemed well cultivated. There were few whites in the country, very little whisky, and, consequently, little stealing and other law breaking except by a few gangs of noted "toughs." The past few years there has been a great influx of whites and "state-raised negroes." With them came whisky and all the accompanying evils. Cattle brought a good price, which tempted the natives to sell freely, some selling all they had. A great many were stolen or driven away. Some sold for fear of losing by theft. Now few of the natives have much stock left. The whites were anxious to rent, as a non-citizen by renting a small farm could live here, getting his fuel, pas-

ture for all his stock, hay, etc., free of cost. Thus it was a most desirable place for renters. Some said it was better to come here and rent than to own land in Oklahoma or the States.

Thus the renters came and the Indians, one after another, gave up their farms to them, thinking they could live off the rental. Many who were prosperous and industrious a few years ago are now living in idleness. It is a very poor living they get from the rent of their land. The land owners are fast becoming paupers and the renters rich. It would be far better if the citizens could not rent an acre of land. They would then have to work for their living, and being busy would keep them out of much that demoralizes. Our Government officials have not been slow to discover this evil and are making rules which have a tendency to keep renters out. Unfortunately, this has resulted in keeping the better class out, instead of the poorer. If our officials could realize that this is Indian territory, and that what is done should be for the good of the Indian he would soon be ready for United States citizenship.

JOHN M. ROBE.

NEWS NOTES FROM OUR INDIAN SCHOOLS.

Anadarko.—An outbreak of smallpox is the latest experience at the Mary Gregory School. There have been several cases, none with fatal results. The disease is abating.

Tahlequah —Miss Trotter, whose faithful and effective work has helped to make the school successful, resigns on account of illness in her home.

Tucson.—Miss Laura Pierson, daughter of Dr. Arthur T. Pierson, returns as missionary teacher, after prolonged absence.

Cortez, Colo.—Of the Utes, among whom she is stationed, Miss Shields says: "Government work does not suffice, particularly as the promises made these Indians by treaty in May, 1895, have not been kept. The work of the Church is necessary if we are going to teach home life, and all will have homes, even if some are simply bushes with a cloth drawn over the top to keep the sun's rays from their heads. An official who has been in the civil service for seven years, and who has lived in various reservations, said he had not found one out of fifty of those working under Government employ, who cared for more than the money he made; while the missionary, whose heart was in the work, cared for the Indian and tried in every way to uplift him."

Good Will, S. D.—A little girls' home has been added to the equipment of this station, by refitting the building used as a residence by the first superintendent, Mr. Morris. Sixteen bright little Sioux girls are sheltered in this nest, with Miss Agnes Pond as matron.

Elm Spring, Ind. Ter.—"It is now several years," says Miss Montgomery, "since I wrote you of our self-supporting home among these full-blood Indians. We have had times of discouragement—but never to the extent that I was willing to give up. Now we have success." The girls' home is crowded and no one asks for help. Charges are even paid in advance. Offers of assistance are made where once much persuasion was necessary to get the Indian parents to aid.

Neah Bay, Washington.—The Indians are slowly learning that I have no interests apart from their own; that their social as well as spiritual life is a matter of concern to me. The worst trait of the Indian is his weakness of will and lack of self-control. This was fostered in the past by the chieftain's reign, which destroyed all individuality, and it is fostered in the present under Government tutelage. They are quick and bright, but not persevering. You may engage one for work to-morrow, but if he finds some pleasure or some other work which attracts him, you will wait in vain.—HELEN CLARK.

Ute Mission, Ignacio, Colo.—One of our Christian Indians has translated a number of hymns, and the Indians are fond of singing them. The father of one of our little school girls told me he wished her to become a mission teacher when she grew up. "Who has control of her, you or her grandparents?" I questioned. "My father and mother. But, as neither of them are

Christians, they may give her as a wife to an Indian who cares nothing for education or Christianity." It is often the case that the grandmother or an old aunt has more control of children than their parents.

Our Indian Agent said that one of our Christian Indians was the best Indian he had under his control; that he was improving his ranch, and was an example for many of the other Indians; I might add, for some of our white men. On Sabbath, the entire family come to church and sit together. He helps care for the children, and if one falls asleep during service, he gathers it up in his arms as fondly as any mother. He joins heartily in the singing, often leading in prayer, although he cannot read a word, which he regrets very much. But he is determined to educate his children. They are scarcely ever absent from school and he always has his tuition ready when I call for it.

One of the dark phases of the work is the faith the people have in their Indian doctors. As I write, I can hear one powwowing over a sick girl in the house quite near us. For more than a week his mournful tone has been the last sound I have heard before falling asleep. The Government provides them with a doctor, whose services they can have free, for the asking; but they prefer their own doctors.

GERTRUDE HILEMAN.

Reopening of Old Dwight.

The workers among the full-blood Cherokees have long felt the need of a Christian boarding school, where the boys might be trained as workers and helpers. At present it is almost impossible to secure interpreters, and the only ones that are faithful and trustworthy in the least are the few who have been brought up under Christian influences. The need so impressed the workers that last spring a united appeal went to the Woman's Home Board from the Presbytery and workers that such a school be established on the self-supporting plan, the plan which has worked so admirably at Elm Spring. This means that each child provides from fifty to sixty-five cents per week either in provisions or cash, and that under the direction of the matrons, the children prepare the food in the best possible manner.

During the summer the buildings, which had been closed for five years, were repaired and renovated, and rooms furnished to accommodate a dozen boys. The furnishings are modest, but comfortable and cheery.

The plant is the largest, with the exception of Tahlequah, in the Cherokee Nation. It is within easy reach of hundreds of full-blood boys, and it is only a question of time until Shephard Home will be filled. The number of boarders for the first term was quite small, for the simple reason that an ordinary announcement will not reach the homes from which boys are wanted. There must be an existence and a test before these boys will come in. The home could have been filled with non-citizen boys from the very first day, but our work must be for the neglected full-blood boy, who is back in the hills.

FRED K. L. SCHAUB.

From One Born Among Indians.

When questioned concerning the changes I have witnessed since my earliest contact with the Indian, childish recollections are brought to mind, for I was born among the Dakotas, and had my home in their midst until six years of age. Their homes then were tents. They worshiped idols and in time of sickness called in the medicine man, whose incantations to drive away the evil spirits were terrible. I have heard mother tell of sick children who were really almost frightened to death by these medicine men.

The tribes which were receiving their first instruction then are now Christian. I do not mean by this that they have no more need of help and teaching from their more advanced brothers and sisters, but that they are no longer heathen, praying to idols and living as savages. They live in houses, wear citizens' dress, and many are true Christians.

AGNES POND.

The Pueblo Indian.—Religious by nature, in his savage state the Pueblo Indian worships the things of nature or gods of his own making. But when he learns of the true God and is fully

converted he is faithful to the true religion, and hates his past error with as much zeal as he once loved it. Slow in his reasoning powers, it may take him some time to make up his mind to follow a certain course of action; but once determined, nothing can swerve him from his purpose. In action, as well as in reasoning power, he is also slow. If a piece of work cannot be done to-day it does not worry him; for, like his Mexican neighbor, he lives much in the land of *mañana* (to-morrow). Indeed, these people are much alike in many respects. They keep house alike; their food is much the same; having lived side by side so long they have not a little in common.

Among the Indians about us the shovel and hoe are now laid down from Saturday night until Monday morning, and the Sabbath is spent by the people as a day of rest and worship. There are many pagans yet in our midst, but the example of our Christians overrules them. The drink habit, once so common among the people of this pueblo, is almost a thing of the past. The demoralizing dance so vigorously kept up by the three other villages of the Lagunas, and a few years ago by our own village, is no longer heard of. E. P. HOUSTON.

YOUNG PEOPLE'S WORK.

A novel way to interest the Bands and Junior C. E. Societies was successfully carried out by the Young People's Secretary of Geneva Presbytery as a "Christmas surprise for the Woman's Board of Home Missions." Mrs. Meigs wrote a bright little letter to the leader of each society, and inclosed a little stocking with the request: "Let each member put in an offering—for in what better way could we celebrate our Lord's birthday than by remembering his little ones?" These stockings were to be returned December 20th, and so, at Christmas time, \$50 was sent from the Presbyterian Treasurer, for *every society responded* to the appeal. This secretary writes: "I never dreamed of such a generous response, and I never knew the children to be so enthusiastic over anything before." Try this, Young People's Secretary, and *surprise* yourself, as well as those at headquarters. Or, if you have an equally good scheme for interesting your societies, pass it on through these columns.

An exchange of statistics is often interesting, and we would be glad to hear from other Synodical Young People's Secretaries such detailed reports as come from Colorado, where there are so many Home Mission churches. In Boulder Presbytery, eleven of the fourteen C. E. Societies pledged \$169 for special Home Mission objects; in Gunnison *every* society (nine in number) contributed; in Pueblo thirty-two out of thirty-five societies, and in Washington City Presbytery out of twenty-seven Senior C. E. Societies, twenty-six gave to Home Mission work. Of the nineteen Intermediate and Junior C. E.'s, eight-een give.

As an illustration of the work accomplished by the Young People's Secretaries, we give an item from the report of Mrs. Clokey, Synodical Secretary for Ohio. "Twenty-five hundred let-

ters and postals were sent out last year by our Young People's Secretaries, not to speak of the printed letters, reports, leaflets and circulars used to interest and instruct societies. Surely there is no one else who would assume this burden of correspondence except our devoted young women, and under no other organizations could they work so pleasantly and successfully as under the Women's Synodical and Presbyterian Societies."

Baltimore is not a large Synod, but the secretaries for Young People are up and doing. At the hour allowed them during the synodical meeting, they won the hearts of all present by their crisp, forceful and practical manner and methods. Miss Griffith assigned the following topics to the three presbyterial secretaries: "How to form and conduct mission study among young people," "How increase our missionary gifts," and "The relation of the Woman's Auxiliary to the Young People's Society."

The program for Sunday-schools to be used the Sabbath preceding Washington's Birthday is, as usual, of a patriotic nature. The offering is for the general work of the Board and should be sent to Mr. H. C. Olin, treasurer, 156 Fifth Avenue, New York. Some of our Young People's secretaries have been so successful in urging the use of the programs for the Woman's Board that many are taking hold of it this time and sending samples to Sunday-school superintendents. The experience of one secretary with the Thanksgiving program may be suggestive. Miss Welles, of Lackawanna Presbytery, sent return postals to all superintendents, leaving three blanks. 1. "Will your Sunday-school make an offering for the work of the Woman's Board?" 2. "Have you ordered the Santa Fé

program from New York?" 3. "Please send money to Mrs. —, presbyterial treasurer, and notify me of the amount." The responses were prompt and most satisfactory.

"This Indian Training School," writes Mr. Herndon from Tucson, Arizona, "is the outgrowth of a necessity. It is evident that the system of education for the Indian must be more extensive and more comprehensive than

that which fulfills the requirements of our own race. The boarding-school is a home as well as a school. The art of conducting a well-regulated household is taught, each pupil sharing in the duties. The method of discipline and training covers every valuable element of the home life. The boarding-school, therefore, seems to meet the needs."

HINTS AND HELPS.

PROGRAM FOR MARCH.

The March meeting may combine the topics following, or may be confined to any one of the three:

The Treasury. Systematic Giving. Praise and Thank Offering.

Prayer and Song should have careful and fitting place.

The Treasury. With March the fiscal year closes. From the treasuries in the thousands of local societies it is necessary that a strong broad stream shall flow into the general treasury at headquarters until there is "enough and to spare," so that neither the missionaries nor work shall suffer. It may be well to ask the Treasurer to lead the meeting. At least give her a prominent part in the program.

Suggestive Points: Our Business in the Lord's work. Our Pledges. Our Plans. Our Proportion.

Three Minute Papers under Systematic Giving: Regular offerings "Upon the first day of the week." Individual offerings. "Let every one of you lay by him in store," Proportionate offerings, "As God has prospered him."

Praise and Thank Offering. Many societies hold their praise meetings in the autumn. Others find it more feasible to make extra offering for Home Missions in March when the pledges for fiscal year have been fulfilled. For such, a beautiful new Praise Service booklet has been prepared. Price two cents each. The exercise, as printed, will fill the entire hour, or if preferred, the matter is so arranged that selections may be made. The above, or other themes, may then be incorporated.

If a praise meeting is held try to secure a large attendance. It will be an opportune time for the distribution, in the earlier stages of the meeting, of the pretty new century envelopes for HOME MISSION MONTHLY subscriptions, these envelopes to be gathered up just before close of meeting. They are furnished at the rate of one cent per dozen.

SEEKING A BLESSING.

Thoughts for the National Circle of Daily Prayer.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Psalm 24:3-6.

How do we keep our hands, our bodies clean? Is it not by daily ablutions? Every house-keeper knows that a large part of the labor in a household consists of the work involved in cleansing processes. And yet, when it comes to our religious life, are not many Christians deplorably forgetful of the fact that there must be a daily, constant use of the means of grace in order to keep hearts and minds free from moral taint?

Wherewithal shall we cleanse our ways? "By taking heed thereto according to Thy word." "Now ye are clean through the word which I have spoken unto you."

How many take upon themselves the most solemn obligations as followers of Christ, but, feeling that they have been cleansed, once for all, go on their worldly way heedlessly, neglectfully; failing to seek continually the cleansing, purifying, sanctifying power of the Holy Spirit through the application of Christ's word, His commandments to thought, speech and behavior!

No wonder that, in consequence, so many professing Christians have darkened minds and impure hearts, are tossed about by every breath of temptation, every foolish wind of doctrine—

untrue, unfaithful to their solemn vows of consecration!

Testing our lives by the life of Jesus Christ, comparing "the words of our mouths, the meditations of our hearts," with His pure and lofty precepts, is there one of us, no matter how good and true, who can go to the Father and say, "I have clean hands and a pure heart, I have not lifted up my soul unto vanity, I have not sworn deceitfully, therefore, I claim a blessing from Thee"? Eve's daughters, all, we shrink, we hide from the searching, burning gaze of a holy, just and righteous God. Looking at our hands that have perchance been extended to snatch some forbidden fruit of pleasure, indulgence, or ambition, we echo the cry of Lady Macbeth: "All the perfume of Arabia will not sweeten this little hand!" Looking into our hearts that have so often beguiled us into calling evil good and good evil, we exclaim with Hamlet's mother: "Thou turn'st my eyes into my very soul, and there I see such black and grained spots as will not leave their tinct!"

But, looking away from self "unto Jesus," who is the "finisher," as well as "the author of our faith," in His person, in His name, we can boldly approach the Throne of Grace. Coming thus, we shall not ask amiss, according to low, selfish desires, but shall rise to lofty Godward aspirations—"Thy Kingdom come, Thy will be done in heart and life here, now on earth, as well as afterward in heaven"—and rising from our knees, we shall go forth in the joy and strength of the Lord to do His will.

Each morning, as we open our eyes upon a glad, new day, the language of our souls shall

be, "Create in me a clean heart, O God, and renew a right spirit within me." "Wash me thoroughly from my iniquity and cleanse me from my sin." "Let me grow in grace and in knowledge of Thee." "Bless me in order that I may be a blessing." And the answer will come, for faithful is He that hath promised: "I will bless thee; and be thou a blessing."

MARY L. MATTOON.

HELPS FOR SOCIETIES.

A reference to the list of leaflets on the topic for this month, on the last page of the cover of this issue, should assure those who are making a thorough study of Presbyterian Missions among the Indians that there is ample material for their perusal.

Our latest addition to this list is a very readable leaflet, entitled, "Our Nation's Wards and Their Progress," by the well-known author, "Pansy." This publication will prove acceptable either to read entire in meetings or for general distribution.

"Missions Among the North American Indians," by Dr. McAfee, is our most comprehensive study of Presbyterian effort to redeem this people.

Home Mission needs for the New Century demand new consecration of interested workers. The Service of Humiliation and Prayer, to be held the last Thursday in February, will serve to create more of this spirit in Home Mission societies. Our Literature Department is ready to fill orders for printed matter for these meetings. (See list on cover of this issue.)

Thanks to our friends for their kind words regarding the New Calendar. We feel certain that this year a greater blessing than ever before for Home Missions will be realized from the prayers offered because of the use of the Calendar. We still have a supply on hand. Price, 10 cents per copy.

Literature Department.

AN ORGAN NEEDED FOR PORTO RICO.

In a recent report from Miss Jennie Ordway, of Mayaguez, Porto Rico, we find this sentence: "Will not some society or person send us an organ for our school?" We pass the query along. A suitable instrument can be provided for fifty dollars. Should twenty organs be offered, instead of one, we can find as many places for them.

YOUNG MEN'S SOCIETY.

A Young Men's Missionary Society is something of a novelty—more's the pity. They have one in connection with the Second Presbyterian Church of Middletown, N. Y., and it is ten years old. It is worthy of note that all its contributions are raised without the aid of entertainments and solely by free-will offerings—mainly by the two-cents-a-week plan. Its history should encourage the formation of boys' bands that shall grow, as did this society, with increase of years into a Young Men's Society for Missions.

A GOOD RECORD.

The society at Sistersville, West Va., numbering thirty members, takes twenty copies of the HOME MISSION MONTHLY. "Do you not think that good?" queries the secretary. To which we respond heartily, "Yes."

By the way, the pastor mentioned last month as having secured twenty new subscribers for the HOME MISSION MONTHLY by his rousing sermon on obligation and duty, ministers to the church of Idlewood, Pa., though living in Crafton. We spoke of him as a Crafton pastor.

TOPICS OF NATIONAL IMPORT.

The demand for Statehood this year is more strongly pressed than for some time past, Arizona, New Mexico and Oklahoma all urging their claims to a higher title than Territory. In the case of Oklahoma, there are complications which come from its relation to Indian Territory; it is thought that the two should be admitted as one State, or that provision should be made that the one should sooner or later absorb the other. Indian Territory, however, prefers a territorial organization of its own, so that it is not as yet possible to predict the outcome.

A Constitutional Convention in Alabama is to be held in May; at that time the proposition to eliminate the ignorant negro vote will be brought forward, and probably incorporated into the State constitution.

The Governor of Alaska, John G. Brady, recently said: "Alaska needs laws which will enable residents to acquire titles to their homes and lands. In order to do this survey work must be extended. Dutch Harbor should be fortified; it is the strategic point of southern Alaska. I cannot urge too strongly the need of an Alaskan cable to some point on Puget Sound. The Eskimos of Alaska have been unfairly treated. I advocate the bestowal of citizenship upon the natives; they are a good people." Thus while from the South comes the cry to cut down the suffrage, from the North comes the demand to extend it.

The General Superintendent of Education for the Philippine Islands, Frederick W. Atkinson, Ph.D., in his first report to the Commission in these islands, makes some very interesting statements. He says: When the Spaniards came to these islands three hundred years ago some of the natives were able to read and write in their own languages, and they are hardly able to do more than that now; few are able to speak Spanish, and education has been practically at a standstill. The Filipinos have a peculiar faculty for the lesser mechanical arts, and they excel in writing and drawing. They are almost without exception willing to attend school and eager to learn English. They take great interest in type, writers, printing presses and machinery of all kinds. Religious prejudice will have to be overcome and complete new machinery of education put in motion. All this takes time, energy and money, but it will be undoubtedly the most forceful and efficient means for the pacification and government of the Filipino race.

ELEANOR OLIVIA BRUNNELL.

STUDENT MISSIONARY CAMPAIGN PROGRAM.

First Quarter Topics: 1. Mission Work in the West. 2. History and Life of the Indians. Suggested Scripture: Isaiah xxxv.

I. The Home Missionary at Work. Time, 8 minutes. Aim to give a picture of the missionary in his home and on his field. Describe his encouragements and discouragements. See HOME MISSION MONTHLY, February, '99 p. 87; March, '99 pp. 106-8; August*, pp. 224-5; Assembly, Herald, March, '99, pp. 177-9; May, '99, pp. 295-6; September, '99, p. 152; October, '99, p. 209; March, pp. 481-2; May, pp. 594-5, 598.

II. Results of Mission Work in the West. Time, 6 minutes. Discuss (1) growth of Churches; (2) strengthening of Christian sentiment; (3) changed life of individuals and communities. See HOME MISSION MONTHLY, January, '99, pp. 51-4; January, p. 170; August, p. 225; Assembly Herald, January, '99, pp. 41, 46-7; April, '99, pp. 233-5; June, '99, pp. 229-30; September, '99, pp. 157-9; March, pp. 487, 491-3; May, pp. 591-4, 599; Annual Report of Home Board, '00 (secure from pastor), pp. 17-31, 35-43.

III. The Indians in the Past. Time, 5 minutes. Outline: (1) tribal traditions; (2) early dealings with whites; (3) extermination of tribes; (4) retreat westward. See HOME MISSION MONTHLY, February, pp. 75, 77-8, 80, 82, 84-5, 87; April, p. 122; Assembly Herald, March, pp. 423-5; Missionary Expansion since the Reformation, (Campaign Library, \$10.00, ordered from Campaign Manager, 37 Randolph St., Chicago, Ill.) pp. 38-50; Encyclopædias, articles, Indians, North America; United States Histories, chapters on the Indians.

IV. Present day Problems and Life of the Indians in the Northwest. Time, 7 minutes. Outline: (1) home life; (2) tribal government; (3) relation to U. S.; (4)

social evils; (5) superstition; (6) mental conditions. See HOME MISSION MONTHLY, January, '99, p. 51; February, '99, pp. 75, 76-86, 88-90; February, pp. 78-9, 81-6; June, pp. 176-7; October, pp. 266-7; Assembly Herald, February, '99, pp. 105-8; February, pp. 425-9, 481-5; Oowikapun, pp. 5-20, 29-47, 72-95, 116-26, 131-55; On the Indian Trail (Conquest Library, \$5.00), pp. 126-38, 175-7; Articles in Encyclopædias as above.

V. Indians of Arizona and New Mexico. Time, 5 minutes. See HOME MISSION MONTHLY, November, '98, p. 8; February, '99, pp. 77, 82, 88; February, pp. 74, 76, 80, 82, 83, 88; September, p. 244; Assembly Herald, February, p. 428; Report of Home Board, p. 10.
* Omitted year of magazines is 1900.

Prepared by F. M. STREAD.

RECEIPTS OF WOMAN'S BOARD FOR DECEMBER, 1900.

Abbreviations are used to economize space viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Atlantic.—South Florida—Winter Haven S. \$4.25

Baltimore.—Baltimore—Baltimore 1st, G. Aux., 75; ad, W. H., 11; Boundary Av., 30.96; S., 10; M. L., 50; Bdway, S., 5.52; La Fayette Sq., 32; S., 9.35; Waverly, 4; J., 1; Emmittsb., 2; Mt. Paran, 2. **New Castle**—Bridgev. S., 5; Christiana, 3; Dover, 2.76; Elkton, 7.25; Forest, 1.13; Green Hill, 8.60; S., 6; Lower Brandywine S., 4.04; Bd., 15; Milford, 12; Newark Y. L., 5; Pencader, 4; Perryv., 6; Pitt's Ck., 7.35; Pt. Deposit, 6.50; Red Clay Ck., 5; W. Nottingham, 18.75; White Clay Ck., 11.50; Wilmington Central, 46.00; S., 32.41; Hanover St. Har. Soc., 14.75; S., 3.81; Olivet Y. P., 1.50; Rodney St., 18.46; West, 13.65; Y. P., 5; Zion, 6.25; H. Har., 5; I'll Try, 3. **Washington City**—Baltimore, 10; Darnest, 6.17; Falls Ch., 2.50; Hyattsv. J., 50c; Riverd., 1; Takoma Pk., 1.87; Wash. 1st, 20; C., 6.25; J., 1; 4th, 39.23; A. Bd., 1.50; 6th, 13.25; C. G., 18.75; Assembly, 11.25; J., 6; Bethany B. B., 5; Covt., 2.50; S. Y. L., 25; C., 20.68; Eastern, 17.50; Y. P. C., 12.50; C., 5; Eckington, 15; Faith J., 5; Garden, 3.70; Guntton Temple, 10; J., 1.27; Gurley, 10; Metropolitan, 68.50; M. Bd. of S., 37.50; N. Y. Av., 133.75; Cloughton Cl., 12.50; J., 18.85; Y. W. G., 25; North, 6.25; Y. S. of S., 2.50; Peck S. Bd., 5; Western, 12.50; C., 7; Westminster C., 6.25; S., 11.40; West St., 33.75; C., 6.25 **\$1,427.96**

California.—Benecia—Corte Madera S., 1.25; Calistoga S., 2.56; Covelo, 1; S., 4.50; Ft. Bragg C., 2; Fulton, 1.75; Healdsb., 5; Kelseyv. C., 2.25; Lakeb. Bd., 70c; S., 1.43; Napa, 7.50; C., 12.50; S., 14.62; Petaluma, 10.50; Pope Valley S., 2.25; San Rafael C., 7.50; Santa Rosa, 54; S., 3.40; St. Helena, 10; C., 1; J., 7.50; S., 3.25; Two Rocks C., 5; Ukiah, 3; Vallejo, 8; J., 1; San Anselmo, 10; C., 5; S., 3.50; Presbl., 2.25. **Los Angeles**—Alhambra, G; Anaheim S., 2; Azusa, 10; C., 7.50; Coronado, 5; El Monte, 2.50; Fullert., 8; Glend., 5.65; Inglewood C., 4.63; Long Beach, 13; Y. L., 2.50; J., 1; Los Angeles 2d, 10; 3d, 1.50; Bethany, 8; C., 4.75; Bethesda, 10; Boyle Heights, 5; C., 1; Central, 23; G. R. Cb., 73; W. A. Bd., 3; C., 7.50; 1st, 45.55; Gr. View, 12.25; C., 5; Immanuel, 50.50; C., 5; J., 6.25; M. T. M. Bd., 5; Knox, 1.50; Redeemer J., 3; Spanish, 2.25; Highland Pk., 8.25; S., 3.48; Monrovia, 3.50; Orange, 9.50; G. L., 4; Pacific Beach, 2.10; Pasadena 1st, 75; Redlands, 30.75; C., 4.25; S., 13.07; Riverside Arlington S., 7.25; C., 5; San Bernardino, 10; C., 2.50; S., 5; San Gabriel Spanish, 85c; Santa Ana, 28; J., 1.50; Santa Monica, 2; C., 1.25; Tustin, 6.10; Westmr. S., 4.45. **Oakland**—Alameda, 25; Berkeley 1st, 18.40; Danv., 3.50; Fruitvale C., 2.50; Golden Gate C., 1.00; Hayward, 5.40; Newark C., 6.50; S., 2.00; No. Temescal, 4.10; C., 6.70; Oakland 1st, 71; S., 50; K. D., 25; J., 2.50; Volunt. C., 25; Brooklyn, 71.25; K. D., 7.50; C., 3.75; Centennial, 3.65; Covenant C., 15; Union St., 25; Pleasanton, 15; C., 1.25; S., 4.50; San Leandro, 1.50; S., Berkeley, 2.70; C., 2.50; Valona, 13.50; Westmr., 1; C., 80c. **Sacramento**—Chico, 6.20; C., 2.50; Colusa, 4; C., 1.25; Dixon, 6; Elk Grove, 3.75; S., 2; Ione C., 3; Placerv. C., 2; I. C., 1.50; J., 1; Red Bluff, 7; C., 1.25; J., 1.25; S., 5; Redding, 1.25; C., 1.25; S., 1.25; Sacramento 14th St., 53.75; C., 11; S., 14; Westmr., 20.67; S., 16; Vacav., 4.50; S., 2. **San Jose**—Los Gatos S., 11.04. **Santa Barbara**—Ballard, 3.30; Carpenteria, 2.50; S., 4; Fillmore S., 1.00; Hueneme, 10.50; S., 2.20; Montecito, 5.75; S., 2.50; Santa Barbara, 12.50; J., 39c; S., 4.13; Santa Maria S., 2; Santa Paula S., 4.25; Santa Ynez S., 1; Ventura, 3; S., 5.75; Simi C., 2.50 **\$1,380.97**

Catawba.—Catawba—Davidson College Ch. \$1.10

Colorado.—Synodical, 10. **Pueblo** Brown, 1; Canon City, 29.75; S., 7.86; Colo. Springs, 1st, 31.25; C., 10; S., 13; 2d, 3.25; J., 1; Cripple Creek S., 4; Florence, 16.61; La Junta, 2.50; S., 12.37; Monte Vista, 13.75; Monument, 1.25; S., 1.50; Pueblo, 1st, 20.50; C., 7.50; Tabernacle S., 3.26; Fountain S., 3.08; Mesa, 25.60; Wks., 5; C., 12; S., 18.72; Westminster, 2; C., 3; S., 7; Rocky Ford S., 5; Victor, 10; J., 5; Walsenb., 1.25; S., 1.17 **\$289.17**

Illinois.—Alton—Chester S., 4. **Bloomington**—Normal S., 5.26. **Cairo**—Du Quoin, 30.50; Richl., 5. **Chicago**—Arlington Hgts., 2; Austin, 7.08; Berwyn C., 2; Chicago

1st, 354.83; C., 6.55; 2d, 155; S., 13.11; 3d S., 37.45; 4th, 125; S., 25.85; 6th, 61; 8th C., 20; 41st St., 19.90; C., 16.25; S., 21.71; 60th St., 5; S., 5.17; Brookline Pk., 7.30; Campbell Pk., 11.00; S., 17.56; C., 15.87; Central Pk., 3; Christ, 3.25; C., 4.86; Covenant C., 11; Endeavor, 4.60; Englewood, 34; Hyde Pk., 163.92; B. B., 25; C., 25; Lakeview, 12; C., 4.21; Ridgway Av., 1.59; S., 5.50; So. Side Tab., 16; C., 5; Woodlawn Pk., 9.94; C., 15; Cabery, 10; Evans-wood, 1st, 83.35; N. Cir., 50; South, 15; Highl. Pk., 26.87; S. L., 16.50; C., 10; Hinsdale C., 1.91; S., 2.64; Home-wood, 2.25; Joliet, 1st, 28.50; Central, 45.50; Kenwood Evangl., 120; Lake Forest, 29.16; Manteno, 10.75; So. Chicago, C., 2.50; St. Anne, 3; Waukegan, 13; Wil- mington, Mrs. A. J. While, 20; Presbl., 27.15. (Total, \$1791.67; less error of \$200 = \$1591.67.) **Freeport**—Cedarv., 18.50; Freep., 1st, 15; 2d C., 10; Galena, 1st S., 8.41; Linn and Hebron, 12; Marengo, 4; Polo, Indep., 5.53; Rockf., 1st, 50; Westm., 10.87; Willow Ck., 53.93; Winnebago, 15.53; Presbl., 10.26. **Ottawa**—Aurora, 3.50; Mendota, 9.50; Morris, 2.50; Ottawa, 2.50; Rochelle C., 1; Sandwich, 4; Streator, 10; Waltham, 3; Waterman C., 10. **Peoria**—Delavan S., 3. **Rock River**—Albany, 3.75; S., 1.25; Aledo, 13.45; Alexis, 2.37; Arlington 5; C., 1; Ashton C., 5; Dixon, 8.75; Edgington, 5; C., 3; Garden Plain, 3.15; C., 5; Geneseo, 3.60; Hamlet and Perryton, 37; Keithsb. C., 85c; Morrison, 28.87; K. B., 16.50; J., 7; Newton C., 4.55; Norwood, 11.75; Peniel, 8.25; Pleasant Ridge, 4.50; Princeton, 12.45; Rock Island, Bdway., 14.25; Centl., 6; Sterling, 10; Viola, 2.48; Woodhull, 4. **Schuyler**—Appanoose, 27; Brooklyn S., 1; Hersman C., 5; Kirkw., 17; C., 5; Monmouth, 66.30; S., 10.33; Mt. Sterling E. W., 10 **\$2,269.86**

Indiana.—Crawfordsville—Dayton J., 3.50. **Fort Wayne**—Bluffton, 8.80; W., 2.50; Elkhart, 6; Ft. Wayne, 1st, 20.40; S., 15; Bethany, 2; Westm., 10; C., 6.20; S., 6.73; Huntington, 10; Kendallv., 3.50; Lima, 35; S., 7.17; Warsaw, 5. **Logansport**—Bethlehem, 5; Brookston C., 5; Crown Pt., 8; Goodland, 66c; Hammond, 6; Kent-land, 1.27; Lake Prairie, 5.50; La Porte, 61.32; Logansp., 1st, 8.63; C., 5; Michigan City, 9; C., 10; Mishawaka, 1.50; Monon, 2.05; Monticello, 21; J., 5; Plymouth, 2.23; Remington, 44c; Kentselaer, 6.91; S., 1.47; South Bend, 13; C., 40; Valparaiso, 10. **Muncie**—Anderson, 33.42; C., 6; J., 8; Elwood C., 5; Gas Cy. and Jonesb., 5; Hart-ford, 6.83; Kokomo, 6.05; Marion, 15; C., 12.50; S., 4.31; G. Bd., 5; Noblesv., 4; Peru, 11.88; Portl., 5; Tipton J., 5; Wabash C., 10; Winchester, 8.13. **New Albany**—Bed- ford, 6.25; Brownst., 2; Hanover, 6.67; S., 5.20; Madison 1st S., 11; 2d, 10; New Albany, 1st, 7.05; 2d, 4; Orleans, 2.50; Seymour E. Bl., 5; Vernon, 5.07; Vevay, 3.65; S., 1.35. **Vincennes**—Evansv., 1st Av. C., 5; S., 3.10; Grace, 15; Park Mem. 3.50; S., 2.60; Walnut St., 3.60; S., 6.35; Farmersb., 3; S., 2.50; Indiana Y. L., 2.25; Mt. Vernon, 2; Oakland City, 2.50; Petersb., 3.30; Princeton, 9; Rockp., 3.75; Sullivan, 6; Terre Haute, Cent., 9.05; Washingt. Av., 18.11; J., 1.20; Vincennes, 22.10; Wash- ington, 6.65. **White Water**—Bright, 10; C., 1; Clarks- burg, 3.10; College Corner, 10; J., 5; Connorsville, 5; S., 5; Greensb., 24; C., 2.06; Kingston, 4.30; Lawrenceb., 2.83; J., 1.50; Liberty, 4.37; New Castle, 6.55; Richmond, 2.80; Rising Sun, 8.85; S., 1.91; Rushville, 6.25; Shelbyv., 12.50; E. V. P. Bd., 2.50 **\$869.74**

Iowa.—Synl., 10. **Cedar Rapids**—Cedar Rapids 1st, 67.50; 2d, 45.50; Clinton, 100.58; Marion, 31; S., 9.03; M- chanicsv., 6.20; Mt. Vernon, 25; Glean., 10; Onslow, 3.50; Scotch Gr. Sunb., 3.50; Springv., 3.50; Contg. Pd., 5. **Corning**—Arlington S., 1; Malvern S., 4.47. **Dubuque**—Highl. S., 3.27; Volga S., 12.7. **Iowa City**—Iowa Civ. C., 6.50 **\$336.82**

Kansas.—Emporia—Star Union of Hunnewell S., 3.33. **Larned**—Halsted, 5; C., 3.75; Hutchinson, 2; S., 18.95; Lyons, 60; McPherson, 2.82; S., 5.78; Pratt, 1; S., 2; Bd., 1; C., 85c; Spearv., 2.00; Sterling, 11.75; C., 1. **Neosho**—Altamont S., 2.37; Chanute, 2.20; S., 1.74; Fort Scott, 3.50; Humboldt, 4.65; Independence C., 9; J., 5; S., 10.50; Iola D. W. Y. C. Bd., 9; Mineral Point S., 86c; Moran K. Bd., 1.15; Osawatimie, 10; Oswego, 5; C., 5; J., 1; Otta-

- wa, 5; C. 4.50; Paola, 15; Parsons, 6.75; Pleasanton S., 1.15; Scammon S., 2; Sedan S., 1; Toronto S., 2; Weir City S., 2; Yates Centre, 7. *Solomon*—Bellev. S., 2; Delphos S., 3.18; Glasco S., 5.30; Salina S., 8.25; **\$203.32**
- Kentucky.**—*Transylvania*—Danville **\$67.00**
- Michigan.**—*Detroit*—Ann Arbor, 66.47; C., 12.50; Detroit 1st, 190; ad Av. L. A., 3.75; S., 13.31; Central, 20; Covenant C., 2.50; Forest Av. W. U., 9.86; Westmr. L., 33.67; St. Andrews, 4.50; Scovel Mem., 14; C., 3; Immanuel, 10; S., 5; Jefferson Av., 70; C., 6.25; S., 14.50; Meml., 15; Y. L., 14.25; C., 2.50; S., 12.50; Trumbull Av. W. C. W., 9; Westmr., 60; C., 7.50; S., 15; E. Nankin, 15; C., 3; Holly, 6.25; S., 1.50; Howell, 20; Pontiac, 33; Y. W., 15.62; Saline C., 1.75; White Lake, 10; Ypsilanti, 45; Y. P. M., 25; C., 5. *Flint*—Penton S., 7.66; Flint S., 7.75. *Grand Rapids*—Evert S., 1.75; Grand Haven, 30; Gr. Rapids 1st, 28.80; C., 5; Immanuel, 1.50; Westmr., 33.75; C., 8.75; J., 1.08; S., 14.86; Hesperia, 1.25; Ionia, 6.40; J., 50c; Ludington, 2.70; Montague C., 1; Spring Lake, 1.25; S., 1.05. *Ralamazoo*—Benton Harbor, 3.50; Buchanan, 2.60; Decatur, 75c; Edwardsb., 4; C., 76c; Kalamazoo 1st, 12.95; C., 5.50; Martin, 93c; S., 2.45; Niles, 17; C., 9; Paw Paw, 1; Plainfield J., Richl., 28.15; C., 2.00; Schoolcraft, 1; Sturgis, 3; C., 5; Three Rivers, 3.07; Bequest of Mrs. A. Kirby, 50. *Lake Superior*—Calumet, 5; Iron Mt., 13; C., 8; Ishpeming, 6; Manistique, 20; Marquette, 12; Y. L., 5; C., 5; S., 11.45; Menominee, 8; Negaunee, 5; Sault Ste. Marie, 5; St. Ignace C., 1. *Lansing*—Albion, 14.10; S., 2.34; Battle Cr., 35; Brooklyn S., 2.64; Concord, 7.63; C., 2; Homer, 7.13; C., 5; Jackson, 12.50; Lansing 1st, 16; C., 10; Franklin St., 10; R. G., 5; C., 4.25; S., 5; Marshall, 16.51; Parma C., 11; Petoskey—Boyer, 4.30; Cadillac, 15.57; S., 25; E. Jordan, 14; S., 4.40; Harbor Spr., 15.90; Lake Cy., 4.75; Mackinaw, 2; Petoskey, 37.31; S., 6.44; Travers Cy., 5. *Saginaw*—Alma, 11.76; Bay City 1st, 8.70; S., 18; Coleman S., 2.60; East Side Washing. Av., 2.75. **\$1,557.42**
- Minnesota.**—*Duluth*—Duluth 1st, 53.80; Glen Avon, 11.16; Lakeview I. M. S., 7.45; Two Harbor, 2.40. *St. Paul*—St. Paul Arlington Hills S., 6.15; House of Hope S., 10.65. *Winona*—Albert Lea, 37.20; Y. W. C. A., 6; Chatfield C., 2.55; Claremont, 10.30; C., 15; J., 3.50; Le Roy C., 2.50; Owatonna, 12; Winona, 10. **\$190.86**
- Missouri.**—*Platte*—N. Y. Settlement S., 7. *St. Louis*—Webster Grove S., 12.50. **\$13.50**
- Montana.**—*Butte*—Dillon S., 4.50. *Helena*—Bozeman, 24; Helena 1st, 2.50; Miles Cy., 2; W. Gallatin Holland S., 4.30. **\$37.80**
- Nebraska.**—*Synodical*, 4. *Hastings*—Blue Hill German S., 2; Edgar S., 5.15; Kearney—Ord S., 2; Mira Val. S., 2.35. *Nebraska City*—Fairmont S., 4; Staplehurst S., 60c. *Niobrara*—Clevel. S., 2.30; Emerson S., 6; Pleasant Valley S., 84c. *Omaha*—Bancroft, 1.25; Bellevue, 3.60; C., 1; Craig, 10.11; Fremont, 8.04; C., 1; Lyons S., 4.65; Marietta, 2.54; Omaha 1st, 41.16; C., 3; 2d, 13.04; S., 4; C., 1; Castellar St., 5.39; J., 50c; Clifton Hill C., 1.25; J., 1; Knox, 7.12; C., 7; Lowe Av., 12; C., 1.25; L., 1; Westmr., 7.42; S., 10.98; Schuyler, 5.05; C., 2.50; S., Omaha, 6.84; Tekamah J., 1.75; Waterloo, 1.60; C., 1. **\$198.27**
- New Jersey.**—*Elizabeth*—Califon, 5; Clinton, Star Bd., 6.25; Cranford, 22.55; J., 1; Elizabeth, 1st, 56.57; S., 28.86; 2d, 25; 3d, 66; J., 3; Greystone, 35; Westm., 125; S., 31.60; Metuchen, 23; Perth Amboy, 5; Plainf., 1st, 110; S., 42; Crescent Av., 165; Pluckamin, 31.10; Rahway, 1st, 13.83; Roselle, 47.25; S., 25.54; Springf., 35.12; Westf., 13; P. S., 3; C., 113; S., 25; Branch Mills S., 4; Locust Grove Union S., 50. *Morris* and *Orange*—Dover S., 0.72; Schooley's Mt. S., 3. *Newark*—Arlington, 18.75; S., 19.66; Caldwell W., 17.27; Montclair Trinity, 37.50; Newark, 1st, 155; 3d, 30; S., 14.81; 5th Av., 15; Fawcett Meml. J., 10; Forest Hill C., 7.28; J., 1; High St., 28; Hill Temple, 10; Rosev. A. Bd., 160; S. Park, 20; Miss Clark, 50. *New Brunswick*—Dayton S., 5.50; Kingston S., 3; Milford S., 6.65; Trenton, Prospect St. S., 13.70. *Newton*—Bloomsb. C., 5.25. *West Jersey*—Bridgeton, 1st, 15; 2d, 20; Clayton, 11; Cold Spr. C., 5; Haddonfield, 10; Holly Beach J., 2; Merchantv., 7.12; Wenonah, 25; Woodst. C., 3. **\$1804.47**
- New Mexico.**—*Santa Fe*—E. Las Vegas, L. L., 5; Lambertson, W. H. R., 1; Santa Fe, 1st, 4; School, 10; Taos, 4. **\$24.00**
- New York.**—*Albany*—Albany, 1st S., 12; 3d, Mrs. W. McEwan, 10; Madison Ave., 45.84; C., 30; State St. C., 7.50; U. C. K. D., 75; West End C., 6; J., 10; S., 14.06; Amsterdam 2d S., 14.62; S. B., 25; Ballston Centre C., 2.50; Batchellerville, 11.84; Jefferson, 5.80; Friend, 10; Jermain Meml. C., 5; Saratoga, 1st, 11.25; Schenectady, East Av. S., 4.70; Union Bd., 15; Steplent. C., 3; Voorheesv. C., 3. *Binghamton*—Afton, 4; Apalachin, 2; Binghamton, 1st, 100; Floral Av., 7.00; C., 5; North, 5; West, 25; Cortl. Y. L. Bd., 12.50; Maroth, C., 5; Nichols S., 4.63; Nineveh, Friend, 5; C., 7.18; Owego, 50; S., 2.26; Union C., 10; Waverly, 31.65; C., 7.5. *Boston*—Antrim, 8.55; Boston, 1st, 34; Y. L., 37; Scotch, 6; E. Boston, 6.25; Pri. S., 6; C., 18.75; J., 2.50; Haverhill, 5; Londonderry, 7.50; Lonsdale, 1.25; Portl., 5; Providence, 6.25; Quincy, 2.50; Roxbury, 14; J., 15.50; Woonsocket, 2; Bd., 1.50. *Brooklyn*—Brooklyn, 1st, 16; ad, 6.61; Y. L., 75c; int. on bond from Mrs. Bulkeley, 40; Ainslie St., C., 60; Bethany, 50; S., 4.55; C., 5; Calvary, 7.35; Centl., 25; City Park Br., 2.54; C. G., 10; C., 6.81; Classon Av. 63.11; Y. L., 5; Duryea, 21; C., 2.40; Franklin Av., 4.90; Grace Y. P. A., 12.50; Meml., 27.17; 24th St. Br. S., 13.50; Ross St., 9.17; S., 3d St., 31.50; Throop Av., 20; C., 50; Westmr., 9.26; C., 4; Stapleton, 1st Edgewater, 12.50; S., 20; Presbl. coll., 1.30. *Cayuga*—Auburn, Calvary, 3; King Ferry, 5; Pair Haven, 3; Ithaca S., 25.80; Sennett, 1. *Champlain*—Essex, Mrs. Biggar, 1; Keeseville, 13.28; J., 5.42; Peru S., 1.57; Pt. Henry J., 2.50; Saranac Lake S., 2.92. *Columbia*—Cairo S., 2; Catskill, 50; Durham, 12; Hudson S., 13. *Genesee*—Attica, 21.04; Batavia, 14; S., 6; Bergen, 10; S., 2.75; Bethany, 4; Corfu S., 4.25; E. Pembroke, 5; Leroy, 2.25; 5.10; N. Bergen, 2.95; S., 3.40; Oakf. S. M. S., 5.35; Perry S., 5.240; Warsaw, 46.50; Y. W., 18.85; Wyoming, 2. *Genesee*—Bellona S., 2.50; Canandaigua, 1.79; Dresden, 3.05; Geneva, 1st and North, 55.75; 1st W. A., 2.20; S., 2.97; North Y. M. S., 8.50; Naples, 12.50; C., 5; Oak's Cor., 2.08; Penn Yan, 18; Y. L., 10; Phelps, 13; J., 2; Seneca, 10; Seneca Castle, 11.60; Seneca Falls, 13; J., 2; Shortvs., 5; W. W., 5; Trumansburg, 19; C., 5; J., 1.49; Cash, 2. *Hudson*—Chester, 20.30; C., 10; Cohocton, 25; Haverstraw, Centl., 10.32; Middlet., 2d, 37.50; Milford, 3.60; Monticello, 13; Nyack C., 5; Otisv., 5; Stony Pt. C., 1.50. *Long Island*—East Hampton S., 1. *Lyons*—E. Palmyra, 40; Junius, 5; Marion C., 5; Newark, 10.74; C., 10; Ontario, 5; S., 10; Walcott, 6.84. *Nassau*—Norpt., S., 5. *New York*—New York, 4th Y. L. Bd., 50; 1st Union C., 6; 5th Av., 750; Y. W. S., 100, 13th St., 25; 5th St. S., 10; Bethlehem C., 30; Brick, 1300; per Miss M. Stewart, 100; S., 50; Centl., 137.80; C., 50.25; 1.25; Harlem, 16.75; Lenox S., 40.66; 3. S. Cl., 1.70; Madison Av., 150; Madison Sq., 50; Mipza, 13.50; New York J., 3; Puritan Guild, 25; Scotch, 50; Tremont, 10; Washington Hts., 105; West, 100; Westminster, 10; *North River*—Cornwall-on-Hudson S., 2.51; Malden S., 1.25; Poughkeepsie S., 32.67. *Otsego*—Cherry Val. S., 10; Otego S., 2. *Rochester*—E. Avon, 5; Fowlerv. S., 5; C., 5; Gates C. W., 4; Genesee VII. J. W. Soc., 25; J. S. G., 3; Grovel, 13.18; Y. L. A., 5; Honeoye Falls, 3; Lima, 14; S., 5; Livonia, 3.50; Mendon Aux. and S. S., 4.40; D. W. Y. C., 1; Moscow, 1.68; Nunda J., 5; Ogden, 12.25; S., 2.10; Pittsford, 25; Rochester, 3d, 14; Brick, 130; Y. L., 25; C., 10.86; Ctl., Y. W., 35; Emmanuel Bd., 1.50; Mt. Hor S., 6.33; Westmr., 99.50; Pri., 2; Victor C., 10. *St. Lawrence*—Carthage, 1st S., 3; Chaumont S., 3.06; De Grasse S., 1; Heuvelst. Ch., 1; Oswegatchie, 2d S., 7.75; Watertown, 1st, 300; S., 4.27. *Steuben*—Addison Y. L., 40; Almond C., 5; Arkport, 5; C., 1; J., 2; Avoca, 3; Bath, 13; Cohocton, 5; S., 1.80; Corning, 5; Y. L., 15; Cuba S., 6.51; Hornellsv., 5; J., 5; S., 6.65; Howard, 11; S., 3.75; Pritsburg, 10; N. W. C., 5; J., 4; Fulton, 7. *Syracuse*—Baldwin, 13.10; Canastota, 38.18; Cazenovia L. C. A., 10; Constata S., 1.84; E. Syracuse, 3.50; Fayettev., 13.45; S., 5; Fulton, 18.75; Marcellus, 22.50; Mexico, 28.65; Onondaga Val. S., 7; Pompey, 20; Syracuse, 1st, 378.98; Y. W., 25; C., 112.75; 4th, 163.64; E. Genesee, 9; Elmwood, 10; 1st Ward C., 10; Meml. C., 1.37; Park Y. L. C., 2. *Troy*—Camb. S., 9.25; C., 25; Cohoes I. H. N., 51; Glens Falls, 25; Johnsonv. S., 3; Lansingb., 1st, 6; C., 30; Mechanicsv., 171; Melrose S., 3.27; C., 8.50; J., 1; Pittst., 5.00; Salem, 5; S., 7.34; Troy, 1st, 70; 2d, 50; 9th, 50; C., 5; Meml., 10; Oakw. Ave. S., 30; Westmr. S., 25; Waterford, 10; C., 5. *Ulster*—Augusta S., 3.40; Boonv., 23.20; S., 4.80; Camden, 9; Clinton, 25; Dolgev. S., 7.08; Glenf. S., 11; Higginsv. S., 2; Holland Pat., 7.50; Ilion, 21; Bd., 1.16; C., 10; Kirkf., 2.50; S., 7.50; Knoxboro. H. Bd., 6; C., 2; S., 1; Little Falls, 30; S. Bd., 10; J., 8; S., 48; Lowv. S., 2.78; Lyons Falls S., 3; New Hartford S., 5.32; Oneida Castle, 3.50; Oriskany, 13; Rome, 25; S., 10; Sauquoit S., 3; S. Trenton, 5; Ulster, 1st, 121.55; Bethany, Miss Gilbert, 25; Meml., 75; Olivet S., 1.54; Westmr. S., 110; Vernon, 5.90; S., 1.85; Verona, 4.48; Waterv., 5; W. Camden S. M. S., 7; Westerv., 10; S., 5; Williamst. S., 1.13. *Westchester*—Bedford, 10.92; Bridgeport 1st, 38.72; S., 12.34; H. Bd., 5; Croton Falls, 4; Darien S., 5; Gilead S., 5; Greenb., 30; Katonah, 15; S., 72.41; Mt. Kisco C., 10; Mt. Vernon, 1st, 46.40; T. T. H., 5; New Rochelle, 1st, 30; 2d, 21.25; K. M., 5; Patterson, 15.66; Peekskill, 1st S., 60; 2d S., 25; 1st and 2d, 50; Poundridge, 5; Rye, 5.23; Scarborough, 100; Sing Sing, 23.42; Pri. S., 25; S. E. Centre C., 10; S. Salem C., 12.83; Stamford, 1st, 177.50; K. D., 37.50; C., 10; Thompsonv., 10; Yonkers, Westmr., 2.50; Miss McW.'s Cl., 3.40; C., 5; J., 5. **\$9,312.18**

(Concluded next month.)

HOME MISSION MONTHLY

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EDITORIAL NOTES.

THE majority of Praise or Thank Offering meetings come in the fall. There are, however, a very considerable number of societies—a growing number we believe—who hold the Praise meeting in the late winter or early spring, just before the fiscal year closes and after all the pledges for the year are redeemed, the offering then becoming in many cases an extra. It was this fact, doubtless, which led our Topic Committee this year to select as the subjects for consideration in March, "The Treasury, Systematic Giving, and Praise Meetings." These themes have prominence in our columns this month.

THAT a good Praise meeting should swell the gifts to the treasury of your society is inevitable, but do not make the Praise meeting a mere trap for contributions. When it degenerates into that it has lost its essence. The occasion should be such as to stimulate the spirit of consecrated zeal—an offering of heart love. Make it a rally meeting, when all "the strangers within the gates" are gathered in, a time for getting new members. Make it, above all, a *praise* meeting.

How many will send the HOME MISSION MONTHLY from fifty cents to five dollars—or more? We need two hundred dollars at least, for purposes which will appear by reading the following paragraphs:

GENERAL prosperity does not preclude individual reverses. While many are blessed with assured incomes there are those who are suffering the pinch of unwanted poverty. One who handles as large a correspondence as that of the HOME MISSION MONTHLY comes to know of cases where those who have had the magazine for years must now give up their subscription.

To create a free list, and send a copy to those who greatly appreciate but cannot afford the magazine, is like taking the cost of the magazine from the mission treasury—for the HOME MISSION MONTHLY pays its surplus earnings into the general treasury for the support of mission work; and that school in the mountains of the South and still another in Porto Rico are waiting for the completion of the amount necessary to open them, all of which was explained in the New Century Plan.

Is it worth while? Would the act be appreciated? Well, it seems almost too personal to give the contents of these letters—but a sentence or two you shall have. "It costs a pang to give up the magazine—I have had it so long, have depended on it so much in my work, have loaned it to so many who had papers to prepare or items to give; but I am now too poor to subscribe." Another: "My husband has crossed the 'dead line'—his whitening hair makes younger men sought instead; and then he has been ill. Just now he is preaching as opportunity offers to small vacant churches in this vicinity that we may be near the school here while our daughter is preparing to teach. Perhaps I can take the magazine next year—I must drop it now."

THEN again, there are our missionary teachers. We do not ask them to subscribe; but we send them a copy regularly and it should be the pleasure of those interested in the labors of this noble band to make good the cost to the magazine. Sometimes this has been done. We have not asked for it of late, but we do ask for it now.

AND this is what our missionary teachers say: "When the magazine comes I turn hungrily to the accounts of the work of

others, and rise refreshed to take up my own tasks with new strength." Over and over come words like this from Miss Hileman, among the Utes. "As I read of other workers' experiences, their successes and discouragements, I am inspired to fresh courage; my own difficulties, which sometimes seem to surround me like mountains, melt into mole hills." Or as another comments: "The story, 'One Summer's Work,' in the January number is all true. Save that I have not an adobe house with mud floor and leaky roof to contend with it is very like my experiences here." "The magazine speaks for the mission teachers, and it speaks to them."

AND now you see why we asked for half dollars and larger amounts. We state the case and await the response, wondering if those who have been prospered will be willing to share with those who have been straitened. Send quickly.

ONCE more, the New Century Plan! Only a month of the Board's fiscal year remains when results must be reported. It will take a month of vigorous effort on the part of those securing subscriptions to make success certain. Those who have not helped have yet opportunity—but they must not defer longer. Secretaries of Literature can score another success for the cause, a success in which the whole Church will rejoice, in the opening of the two new schools—one in Porto Rico, the other among the mountaineers. Every renewal secured, every new subscriber gained makes the goal more certain.

At this writing the Senate has reported favorably upon the appropriation of \$100,000 for the construction of a reservoir for the Pima Indians; the action of the Joint Committee is now anxiously awaited.

"LET us offer special prayer for the faithful, determined women who sustain our auxiliaries in small country churches and out-of-the-way places," was the plea of the leader in one of the recent devotional meetings of the Woman's Home Board. Having spent much time in the country, she knew, as do others who have had like experience, how much of difficulty is encountered by members in winter in attend-

ing the monthly meeting. Often a woman must herself drive in the cold—possibly she must harness the horse as well; perhaps she must take a young child. Having made the effort she may find that less than a half dozen others have been able to come—indeed the inspiration of numbers is usually lacking. Yet the great cause of Home Missions would lose much of its power and blessed results were it not for the prayers and gifts of these faithful coadjutors.

A COMPARISON of methods is conducive to best results. It will be observed that some of the methods mentioned in the article on the working of Women's Clubs are coincident with those which prevail in many of our auxiliary missionary societies. We would emphasize the advantage of informal discussion after each paper as Mrs. Johnson suggests.

CONSIDERING the tenets taught Mormon children in their own church, it was perhaps not surprising that a little girl, a new pupil in one of our schools, who became much interested in hearing the Bible read, decided she would like to possess a copy of her own, and accordingly went in to the Mormon coöperative store to inquire if they kept "Presbyterian Bibles."

It was far back in the mountains of the Blue Ridge. Our mission teacher entered a little cabin which parents and thirteen children call home. Before leaving she asked one of the girls, ten years old, if she had heard of Jesus. "Noap," was the response. "Did you never hear of one who died on the cross for you and me?" "Noap—never." "Did you never hear any one pray?" "Noap, I never." Thinking that perhaps she did not quite understand what was meant the visitor explained carefully, whereupon the girl declared, "Noap, I swear I never did." It is fair to infer that there is a work for church and school in that mountain cove.

To make mission educational work spiritual and practical is the aim of our schools. What are some of the results? Let a few sentences taken from two letters written by different individuals answer in part for our Creek Indian School at Nuyaka: "Christian gatherings are fre-

quent. One of these native meetings this past summer was at the home of a pupil where formerly Indian dances, busks, and all kinds of heathen customs had been practiced. More quiet devotion than we found that day I never witnessed.

Now for an example of the material phase of the work at this same Indian school: "All but 34 of the 200 tons of hay were put up by the boys. We have stock fattened for this winter's use. Our cows give what milk we need for the school, worth \$165. Altogether we have \$1,145 worth of the best of provision furnished by our mission herds." Not only is there thus a large saving to the treasury, but the boys learn much that is of great value.

APROPOS of the article, "Santa Fe, the Quaint," in which the writer, who is the wife of a Territorial officer of New Mexico, pays voluntary and valued tribute to our school, one or two other items may not be amiss, as this, for instance: One of our Santa Fe pupils is now a commissioned worker of the Board, being an assistant to Miss Hyson at Taos; of her, Miss Hyson writes: "Marina has excellent order in her school room; she controls without the least difficulty and is so quiet about it one would think she had had years of experience in teaching." Of her housekeeping Miss Hyson says: "I must write Miss Allison and tell her I am reaping the fruits of her Training School, for Marina does all her housework so neatly and cleans a room perfectly—no need of dusting it after she has been over the ground. She is a great help to me."

ONE would suppose that with visiting to do among the people, and with Sabbath services to conduct as well as week day teaching, our teachers would avail themselves of the vacation—short at best—which comes at the holiday season. But

even here weariness is forgot in the eager desire to help on their charges. Miss Hyson remarks incidentally: "We have no vacation this week, as the large pupils are in attendance now and must leave in early spring time, so we thought to give them the advantage of these few days." And when Miss Benham, who is at Agua Negra, was asked why she taught during that week she replied that she thought the people had waited so long for the school that they had no time for vacation. Of such good stuff are our teachers made!

IN some of the non-Gen- tile towns the Mormons are showing their hostility to Christian workers by petty persecution. One of our dauntless teachers

writes thus: "My nightly disturbers have ceased their persecutions since the first week of the present month. My pupils can go and come from school unmolested and the assaults upon the flag have ceased. It floats, or rather what is left of it. I have been informed that there is a movement on foot to mob and drive me out of town. But none of these things move me. If my Saviour counts me worthy to suffer these things why should I repine? This terrible vileness must be wiped out of our beloved land. A Mormon here stated that I was urging measures against polygamy and ought to be killed, for the amendment that abolished polygamy would destroy Mormonism. God grant it may."



MRS. H. R. MARSH, OUR MISSIONARY AT POINT BARROW, ALASKA, WHO, WITH HER HUSBAND IS NOW ON FURLOUGH.

WORKING FOR THE AMENDMENT.

A QUESTION often repeated is, Can an amendment prohibiting polygamy be secured? Certainly, if the American people insist upon such enactment. What are some of the difficulties which block the way? Certain political and party con-

siderations, but an even greater hindrance is apathy. The *public conscience must be aroused*. One of the forces which is vigorously working to this end is the Interdenominational Council of Women, whose completed organization was announced in

these columns for January. Prominent women in the various Christian denominations are identified with this movement, Mrs. Darwin R. James, being president. So well does the circular letter sent out by the Council present the situation that we give the following convincing excerpts:

A multitude of petitions for an Amendment to the Constitution of the United States, prohibiting polygamy in every State and Territory of the United States, are now before Congress, but have been "side tracked" by a bill introduced by Representative Taylor for uniform marriage and divorce laws—which prominent lawyers and reformers declare is "impracticable, undesirable and impossible at the present time."

We have the judgment of such men as ex-President Harrison, ex-Senator Edmunds and others that the bill for an amendment should be limited to polygamy alone, and that "looking to the indefinite future it is much safer, and perhaps indispensable in respect of some portions of our country, as well as in respect of other portions of the globe to which our dominion has been extended, that such an amendment ought to be adopted." (Ex-Senator Edmunds.)

We have, moreover, the united testimony of

non-Mormons, missionaries and mission teachers resident in Utah, that nothing less than a Constitutional Amendment will prevent the constant increase of polygamy.

The Mormons have secured the balance of power in five States and Territories; they are working assiduously to gain, by proselyting and colonizing, the balance of power in enough States to render such amendment forever impossible. Their increase has been so great of late years that if continued at the same rate for twenty years to come they will accomplish their avowed purpose; then all our efforts will be futile.

MRS. W. P. WHITE of Philadelphia, formerly a Presbyterian mission teacher in Utah, well known in recent years as an effective leader in Home Missionary organizations, has undertaken, so far as she can, to represent the Interdenominational Council in our large cities where it will be the endeavor by union mass meetings to inform and thereby arouse public sentiment so that a demand shall be made of our legislators to enact the amendment.

CLUB METHODS APPLIED TO HOME MISSIONARY MEETINGS.

In presenting this paper—"Club Methods applied to Home Missionary Meetings," I am not attempting to raise a standard for our Missionary organization, nor have I conceived the spirit of directing the action of its meetings. The Church, of which our work is a part, is the infinitely nobler body. It is ever important to emphasize its high nature—"the house of our abode"—which we love with true steadfastness, and to which we strongly adhere, as well as to our responsibility in its work. At the same time, the Woman's Club of today is a system of an educational character, teaching, developing and achieving much for women; we do well therefore in our church work to lay hold of its ideals if thereby we better some of our methods, thus achieving the greatest amount of good for our cause.

We will therefore study some of the methods which hold together such a large number of women who come from widely diverging paths into one common mutual interest, each woman putting herself into the work with wholesome freshness, and filling her niche with zeal.

In the Club I find that there are specific

subjects and definiteness of purpose for each meeting and these subjects are arranged at the beginning of the Club year. For the presentation of these specified subjects each regular meeting of the year is placed under the supervision of different women successively who in turn have charge of special topics belonging to certain fields or lines of work, and each woman is responsible for her meeting.

While the Chairman of these different, successive meetings requires to be a carefully selected woman, having ability for what she undertakes, do not put to use only a few gifted women in the church who are asked to lead in almost every movement, and are already prominent, but seek out some of the more obscure and new members and develop the talent which might otherwise lie dormant. This is the way to bring into activity new Home Missionary workers. If the chairman desires coöperation for the day for which she is responsible, she makes choice herself of other members to serve with her. The president will, as a matter of course, keep a general supervision over all, and be in constant consultation. Some of our most

interesting occasions in Club life come from a little wholesome rivalry among the different Standing Committees as to the best program they can present, the largest and most spirited meeting they can bring together, or the most attractive occasion; this only serves to promote the cause and advance the working interests of the whole body. I have seen similar management in Church work where every woman in the church was put into the working ranks for classified labor.

Allow nothing to disturb the good relations that exist between committees. Let everything be done to strengthen them. As time lengthens and experience teaches, our judgement of women and their motives and measures should become more and more charitable, broadening our views and deepening our sympathies with each other. Let all our Christian work "become a point of union rather than a mark of division."

Different Clubs differ in the length of time the officers hold their positions but all of the strongest Clubs with which I am acquainted keep to rotation and change in office every two years, and some prohibit an officer succeeding herself more than once. Circumstances change methods, and rules cannot be laid down for all local societies. Every *successful* work requires a person well adapted at its helm of leadership. But there are officers of many religious organizations who have been reelected time and again for successive years. It is not infrequent that they become persons of one method year in and year out, fall behind the times, and the work loses its vitality.

Parliamentary rules practically adapted and well carried out in our Home Missionary meetings will prove acceptable. There is no exception to the rule that the presiding member shall not permit talking among the officers in front of the meeting, and that she must kindly and firmly demand silence among the members. Nothing so distracts a woman's meeting as whispering.

The use of the voice in women's meetings is a subject of universal comment and criticism. As a rule, Club women can be heard in their meetings.

Women are exceedingly few in number who might not augment their vocal tones sufficiently if they had the disposition to do

so. Their voices are at shrill enough pitch when they are calling their boys from the street. The kindly reproof of the mild-eyed Quaker sister to one who "appeared in public," saying: "Thy communication was not to edification because thou didst not raise thy voice," might be most fittingly given to a large proportion of the women of our churches who take part in Christian work. Few realize that they must not talk to the front row: and yet it is not needful to scream; an ordinary tone of voice directed to the last person on the rear seat will be heard by all.

In all candor I must say that in Club life I have found a degree of harmony that has surprised me—notwithstanding many charges against Women's Clubs to the contrary. Nothing is so deadly as indiscreet remarks and whispered cynical comments upon one another; it dampens the ardor, and will finally pull down the work. The dignity and seriousness of our mission cause, which is constructive, should forbid it. Many a time we must surrender our feelings and bear with one another while serving Christ's cause. Just here we may bear in mind certain clauses contained in the constitutions of some Clubs, stating that they are organized "for the promotion of fraternal and helpful feeling among the members, and to bring them into close, friendly relations with each other, to stand by the members in all their worthy efforts, and to defend them from calumny."

One of the vital points for a successful meeting is a well-arranged program—brief enough and bright. Programs are almost universally entirely too long. In our Club experience we find it difficult to avoid this mistake. It is the one feature in missionary programs that I would counsel to avoid. Short programs are far more potent than long ones. It will do no harm to emphasize the necessity of a careful preparation. Speaking of the hurried arranging of a program which was left to the latest moment, one has said: "Do you wonder that some missionary meetings are dull and uninteresting? How long would a Browning, Shakespeare, or History Club last, run upon that plan?" In most Clubs the Chairman of the Standing Committee, which is responsible for the program of the day, knows for months beforehand what the subject for her day is to be, and

the date on which she is to present it. This whole matter, as I have already intimated, is planned at the beginning of the Club year; and then she sets about providing to make *her* day the very best of all; she finds good speakers weeks ahead, on the special subject assigned. She prepares a paper on the topic, or gives a brief address herself, and leads in the discussion if she chooses, but if not she merely announces the subject and introduces those whom she has invited to speak. There is no lack of subjects for consideration. Let informal discussion follow the papers, and encourage the asking of questions; this often gives rise to a keen interest extending over the entire meeting.

Make the social feature prominent. This is the leading feature of the Woman's Club system. There is something in the social repast which brings people close together, breaks down a distant feeling, and begets a sympathy which nothing else so effectually accomplishes. Lawn meetings in the early spring are very enjoyable, and very attractive. Many persons who have not espoused the Home Missionary cause may be found who will kindly loan the use of a pretty shaded lawn, and thus the coöperation of the indifferent will be secured. At such gatherings have a bright speaker ready for a brief talk, and see to it that plenty of Home Mission literature is distributed. To bring together the guests on these social occasions the most effectual method is to issue, some days beforehand, cards of invitation, either written or print-

ed. For all our meetings there is nothing like *personal* solicitation. Do not depend too much on pulpit notices only.

I wish to speak of a department of work which might be more fully organized than it has been, and embodied in our regular system—a Home Department, or a branch exclusively for invalids, the aged, shut-ins—those “whose streams of worldly enjoyments are well nigh dried up.” The world gets some of its very greatest benefits from the shut-ins. Many a woman enfeebled in health and confined to her home would very materially aid our cause if sought out and systematically visited by a judicious, regularly appointed committee, and made, in a friendly way, to feel that she is a truly a co-worker as we who are in the more active ranks. This committee might carry the interesting letters received by the society and read them, collect the dues, etc. A double service would be thus rendered, a rich store of comfort and gratification given to those of whom, in the person of Christ, it is said, “I was sick and ye visited me;” and a delightful service reacting upon ourselves in our own development and usefulness on the loftier planes of life.

The beautiful arrangement of the universe knows no such thing as perfect rest; and for us there is no rest; our opportunities for good are ever widening. The indications are that the entire Home Missionary system is “like a tree planted by the rivers,” and is already “set in a wide place, deep and great.”

MARY COFFIN JOHNSON.

MORMONS IN THE MOUNTAINS.

There are two Mormon elders working in this county and meeting with some little success in one or two localities. They have a Sunday school near here, and have discarded the Bible and are using the Book of Mormon in its stead. There are two reasons why the Mormons are likely to succeed among the people: First, they don't ask them for any money. The mountaineer doesn't believe that the preacher ought to receive any pay for his preaching! He will share his bed and table with the “preachin' brother,” but that is the extent of his liberality. “Come by, brother, for my latch string is allus out an' I reckon you'll be mighty glad to git siches we've

got.” And whether it is breakfast, dinner or supper he is always sure of one and the same dish, “bacon and beans,” and if he stays over night will always have to share his bed with myriads of fleas, and usually from one to three children. The Mormons do not say anything about their system of tithing here, but share willingly the bacon and beans, fleas and children.

The second reason for Mormon success in this section of the mountains is that so many of these men are themselves living in polygamy, or rather living with a legal wife and in unlawful relations with from one to four other women. Hence the polygamous teachings of the Mormons would

not be unpalatable to many. A missionary said to me, not long since, "I never

consider it safe to ask a child who is its father, when visiting." BIBLE TEACHER.

ON HORSEBACK.

In the more remote mountains of West Virginia, Kentucky, and Tennessee, a quiet, successful work is progressing under our Bible teachers. The Woman's Home Board entered into this phase of missionary work at the earnest solicitation of the Assembly's Board of Sabbath School Work some six years ago; and a blessed work it has been!

Back and forth from their own little homes to the secluded cabins these teachers have gone, up and down the steep mountain sides, across swollen streams or dry stony creek beds, teaching, admonishing, uplifting; everywhere a blessing and help. Not always have these faithful workers had the privilege of going on horseback—some of them have not had this aid, but whether with horse or wearisomely on foot they have visited the homes, held neighborhood prayer meetings, conducted Sunday Schools, visited the sick, and ministered to the people. Out of this work several churches have already been organized; and now an industrial school for girls is starting in West Virginia, through the efforts of Dr. C. Humble, twenty-six acres having been secured, upon



which is a small building where the work begins with ten girls. "Though this may be the



MISS JACKSON AND MISS NEWCOMB, BIBLE READERS, CROSSING A FORD. THEIR HOME, THE SARAH McMULLEN MEMORIAL COTTAGE, AT JERROLD'S VALLEY, W. VA.

infant in the family of Presbyterian schools," writes Miss Spencer, "yet it has come from the loving heart of God, and we believe it will be provided for through the mother Church whose name it bears."

FOR ANY SINGER.

Although I know—so well—my voice is weak,
And all untrained in music's wondrous art,
Yet for the pain my melody may lighten,
The cloudy, crooked ways which it may brighten,
Abide thou not in silence, O my heart.

Untaught save as the wild birds be, shall I
Refuse the comfort which it might impart?
The echo of the brief strain's incompleteness,
May touch a hidden wound with healing
sweetness,
Abide thou not in silence, O my heart.

Desiring praise nor plaudit—simply glad
Of the great harmony divine to be a part,
An undertone, but clear and true out ringing,
For while this weary world hath need of singing,
Abide thou not in silence, O my heart.
Evanston, Ill. LULU W. MITCHELL.

Too slight a strain it is to penetrate
The huckster cries and chaffing of the mart.
But for the sake of some who sit with Sorrow,
Sick of to-day and fearful of the morrow,
Abide thou not in silence, O my heart.



WASHING WHEAT IN NEW MEXICO.

INTERIOR OF RUDE MILL.

Wheat put in rough stone receptacle flows through opening in bottom into trough below which conducts to hole in grinding stone, from which the flour comes.

A LOAF OF BREAD.

In the plazas of New Mexico a loaf of bread has a story all its own. The sowing of the grain in soil prepared by a rude plow which is often simply the sharpened end of a crooked root of a tree, the plodding ox and swarthy driver making still closer the resemblance to the method of plowing in Bible times; the primitive system of irrigation, if irrigation chances to be possible; the anxious waiting for the infrequent rainfall which may fail altogether causing the loss of a harvest—these would form a chapter in themselves, which we may relate at another time. Our story now is of the making of the loaf, and it begins just as the grain is ripe for harvest.

The housewife who performs her own work where flour is made ready to hand, does not find the mixing, molding and baking in the making of bread an easy task; but to the native woman in New Mexico this is the lighter part of her bread making experiences. Miss Prudence Clark, who with her sister opened a new station at Chimayo, last September, under the Woman Board, has given for our readers a description of the laborious part the woman of New Mexico takes in preparing the flour as well as in making the bread.

The story begins with the reaping time, which is a marked event in every Mexican plaza. The grain is cut with hooks—again, as in Bible times—the women working side by side with the men. A hard level place is selected near the field,

upon which the grain is piled, and forty or fifty goats are turned in to trample out the wheat. In the threshing process, which consumes a whole day, the children have the task—a not unpleasant one to boy or girl—of keeping the goats constantly moving that the sharp little hoofs of the animal may tread out the yellow kernels. Then follows the vigorous tossing of the grain in the wind that the chaff may be blown away, after which the wheat is gathered up and carried home.

Now comes the long, monotonous, back-breaking task for the Mexican women, who sit on the ground, picking out all the bits of stones and other refuse that has not been blown away by the wind, and rubbing between their hands the grains from which the husk has not been loosened by the threshing. Think what this means—a handful at a time, as bushel after bushel is carefully gone over.

When cleaned after this laborious fashion, the wheat is taken to the stream, or wherever there is water to be had and washed, and washed, *and washed*. When dried in the sun, it is ready to be taken to the rude mill and ground. Home again it goes, and once more begins the tedious work of the women, for though the grain is crushed you must not think that it is yet ready for baking.

Sitting upon the floor of earth in their humble adobe homes, they sift the crushed grain through a sieve which rests upon a



SIFTING THE FLOUR.



BREAD READY FOR THE OVEN.

For the completed loaf see illustration on next page.

stick, a saucerful at a time, first for the bran and then for the shorts. Miss Clark says, "We watched a woman with two babes, one at each knee, who had eight sacks, each holding two bushels, to put through this process. Can you again imagine the patience and hard work involved in all this? At length they have the flour ready for their bread and this they mix, sitting on the floor, and on the floor

it rises. It is baked in adobe ovens which look not unlike Eskimo igloos. These ovens are not in the house but are built outside. A great fire is put in the oven, which is thus made very hot. When the wood is burned the ashes and coals are raked out; the bread is put in, the heat retained by the oven baking it."

At last the loaf of bread is ready to be eaten.

SANTA FE, THE QUAIN.

ITS ANTIQUARIAN AND EDUCATIONAL INTERESTS.

Historic old Santa Fe has so many points of interest that the hasty tourist en route to the coast, giving perhaps only twenty-four hours to the city, can, in that short time, really learn or know very little of the quaint old place, of the life that is lived or the work that is done therein. In the day's sight seeing, he is sure to visit the old San Miguel chapel, the oldest in the United States in daily use, and the old Palacio, both of adobe built three hundred years ago; the latter occupied by the government resident from the beginning of the Spanish regime, through Mexican and American occupation to the present, made historic by Spanish inquisitors, Indian revolts, and Mexican uprisings. Early in the Century, General Pike was imprisoned within its walls. Gen. Lew Wallace, while Governor of the Territory (1877-81), completed in one of the rooms of the historic building, the thrilling story of Ben Hur. Another point of interest is the

Cathedral, where in the old altar at the rear, are stored rare old paintings and rich vestments. Perhaps the tourist, if given to modern things, visits the capitol, the penitentiary, and the Government Indian School just outside the city; or if of antiquarian tastes prefers to wander through the narrow streets, watch the patient burros bearing their burdens of wood; or glance into the cleanly swept patio, or placita, watch the native women, faces almost obscured by the black shawl, as they glide gracefully and noiselessly in or out of the low, mud-roofed houses, built of the sun-dried bricks of adobe mixed with straw.

At the railway station as he casts a glance back at the city of the Holy Faith of St. Francis, the old city 7,000 feet heavenward, nestled in the mountains which rise from 3,000 to 5,000 feet above it, the pictures of the hills round about Jerusalem are spread out before him; he has a real vision of the Holy Land, and

Mary bearing the Child riding upon an ass and Joseph walking beside them. He is back in Palestine in the beginning of the Christian era. And the dreaming tourist questions, is this Santa Fe, is it old Mexico, is it Spain, is it the land of the Moors, or is it Palestine?

Such a study is Santa Fe, the capital city of the Territory of New Mexico, for more than fifty years a part of the United States, with a population of 6,000, five-sixths of whom are Spanish-American. Hither came first the pioneers of the Church of Rome, planting the cross. The fruits of their patient labors and martyrdom are shown today, in the faithful adherence of all classes to their standard. Since the return of De Vargas in 1692, we might say little change has been wrought in the dwellings of their ancestors; the families of to-day plod on in the way their fathers trod, happy, grateful, and content in this abundant sunshine, if only the rains will come and the snows fall to provide sufficient moisture for the scanty crops which furnish their subsistence. In striking contrast is the Anglo-American element of the

1854, St. Michael's college for boys. In the convent of the Sisters of Loretto, girls are taught. Sisters of St. Vincent, at the Sanitarium, have an orphan asylum for girls, in connection therewith. The Catherine Drexel school, cares for Indian children. The National Government, in addition to the establishment of day schools in the pueblos, has provided at Santa Fe, an institution in which are gathered 300 Indian children from the pueblos and the remote West. The Presbyterian church stands on the site of the Baptist, the first Protestant church in Santa Fe. Attending service, we find the seats on one side of the little church occupied by girls neatly clad, attentive and well behaved. The little church, with manse, opening into the grounds which surround the mission school, a three story brick building, all bear testimony to the patient effort and untiring labors of the home missionary. The adobe building of one room still stands, where with dirt floor and the mud roof, unavoidably leaky, the mission school was started. It is a pleasure to find that Miss Allison, who thus heroically began the work, has lived

to see the fruits of her labors and to enjoy with her competent assistants and the sixty girls now in charge, the more comfortable home. This home is such that we desire to have visitors to Santa Fe inspect it and learn something of the good work done. While the schools in the city provide for the orphans within its limits, and the convent and college have pupils whose parents can afford to pay for education, and the National Government has made liberal provision for Indian children, the poor Mexicans, scattered over this immense Territory in their isolated villages, on the arid plains or in the mountain cañons, have no possible means of providing the most limited education for their children. Their struggle for existence can scarcely be realized or appreciated in the states,

where fruitful seasons and abundant harvests are the rule. The handful, so to speak, of corn or beans, the strings of chile, with perchance a little mutton or goat meat, furnish so little nourishment that the gaunt, famished look is ever present. It is from such homes as this that the Presbyterian mission school, of which Miss



TAKING BREAD FROM OVEN.

population. A few permanent residents in mercantile life, miners, tourists, health-seekers, students, artists, and the official circle which changes with each administration. Santa Fe is largely an educational center. The Romish Church early provides for the training of the young. The order of the Christian Brothers established in

Allison is superintendent, is furnished with pupils. They come from a distance of one hundred and two hundred miles over the mountains, in old wagons, the poor horses as lean and gaunt as their owners. The poverty cannot be attributed to thriftlessness or shiftlessness. We find the native plodding on contentedly when the Anglo-American would think it impossible to live. But conditions are changing. The old ways and methods practiced for three hundred years must give way to the modern method and conditions of life. Then the question arises, what preparation is making for this? Perhaps you say, public schools; but even in Santa Fe, it is only in the past year or two that the public schools have been graded and conducted with any method or regularity. In the remote country districts there are no opportunities for public school training.

The recollection of our first visit to this mission school is very vivid. Every part is kept beautifully clean and attractive. If it so appears to us who have homes with modern comforts and luxuries, what a heaven-like place it must be to the poor little ones who have known only privation and suffering. Is it strange that they are sad when the spring-time comes and they must return to their homes to aid in making the crops? The fact that they are loath to leave the school, and happy to return, proves that they are given not only food and shelter but the love which makes of the school a home. The work of eighteen years is bearing fruit. A prominent lawyer recently said to us: "I find Miss Allison's pupils in the Mexican towns wherever I go; they can speak English, and the practical training they have had makes them most helpful in their commu-

nity." A second generation is now being taught. Although from Catholic families, their parents are anxious to have them enter the school. We were surprised to learn recently that one of the pupils was the child of a prominent citizen in the Ter-



SAN MIGUEL CHAPEL, SANTA FE, N. M., THE OLDEST CHURCH IN THE UNITED STATES.

ritory, who has been in public life for many years. A close observer and independent thinker, he desired for the child a practical education. He said, "The Anglo-American woman can do anything and everything, while the Mexican girls taught in the convents are comparatively helpless." This father and family are all devout Catholics, but recognize the benefit from the more modern training. We wish those from the North and East who are interested in this work, or who are contributing to it, might look into the school and see the comfortable home made by the kind and gentle teachers and realize as they cannot, at such distance, the good work so quietly and effectively going on. The school is filled to its utmost capacity. There is work for more such schools in the Territory.

CATHARINE P. WALLACE.

Santa Fe, New Mexico.

CONCERNING CIRCULATING PETITIONS.

"Why?" This question is a natural sequence of the request made to officers of our auxiliary societies to circulate certain documents, as for instance the Anti-Polygamy Amendment petition. Why should women be asked to do this? Why not send directly to the officers of the church? Interesting correspondence follows which makes the "reason why" entirely plain, one writer being an active constituent, the other, Secretary of the Woman's Board:—

Will you pardon me for bringing a question to you? I am perplexed with regard to the Appeal that has just been sent to me with regard to the Pima and Papago Indians, and am unable to answer to myself or others inquiring of me the question, why should the *women* take up these matters which pertain to voters and Congress when the ministers and elders receive no notification from the Home Board with regard to them? I find it exceedingly difficult to approach influential citizens on these subjects; I feel that there must be some reason why this work which could be done, seemingly, so much more easily and effectively by the men is given to us, and if I may know, it will help to clear the matter in my own mind and enable me to answer intelligently the questions which may come to me. I trust I am not presuming upon your time in this matter. The "Anti-Polygamy Amendment" came in the same way and I was at a loss as to how to deal with it when I found that the pastor and elders of the church had not been requested to take action.

Very truly,

Your inquiry is but natural. There is but one answer to such a question. An appeal like this for the Pima and Papago Indians, which calls for immediate action, can best be circulated by means of a well-equipped *organization*. The women's missionary societies furnish this and we as a Woman's Board can more quickly reach a constituency who have the time and spirit and instinctive sympathy with the oppressed than the Assembly's Board could expect to do. Our Board of Home Missions has not been unmindful of this need in Arizona, but has in Washington, now, one of its members, who is laboring with Congressmen and especially with the Senate Committee on Indian Appropriations to compass this relief for the Indians; but when prompt measures must be taken, as I have already said, experience has proved that the women can most quickly be moved to act in concert and arouse public opinion. You know how busy pastors are; beset with every kind of a communication they hardly have time to take in the importance of many; but missionary women, busy as they may be, do not labor under the same disadvantage. Then, too, they are better informed on such subjects as the need of the Pima Indians than the average church member (perhaps even the pastor) because of their study of missionary topics in their societies. The HOME MISSION MONTHLY has told the story of the Pimas for more than a year, and it is the women who read the HOME MISSION MONTHLY; hence it is to the women that this appeal is made because of their knowledge of the matter and of their special interest in this field because of the work of their Tucson School among these Indians. Most cordially,

EMELINE G. PIERSON.

PRAISE MEETING METHODS.

IN A SCORE OF WIDELY SEPARATED COMMUNITIES.

We have held a yearly Praise meeting for nineteen years, every one save the first, on Sabbath evening; the congregation being invited to join in the offering. By holding it on Sabbath evening we *enlist the whole congregation*. The young people's society is invited to have some part in the program. The Juniors are supplied, as is also each child in the Sunday school, with an invitation. This enlists the parents of the children who are not church members, and they are led by the children to attend the meeting and learn something of our missionary work. At a recent Praise meeting we received *six honorary members from among the gentlemen*; they pay a dollar a year for the privilege of belonging to our missionary society. I think we interest more by having many on the program, giv-

ing short, bright facts with telling incidents. This makes up a program than will reach the popular heart better than two or three of the finer papers. We have occasionally had a stirring speaker but seldom are we so favored, and so we have learned to *depend largely upon our own talent*. Much depends upon the program, and the preparation of invitations, advertising, etc. It pays to give time, thought, and some money to your invitations. There should be just as much attention given to these as if they were for a social affair. *We can discredit a meeting by a lack of attention to the details.*

KANSAS.

Arrangements are put into the hands of a committee some time in advance of the meeting and that committee has full

charge. It is considered *one of the important offices* of our society to serve on that committee. The merit of this plan, it seems to us, rests in the fact that in this way new ideas are carried out in regard to the program as different women are chosen each time. The acceptance of the invitation to the Praise meeting frequently means a new member.

MISSOURI.

We always have a yearly Praise meeting, but not an ideal one, I am sorry to say. It seems to me that there is often not enough attention paid to the collection. It should be talked of a great deal before the time, but many officers seem afraid of scaring away those who are not especially interested by placing an emphasis on the offering.

NEW YORK.

One of the best features has been the recounting of special loving kindnesses from our Father's hand. The plan which has proved most helpful in our society has been that of having *every member*, so far as possible, *take some part in the devotional part* of the program. We have had as many as thirty-five heard in prayer or expression of thought in one meeting.

BROOKLYN, N. Y.

We try to make this the rally meeting of the year, not only for our regular members but for those whom we hope to interest. Of course, this means a special effort to make the program attractive. More than one of the Responsive Praise Services from the HOME MISSION MONTHLY has been effectively used.

MISSOURI.

Our Praise meetings are always held in February and in the evening. This results in bringing many to the meeting who are not in the habit of coming. The husbands, brothers and sons attend and contribute.

KANSAS.

Our last meeting was the most beautiful, there being a great deal of simple, joyous music by a large choir of young people. Notice of this had been given out in the city papers the previous day. The only address was a very brief one given by our president. Our Praise meetings take the place of the Sunday night services, our president presiding.

KENTUCKY.

For perhaps thirteen years we have had an annual Praise meeting. The programs have varied considerably with a speaker from abroad on but two occasions. Or late years the feature aimed at as best has

been to *bring in as many participants as possible*, especially giving parts to the C. E. and Junior C. E. Societies. We invite, in printed form, every woman who is a member of our church and congregation, sending envelopes for gifts. We collect, by personal canvass, the *thank offerings in advance* just as far as possible, passing baskets at the meeting for any belated gifts, then have a formal worshipful presentation of the offering and announcement of its entire amount.

INDIANA.

Our Praise meetings are held in May and we have always found them both pleasant and profitable. We always have special music, special exercises, and make everything connected with the meeting bright and joyous. At the close of the meeting light refreshments are provided which, as you know, always promote sociability. I cannot say that we have anything specially new, but I do know that we all look forward to our Thanksgiving and Praise meeting with very great pleasure.

PITTSBURGH.

Our meeting is held every February. Written invitations are sent to every lady in the church, old and young, whether church members or only adherents. The form of the invitation is somewhat like that for any social function except that mention is made of the thank offering and a small envelope is inclosed for it. The program is made as interesting as possible, with special music. Refreshments are served afterward, tea and cake or wafers. The appointments about the tea table we carry out as carefully as in our own homes for our friends, using flowers in abundance (if possible), our best linen, china, etc., everything to make the occasion as pleasant and attractive as we can.

MICHIGAN.

Various methods have been tried. We have found it best to have a program of music with an address by some good earnest missionary speaker, if possible someone not a member of our congregation. This seems to give a little more variety and attracts more people. Someone connected with one of the other church societies of the place might be invited to make the address and would doubtless do so, thus avoiding the expense of sending for a speaker from a distance. Our yearly reports are read at these meetings and

there is always great interest in these to the masculine part of the audience, who have not the opportunity of learning, except on this occasion, just what the missionary women of the church are doing.

NEBRASKA.

The envelope sent with the thank-offering invitation serves not only as a reminder but those who cannot go often *send an offering which would otherwise be missed.*

Sr. LOUIS.

The plan which we have pursued for a number of years past, and *which has proven successful*, has been this:—

In making out our yearly programs we assign (with the exception of that part under the care of the Reception Committee) *the entire responsibility for this particular meeting to some capable, experienced and spiritual woman.* The duties of the committee are to render the church parlor more attractive, by the addition of flower pieces, and a dainty tea table and service, at which some sweet young woman presides. At the close of the meeting, during the serving of the lunch, which is always very simple, a delightful social hour is spent. The reception committee also appoints several young women as ushers. We always invite to this meeting women from the missionary societies of other denominations. At our last meeting of this sort the leader chose a central thought, making several divisions, assigning each to some one woman. We have at least one special number in music, given by some sweet-voiced singer. We seek to have many prayers. We also have slips indicating personal causes for thank offering read by some one possessing a clear, decisive voice. We try to avoid getting into sameness from year to year, and I think we have succeeded, as attested by our always having a very large attendance.

TERRE HAUTE.

We have yearly Praise meetings and good ones, too. The best I remember was two years ago. At our last Praise meeting we used the Te Deum Laudamus from the Prayer Book as a Bible reading. A short sketch was given of Home Mission work from the beginning—written in a very personal way, and *very short* articles on—

For what shall we praise God as a society?

For what shall we praise God as a church?

For what shall we praise God as individuals?

Joyful hymns were sung, of course, and a solo. Then after the collection of the thank offering, part of Solomon's prayer at the dedication of the temple was read,

PENNSYLVANIA.

We do not plan a Praise service to be held at a certain time every year but rather when there is something special to call us together. A Praise meeting program is likely to become monotonous, and that is the one thing above all others that we try to avoid in missionary meetings. The time has gone by when "any old thing" will do for a missionary meeting. A plan for a missionary meeting is taking missionary hymns, giving a little account of the author, the writing of the hymn, etc. Then have the hymn sung as a solo or quartette. A half dozen such selections make a program of sufficient length. Try it.

DES MOINES.

We have had such intensely interesting meetings the past year that I feel like calling them all Praise services, but once a year we have our mite box offerings and then we prepare a special program and make a special effort to secure the attendance of the uninterested members of our congregation. We usually have a helpful time and a large offering.

MICHIGAN.

We hold our meeting Wednesday night in place of the church service; the officers of the Woman's Society occupy the platform and conduct the meeting. Young ladies take up the offering. We always try to have a large number take part. To this end we have "Flashlights from the Field" or "Reports of Progress" or "Good News" or "Encouragement," or some such thing which covers the ground, and we hear from the entire Mission field. We usually have a poem and a story and extra music, with pretty decorations befitting the time. Often we have a supper in connection, served before the meeting, having the social time first.

ILLINOIS.

One of the best Praise meetings I ever attended was where our pastor—a live man—gave us a splendid missionary talk, and the music was not only exceptionally fine but of a character to fit in every way. We always try to have the best music possible; that is one very essential feature and being an understood thing proves to be at-

tractive. Questions are asked by the president relative to work and methods, which are answered by members scattered through the audience, chosen for the purpose, all possessing good voices. These rise as they answer. Much information is thus given; the questions take about fifteen minutes.

OHIO.

We have our meeting early in June. We are always successful. Invitations and small envelopes are sent to all the women of the church. We always have large meetings. The program varies and our collection is one of the best taken at any religious meeting, *due*,

I think, to a vigorous working up beforehand.
NEW YORK.

Our best Praise meeting I ever attended was held in the evening with no special brilliancy of program, but *the committee had prepared by earnest prayer* so the house was packed and such a spirit was manifested and such an offering made as we had never had before. The parts of the program are usually taken by members of our own society. We have a short address, and a paper, extra music; sometimes a modification of the program sent out by the Board; adding a good devotional poem or a leaflet on giving or personal consecration.

IOWA.

A PRAISE MEETING EXPERIENCE.

This personal letter has a flavor too good to be enjoyed alone by the one to whom it was written. Those who have had "catastrophe" experiences of their own will appreciate.

Our Praise Meeting came off today. It was a great success. We had nearly 200 present and it was a frightful afternoon—cold, with rain turning to snow and high wind. It was a catastrophe meeting which the Lord used wonderfully. Our president could not come at all owing to illness, but our new untried vice-president developed marvelous powers of conducting a meeting in the sweetest way—gracious, dignified, and bright. She astonished us all. A telephone message came during the meeting that our best soloist could not possibly come! Lo, and behold, I got a note at the same time to say that a returned missionary had just come to visit her uncle that morning, and was in the audience. She made

the nicest little impromptu talk! One who was to take part started before two o'clock, but stepped outside her door to see if it threatened rain; the door blew shut, her purse, gloves, wraps, rubbers, and latch key were inside and she shut out, and no one was at home! After borrowing all the keys in the neighborhood and trying to force the windows, she had to wait till her son came home from school and let her in with his key. But she arrived in time to give us the brightest sort of a talk on Home Missions and she had to come five miles! Then the ice cream was late, but vigorous telephoning got it there in time. The pastor was at a funeral, but arrived two minutes before the benediction. Imagine the way I had to skirmish around, for it was my program and I had to make it *go* somehow, and though not a single item was "rendered" in its proper place except the devotional, it came out all serene. I inclose a marked program. I sent one like it to each person on it, so they might know their time.

WHAT CAN I GIVE?

(This paper, prepared by one of our members on her sick bed for our meeting yesterday, proved so helpful to us that it may help others. J. W. S.—, Mahoning Church, Danville, Pa.)

Already we begin to feel that the ringing out of the old and ringing in of the new century is quite a thing of the past. So rapidly do events pass that we have almost forgotten the solemnity and awe we felt on the merging of one great cycle of time into another—and are beginning to live this, as all centuries in the past have been lived, one day at a time.

How important to fill each day with that which is best!

A simple little gem which has clung to me from childhood—

"Count that day lost whose low descending
sun

Views from thy hand no worthy action
done"—

has often helped to make the inventory at night more satisfying than it might otherwise have been.

During the last six months much has been said and written about plans of work for the new century in Home Missions—and surely we all see the need not only of careful planning and more careful execution, but of more prayerful consecration; for now, if ever in our country's history, is our *need* great—our large new territory, our emigrants, our Freedmen, our poor mountaineers, the Mormons, the Indians—oh, where shall we stop! After reading much and thinking more all this seemed very general, and I asked myself, What is required of me personally in the great work for the new century? and in this perplexity, as on many other occasions when looking for information on mission subjects, I turn to my HOME MISSION MONTHLY and as usual find what I need. I find a page

filled with short articles from the pens of devoted, gifted women from the north and south and east and west, all urging their sisters to better work in the new century. One says give more money, and I lay down my book with a sigh. It is not with a feeling of envy that I think of the women with large bank accounts who are doing noble, generous things, but rather with a feeling of deep regret that I cannot do likewise.

Another says, give more time, and this gives me almost a heart-sick feeling. Time! Oh, precious time! Where shall I find it? Where is it to come from? Must I give up in despair and acknowledge defeat, when from all over our land rise in pathetic appeals the voices of those for whom we all feel we shall be held responsible? Surely the words, "Go ye," and "I, my brother's keeper," and "These my little ones," have not rung in our ears time and again without burning themselves into our hearts.

Again in perplexity I turn for information,

and this time some one says, "Give self," and now I lay down my magazine and think long and seriously. Have I, after all, lacked the true motive that is the secret of all successful work? And it comes to me like a flash that perhaps I have not given what He wants most, and by and by I can almost see the look of love in His eyes when He said, "Even as I have loved you." With this feeling uppermost, I know it must follow as night the day that some humble gift will be found for His cause, and that somewhere between daybreak and dark some precious moments may be spared for His work.

Long before the close of this twentieth century you and I shall have passed beyond the "smiling and the weeping," and the tide of busy life will close quickly over the place we filled, and if we have helped some one to be a better man or woman, or have brought some one nearer Heaven, our lives will not have been in vain. We cannot all do *great* things, but we can all do our best.



"Neither will I offer unto the Lord my God of that which doth cost me nothing."

SELECTED SAYINGS ON SYSTEMATIC GIVING.

Make giving as systematic as getting.

Be generous before wealth makes you covetous.

Selfishness is natural; liberality must be cultivated.

We say that all we have belongs to God; are we willing that he should have his own?

God's cause will prosper better by direct, proportionate, cheerful giving than by ingenious schemes to wrest unwilling dollars from unconverted pockets.

TREASURY NOTES.

NEW CENTURY BIRTHDAY OFFERING. With the new century new obligations have come, and we see before us great possibilities of missionary work in the island of Porto Rico. Will not each reader of the HOME MISSION MONTHLY send (through regular channels or direct) to this treasury a birthday offering for the enlargement of our work in this island which has become a part of our country and which is demanding more of us than we can give in our

present financial condition? Will you not give on your birthday one cent for each year that you have lived and ask your friends to do the same that the work in Porto Rico may be enlarged?

LIFE MEMBERSHIP. Will not each local treasurer make an effort to secure a special offering of \$25 for our general fund, to make one member of the society a life member of the Board of Home Missions, and send this money

to the presbyterial treasurer before the close of the fiscal year?

INVESTMENT. We recently received from a woman a gift of \$1,000, to be held in trust during her life-time, she to receive an annuity. She chose to be her own administrator that the amount might be secured to the Woman's Board of Home Missions "beyond a peradventure."

Others prefer to secure donations to our Board by bequest. The legal form appears on each receipt issued and on the last page of the HOME MISSION MONTHLY cover.

SALARIES. Any one desiring a personal representative on the field may secure one by assuming the salary of one of our teachers.

SCHOLARSHIPS. Fifty or seventy-five dollars will support a pupil in one of our boarding schools for one year. A woman was deeply touched by hearing her scholarship pupil pray, "God bless the dear lady who pays for my bein' here."

COMPARATIVE STATEMENT of receipts for educational work, April to February.		Total for y'r ending April, 1900
	1900	1901
Churches.....	\$1,249	\$855
W. H. M. S.....	83,564	84,857
Y. P. and Bands....	10,457	10,207
Y. P. S. C. B.....	8,764	10,207
Sabbath Schools....	10,386	9,940
Legacies.....	2,276	3,586
Miscellaneous.....	41,517	43,967
	\$158,213	\$163,709

In order to close the year with receipts equal to those of last year the organizations must give nearly as much in the two remaining months of the fiscal year as in the ten past.

COMPARATIVE STATEMENT OF RECEIPTS. April to February.

Synod.	1900.	1901.
Atlantic.....	54	17
Baltimore.....	5,687	5,471
California.....	4,157	4,516
Catawba.....	5	13
Colorado.....	1,303	1,030
Illinois.....	8,039	7,814
Indiana.....	3,424	3,533
Indian Territory.....	237	201
Iowa.....	3,531	3,742
Kansas.....	1,248	1,392
Kentucky.....	395	528
Michigan.....	3,579	3,516
Minnesota.....	2,603	2,873
Missouri.....	2,017	2,340
Montana.....	147	128
Nebraska.....	1,004	1,163
New Jersey.....	10,885	9,873
New Mexico.....	117	80
New York.....	29,182	30,347
North Dakota.....	135	86
Ohio.....	8,460	8,687
Oregon.....	1,425	1,310
Pennsylvania.....	23,858	24,643
South Dakota.....	412	388
Tennessee.....	501	675
Texas.....	290	240
Utah.....	183	74
Washington.....	464	543
Wisconsin.....	989	933
Legacies.....	2,276	3,586
Miscellaneous.....	41,517	43,967

Total advance, \$5,495.

ENCOURAGEMENTS. Money has recently been received from a friend for the erection of a teachers' home. She sent a generous contribution to this office saying that it might be applied where most needed. The amount was not sufficient to erect the home but we wrote

that the money would be applied toward that object. Correspondence on the subject so interested her that another check soon followed covering the balance needed for the erection of the home.

Unless we can furnish homes for our teachers they are often called upon to suffer great discomfort, not only because of uncomfortable rooms but chiefly because of the unwholesome food they are obliged to eat. With a home of their own they can present an object lesson in home-making and are able to gather the young people about them, thus helping them in their social life as they could not when meeting them only in the school-room or in their own homes.

LIMITED SUPPLY OF PRAYER CALENDARS. We have a few prayer calendars left which we should be glad to furnish (at ten cents per copy) to those of our friends who have felt since the beginning of the year that they could pray more intelligently for mission work in our own land if they had this little hand book. Will not those friends send at once for the calendars before the stock is exhausted? Earnest prayers for specific objects offered each day by Christian workers all over the country will surely bring blessing. It is well to become familiar with the names of our own missionaries.

TO PRESBYTERIAL TREASURERS. We have now in the hands of our printer a booklet "Suggestions to Presbyterian Treasurers" and we plan to send each of you a copy. Please read it carefully before making your next remittance. Some of you may not need the hints which it contains, yet each one may find some helpful suggestion.

We wish again to call attention to the quarterly statement blanks which we are glad to furnish free, upon application, to our presbyterial treasurers. For local treasurers we have blanks, at forty cents a hundred, which will be helpful to them as well as to you.

Let us say to some, who perhaps do not know that we have to pay for having out-of-town checks and drafts cashed, that if they will send us drafts on New York banks we shall be saved this expense.

Contributions for the Assembly's Board of Home Missions, subscription list for HOME MISSION MONTHLY, and leaflet order *should be made out on separate slips* and not included in statement of contributions to the work of the Woman's Board, though one check, draft, or money-order may be issued to cover the full amount.

The last month of our fiscal year is upon us. Please examine the comparative statement of receipts from synods given on this page. If gifts from your presbytery are not fully up to last year's please communicate with your local treasurers, urging them to make an effort to secure at least an equal amount, or make a slight advance if possible.

We cannot afford to enter upon the new century with a deficit. With the constantly increasing demands each individual should realize a personal responsibility and remember that expansion of territory means expansion along the lines of Christian education for the exceptional peoples under our care.

THE TREASURER.

YOUNG PEOPLE'S WORK.

To the young people a very important topic is "The Treasury." While the general subject is treated in other parts of this magazine, we will deal only with the part in which we are especially interested, designated by the use of the possessive "Our." In many societies it is a struggle to pay even our pledges toward the support of our special missionary, for the appeals brought to us by older members of the church are both numerous and aggravating. Sometimes it is the Hospital, sometimes the city nurse, the Red Cross work, the Fresh Air Fund or the Flower Mission. Many of our elders have been interested in the appeals of an undenominational paper for Armenian orphans, and urge our adopting one or more of these. When it comes to *our treasury* the older people all have some pet philanthropy to present, and either present it in person or invite some agent to appeal to us for it. In some cases our women's societies have asked us to pay half their pledge, and in several presbyteries *our treasury* has been used to finish the amount needed for certain presbyterial salaries. In one instance our Home Mission money was thus swallowed to pay the pledge for the Foreign salary. It does seem as if the older people of our church think any money we spend in America can be reported as "contributed for Home Missions."

These are all *true* stories. Do you recognize any of them?

However, these illustrations from the mail must be exceptions. In many of our presbyteries the young people have made a fine advance in their loyalty to the work of the church, and in many cases this is the direct influence of work accomplished by the young people's secretary through the presbyterial organization.

Some still fail to understand that the method of sending money from young people's societies is very elastic—that is, so far as the orders from headquarters are concerned. There is no *rule* in this matter, and Home Mission money may be sent through the presbyterial treasurer, or direct to Miss Lincoln or Mr. Olin. (See "Treasury Points.") The great question is not how shall we send our money but what

is our motive for giving? Why have we a treasury? What does *our treasury* represent?

A Warning Word.—A letter was sent in November to each Presbyterial Secretary, asking four questions regarding the status of work in her territory. About one hundred full replies have been received, and the correspondence has brought out many points of interest; one very significant strain seems uppermost in all of these letters—the plea for a more earnest interest on the part of our women. Have we failed in this trust, so eagerly assumed? Does our interest in the young people extend no farther than in reporting their offerings? Some of our good secretaries make this assertion, while they plead for a livelier zeal in the larger responsibility—that of *education along Presbyterian and missionary lines*. One writes: "We need the sympathy and interest of our women. The Young People's Secretary can do much if the soil is even slightly prepared, but she cannot do the impossible." Another says: "Our trouble is the utter apathy of the women's societies. They could do much for the young people and children if they only would." Another puts it in this way: "We so need to be taught that the highest kind of patriotism is to Christianize our land, and that nowhere is this done as in our mission schools and churches. We are young. We are ignorant. Many of us are employed all day. How shall we find these things out? The Young People's Secretary will do her part—the poorest kind of a one must send several letters to each society and have a Young People's Hour at annual meeting—but the best one can never give the personal word that you, dear women of our church, and you alone, can give. We need your tactful, earnest, loving personal touch with our work." While one pleads in the same way with the women of her presbytery, she says of those of her own church: "I find our C. E. members going more and more to the women for advice, and their adopting us is the best thing that ever happened to my own C. E. Our gifts are greater and our interest much deeper." Is not this very significant and does it not demand our prayerful attention?

M. J. P.

HINTS AND HELPS.

OUR LAND FOR CHRIST.

Thoughts for the National Circle of Daily Prayer.

I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. I. Tim. 2; 1-3.

I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with plaited hair, or gold, or pearls, or costly array;

But (which becometh women professing godliness) with good works. I. Tim. 2; 8-10

By God's good pleasure we have come to the time of Thank Offerings, and how manifold are our reasons for thanksgiving! A little more than two years ago, in response to the call of our beloved president, we undertook to pray earnestly and unceasingly for a great, national, world-wide outpouring of the Holy Spirit, and

lo, the answer has come! As the old century died and the new century dawned, Christian leaders everywhere were moved to prayer and effort for a great awakening of the Church of God, for a great revival of evangelical religion. Already numberless hearts and many communities have been blessed. Other and greater triumphs will follow, if only Christ's soldiers are true, faithful, unwavering, obedient to His commands.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.

Hark, the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth is creation
Groaning for its latter day.

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now, the blazoned cross unfolding
On, right onward, for the right!
On! let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages, tell for God."

This is also the month when in our national capital, with pomp and ceremony, leaders, old and new, will be solemnly inducted into office and will take their places as heads of our Republic. Let us fervently unite our "prayers, supplications, intercessions and giving of thanks" for them, and for our young nation called to be a leader among the great world Powers.

And let us pour our Thank Offering into the Treasury of the Home Mission Board, curtailing every unnecessary expense in order that there may be a larger portion for the Lord.

Let us bring our choicest gifts, our "alabaster boxes," seeking not to adorn ourselves with earthly "gold, pearls and costly array," but, as individuals and a Nation, to be clothed with the pure white robes of Christ's righteousness and crowned with His starry diadem!

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.
Amen."

M. L. M.

THE APRIL MEETING.

A Missionary Circle.—Make the room bright with April tints—tenderest green of springing grass, mosses, budding pussy-willows, dandelion and crocus blooms; use green and yellow crepe paper plentifully for a frilled border about the large tray or shallow basket, in which, having been previously made into small bunches, these are arranged, attached to each being a selection from Scripture or other sources, applicable to the season or to the subject of the day. Tie each bunch with green cord such as is used for tying parcels, or what will be better use baby ribbon, leaving about a half yard at the end of which a fluffy bow of green crepe paper is fastened. Place the tray in the center of the table from which the strings with bows radiate like spokes in a wheel. The arrangement will be found novel and effective. Put the table in the center of the room and circle the chairs about this, two or three rows deep, if necessary. Midway in the program call the roll and as a member's name is called she will remove, by means of the string, one of the bunches, reading the sentence which she finds attached. **NOTE:** In sections where the season is not sufficiently advanced, reserve this plan for the May meeting, and put it into effect then. Pussy willow or crocus used alone with the border of paper as described above would be sufficient.

APRIL TOPIC—THE FREEDMEN.

Resources, Developments, Strategic Points, Our Work.—These topics may be treated in four distinct papers of five minutes each, or they may be covered by one comprehensive paper, after which there should be free discussion. Call out as many participants as possible.

Leaflet.—Send to Freedmen's Department of Woman's Home Board, 516 Market Street, Pittsburg, Pa., for leaflet story to read.

Call For Items From Freedmen's Schools. See HOME MISSION MONTHLY for April.

Solicit Subscribers for HOME MISSION MONTHLY.

WHEN SUBSCRIPTIONS EXPIRE.

Please note that the yellow paster on your magazine shows when your subscription expires; it does not indicate when it begins. Understanding this many inquiries will be avoided.

IS IT FAIR?

That is just what we mean! Is it fair to allow an acquaintance to advance money out of her own pocket in a matter which brings her no personal profit, and then let months pass without repaying, though, perhaps, having received from her an embarrassed reminder of the obligation in the meantime? Of course, you say it isn't fair—perhaps you are even more emphatic. But that is just the experience that more than one Secretary of Literature has in forwarding subscriptions for the missionary magazines. The time comes for renewal, or a new name is given, but the subscriber does not happen to have the money with her. The list is ready to send on—the draft or postal order must be purchased—and the obliging secretary

advances the amount. The following is a sample experience: "Some gave me their names a month ago without money. So I send list and advance amount out of my own pocket. Last year I waited six months for some to refund for whom I had advanced." Assuredly any reading this paragraph who have not paid their subscription will not allow the matter to slip their attention longer—they will pay the debt at once.

JUST TRIED.

As many societies are unable to secure outside help for their Praise meetings it may be well to follow a suggestive feature of a successful meeting in Washington, D. C. In preparing for the meeting items concerning each school station were selected (this may be done from back numbers of the HOME MISSION MONTHLY and from the Report of the Superintendent of Schools). These reports were then given out, each person to whom they were given being asked to fix the subject matter firmly in her mind and so tell instead of reading it. The

meeting was held on Sunday evening, in place of the regular service. The ushers were members of the society. The president presided; the choir rendered a Praise anthem, after which the president asked for heralds to bring the news from different stations as she called the roll, when the items from the field were given. This exercise, well interspersed with worshipful praise in song and scripture, will be found to give satisfaction elsewhere as it most certainly did in this instance.

CORRECTED ADDRESSES.

The secretary elected last fall by the Synodical Society of Indian Territory having resigned, Mrs. C. R. Hume of Anadarko, O. T., has consented to serve, and her name and address should be substituted in the list of synodical officers given in January. Another correction is to be noted: Mrs. J. V. Milligan, Portland, Or., is the Corresponding Secretary for Synods of Washington and Oregon (Board of North Pacific).

CALENDARS OF LOCAL SOCIETIES.

Here they come! these programs for the meeting of local missionary societies for each month of the year. Nearly all of those received, thus far, are admirable in matter and make up, each with a more or less distinctive individuality. Glancing through them one sees much of the working methods of the auxiliaries. The missionary society of the Fourth Church, Knoxville, Tenn., has as a settled feature, the roll call in the middle of the monthly program, combined with such topics as "Late news from mountain schools." "Lights and Shadows from the Home field." "Bright spots on a dark subject." "Flashes from far away Alaska." "Sheaves from the Mormon harvest" intimating thus the nature of the items with which members are to respond.

The calendar of the First Presbyterian Church of Wooster, O., shows a great deal of care in preparation, and much work on the part of those having it in charge, as it is prepared by hand and duplicate copies have been taken off on the mimeograph. This plan may also apply where the contingent fund is low, providing the loan of a mimeograph can be secured. The calendar of the First Church of Titusville, Pa., shows two departments Home and Foreign—each having a distinct set of officers, and holding meetings respectively on the first and third Fridays of the month, with an intermission for July and August, save for the mid-summer picnic, held during the latter month. The printed paragraphs which are interspersed here and there throughout the carefully prepared thirty-six pages of the calendar, has this significant quotation:

The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object. General Assembly, 1881.

On the opposite page follow these "Notes."

Remember that the success of our work and our meetings depends upon *your* personal prayers and efforts.

Meetings will open promptly at 3 o'clock, P. M.

Be punctual in attendance.

Take part in prayer and discussion.

Papers should not exceed ten minutes in time, and facts in response should be concise and to the point.

Any one unable to fill her place on the program, is kindly asked to provide a substitute.

The Calendars are to be carefully preserved for reference, and brought to each meeting, in order to follow the exercises, which greatly increases the interest.

Remember we do not meet together to be entertained, but to inform ourselves upon Christian Missions, and to join in supplication, calling upon God to deliver our land from evil and bring the whole world to Christ.

'Pray that more interest be shown; more time and money given; more *spirit* and *enthusiasm* manifest,' and for the *Presence of the Holy Spirit*.

PRACTICAL AND PROVEN.

The First Church of Jackson, Michigan, sends a calendar program which bears this inscription on the fly page:—

Know	} and you will	{	Feel
Know			Pray
Know			Give

This society has an arrangement whereby during the year a large number of members take part. The plan by which this is accomplished is the selection of certain comprehensive themes, in connection with and as an addition to the regular monthly topic. One month this was called "A Missionary Hearthstone," to which eight members contributed by incidents and items. At another time "A Bunch of Flowers"—a platter of small bouquets—with items on Home topics in the preparation being assigned to six members. In "Living Pictures," some thirteen members took part. "A Dish of Nuts to Crack"—was questions and answers arranged by ten ladies. "A Searchlight Excursion," was a map talk on our schools for Mountain Whites, participated in by nine members. "Arrow Heads," items on Indian work, in charge of six members. Our correspondent reports: "The 'Living Pictures' were a great success. We had it for an evening meeting, inviting every one. The large frame in which the pictures were shown had a curtain in front, which was drawn up and down as each picture was shown. These pictures were representations of the people we are working for (some one dressed in costume) as for instance, an Alaskan, an Indian, etc. As each picture was shown a member told about that work, each varying as much as possible from the other.

At the beginning of the year, before we printed the programs, we asked every woman in the church if she would do the work we had assigned to her, explaining it to her fully. If she refused her name was crossed off; so we only printed those who accepted. The participants need by no means be confined to members. In the 'Pictures,' for instance, women can readily be persuaded to take part who do not ordinarily come to our meetings, but who like that kind of thing and would do that much. In the "Dish of Nuts to Crack" we put the questions in walnut shells, and had them cracked in the meeting,—but two months previous the lady in charge had chosen the questions, distributed them, and when necessary helped find the answers to them. Here again women who were 'not interested' can be used largely and will consent to take part in this way. It is at such places on the program as

this, or the "Bunch of Roses," or the "Arrow Heads," or the "Search Light Excursion" that the leaders try also to add any new women who have come in since our year commenced, or any who have had to miss their work for some good reason at the proper time.

We had a magazine contest and increased our subscription list for the HOME MISSION MONTHLY. Our society feels that this magazine is invaluable. The suggestive programs are very helpful. We appreciate the services rendered the church and the cause of Home Missions by this publication.

A BAND REVIVAL.

There was a time when it seemed as if the Junior Endeavor Society would engulf the Bands. That time has passed. It has been found that Bands are still a necessity. Old ones are being revived, new ones are being organized, while some have continued right along on the even tenor of their way. Leaders of Bands are inquiring as to methods. We give some which have proved successful.

The Wide Awake Mission Band of New Hartford, N. Y., has about thirty members ranging in age from seven to seventeen. It is so divided that the children under twelve have their meetings at a different hour from the Seniors, but they are all members of one band and have the same object to work for and essentially the same work. For the past two or three years the band has sent a Christmas box to a Bible Reader. Some of the girls who dress dolls pin a letter to the doll's clothes, asking for a reply from the one who receives the doll. Several responses were sent, and in one or two cases quite a correspondence ensued. Last summer we sewed carpet rags—in the summer houses and on the lawns, to the relief of our own carpets—and had them woven into rugs for the Asheville Farm School. The rugs were very pretty ones, so we were quite willing to put our names, outlined in bright colors, on the under side of each rug. Our meetings are very informal—short devotional exercises, bright letters, items of interest, or a short missionary story. Monthly dues are five cents.

CLARA B. OGDEN.

The Brown Mission Band, in connection with the Westminster Church, Utica, N. Y., was organized seventeen years ago last October, and in all these years it has never failed to meet its pledges. About three years ago the Band was reorganized and divided into three parts. The Senior Band is composed of young girls from the ages of ten to fifteen; the Junior Band includes all the primary department of the Sunday school, both boys and girls, and holds its missionary meeting the last Sunday of each month, at the Sunday school hour. The third division is the Baby Band. The dues of the Senior and Junior Bands are five cents a month. Envelopes are handed in at each meeting. These have been a great help, as the receipts have been almost three times as much as before they were introduced. The Baby Band dues are ten cents a year, payable at the annual reception, held in October. For our reception day, invitations are sent to all mothers and friends. At our last meeting the chapel was well filled

with happy little people. We have a gift of a small silver spoon, marked Baby Band, for the youngest child. This year the fortunate baby was three weeks and six days old. We have over seventy members. When the dues are paid, each child receives a badge—pink for girls, and blue for boys. This is a little ribbon, on which the words "Baby Band" and the year are printed. This band includes children from kindergarten age down to the youngest infant. The children are so anxious to bring the baby's name to be put on the book. One bright, interesting boy came to me Sunday with ten cents, and said, "We have a baby girl at our house; she came yesterday, and I want her to join the band." Though it is only a baby band, and the dues are only ten cents, it pays in the interest it creates in the church and in the homes. Mothers have said to me, "You do not know what it means to us to feel that you want us and our little ones in the great church work." In one home, where there were three little ones, and the ten cent pieces were not over abundant, I said to the mother, "I want all the names, but you need not pay me ten cents apiece." She looked up at me, with tears in her eyes, and said, "It is worth more than that to have you come and say you want us to help in church work." The Brown Band, as a whole, raises, each year, over one hundred dollars for missions.

JANET B. WELLS.

FROM THE SYNODS.

Synod of Missouri—In Memoriam.

Platte Presbyterian Society has sustained a seemingly irreparable loss in the death of its President, Mrs. Helen Nelson Bullard, of St. Joseph, Mo. During the more than twenty years of its existence this society has had but two presidents, Mrs. Dr. J. A. McAfee, of Parkville, and Mrs. Bullard, and the universal feeling is, that no one can be found to fill the places so ably filled by these consecrated, gifted women. Truly "God moves in a mysterious way," and His providences are past finding out.

Washington and Oregon (Board of North Pacific).

Through the "Greetings" sent to our president upon her return home, the Board has felt the heart-beats of its auxiliaries and C. E.'s as never before. With a few exceptions, the societies sent loving words of welcome, showing not only their high regard for Mrs. Ladd, but their deep interest in the work as well. The Board is justly proud of her working force.

Plans for the Annual Meeting, to be held in April, at Salem, Oregon, are well under way. More time will be given to conference and discussion this year; all societies should have a part in this. A number of live, wide-awake missionaries are to be present which, alone, insures a profitable meeting.

Auxiliary secretaries and treasurers can very materially lighten the labors of presbyterial and Board officers by making prompt and full reports. "Those blanks" are not so formidable after all and a little thought will make them plain.

The thirteenth Annual Meeting of the Woman's North Pacific Board will be held in

the First Presbyterian Church of Salem, Oregon, Wednesday and Thursday, April 17 and 18.

All vice-presidents of the Board are urgently invited to be present.

Each Presbyterian Society will please appoint one delegate from among its officers, also each

local society two delegates.

It is hoped that delegates will be present at the first session and remain throughout so as to make a complete report of the meeting to their societies.

MRS. J. V. MILLIGAN.

RECEIPTS OF WOMAN'S BOARD FOR DECEMBER, 1900.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

(December Receipts concluded.)

North Dakota.—*Fargo*—Mapleton S. \$1.50
Ohio.—*Bellevue*—Bucyrus S., 10. *Chillicothe*—Chillicothe 1st, 25; 2d, 2.21; Concord, 1.25; Frankf. J., 1; Greenf. S. P., 6.30; Hillsboro, 12.50; C., 10; Mt. Pleasant, 7.50; S. Salem, 8; Washington, 4.30; Wilmington, 1.75; *Columbus*—Amanda, S., 2. *Dayton*—Camden S., 1. *Huron*—Chicago S., 4.30; Olena S., 3.65. *Maumee*—Bryan S., 2.50; Pemberv. S., 5; Weston, 3. *Portsmouth*—Portsmouth 1st S., 14.32. *Steubenville*—Feed Spr. S., 1.20. *Athens*—Athens, 6.75; Beech Gr. C., 2.82; Logan, 10; Marietta, 20.31. \$166.67
Pennsylvania.—*Allegheny*—Allegheny 1st, 46; 2d C., 5; Centl. S., 10; McClure A. V. S., 5.50; North, 50; Bellevue, 15; Cheswick S., 7; Freedom C., 500; Glenshaw, 20; S., 12.24; Hoboken, 1; Pine Cr. 1st S., 41; Sewickly, 12.50; S., 21.67; Sharpsh. B. and G., 4.95. *Blairsville*—Armagh, 8; Beulah, 6.50; C., 9.28; Blairsv., 26.95; Braddock, 7.55; Cresson, 10; Derry, 27.97; Greensburg Westm., 10; Johnst., 35; Laurel Av., 18.40; Latrobe, Y. L., 50; New Kensington, 10; Parnassus C., 5; Pine Run, 5.44; Orr Bd., 1.41; Plum Cr., 12; C., 4; S., 1.54; Poke Run, 12.11; S. L., 1.81; C., 34.50. *Butler*—Allegheny, 3; S., 3.52; Butler 1st, 9.30; J., 2; 2d, 4; C., 5; Centrev., 6; Concord, 6; Evans Cy., 7.60; Glade Mills C., 5; Grove Cy., 29.45; C., 9; Harrisv. C., 2.50; J., 5; Martinsb., 5; Muddy Cr., 10; N. Liberty, 6.81; N. Washington, 21.20; C., 2.50; Petrolia S., 4.56; Plains, 5; Plain Grove, 30.25; Prospect, 4; S., 5.75; Scrub Grass S., 6.25; Unionv., 9.50; Westm., 6; C., 5; S., 4.35; Zelienople, 20. *Carlisle*—Paxton S., 8; Presbl., 3. *Clarion*—Academia, 6.30; Beech Woods, 16; Brockwayv., 49.50; Brookv., 7.25; C. Aux., 7; Callensb., 12.22; Clarion, 48.54; Y. L., 50; C., 6; J., 4; Concord S., 1.50; C., 2; Du Bois, 80; C. W., 5; S. Aux., 3.50; E. Brady, 14; Edenb., 16.16; Mayf. Bd., 8.88; Emmenton, 9.31; Endeavor, 4.50; Greenv., 12.80; L. of P., 3.38; Johnsonb., 1.55; C., 1.10; Leatherw. Y. L., 5; Licking, 20.65; Marionv., 13.19; Mt. Tabor, 12; New Rehoboth, 1.75; Oil Cy., 2d, 10; Pancoast W. J. Boner, 2; Penf., 11; Perry C., 700; Pisgah, 5; Westm. Aux., 7; C., 3; J., 5; Puxsutawney, 10; Rathmel Mrs. Kinneberg and Mrs. Mulholland, 3; Reynolds-ville, 2; Scotch Hill, 1; C., 1; Shiloh, 4; C., 2.50; Sligo C., 2.75; Sugar Hill, 9; Summerv., 10; Tionesta, 10.50; C., 1.18; J., 1; Tylersb., 5; Mrs. J. Wray, 7; Wilcox, 9.45. *Erie*—Conneaut Lake S., 3.40; Harbor Cr. S., 1; N. Warren C., 4; S., 6. *Huntingdon*—Altoona 2d S., 10. *Lackawanna*—Rushv. S., 5; Wyalusing 2d S., 1.10. *Lehigh*—Pottsv. 1st S., 20.51. *Netherumberland*—Bodines S., 2.60; Pennsdale Cong., 1.35; Slacks Run S., 1.10; Trout Run S., 1.95. *Parkersburg*—Buckhannon, 5.88; S., 8; C., 9; Fairmount MCF. Bd., 2.55; Hughes Riv., 9; Parkersb., 11; Sistersv., 119.25; Y. W. S., 150. *Philadelphia*—Phila. 1st J., 10; 4th Bd., 18.75; 10th S., 36.43; Arch St., 115; S., 52.94; Bethel C., 4; Bethesda, 50; Calvary, 225; Pri. S., 5.10; Cohocksink, 19; Covenant O. E., 28.75; Gaston, 12.30; Harper Meml., 8.75; McDowell Meml., 500; N. Broad St. Y. L., 55; Northm., 65; Y. L., 25; Patterson Meml., 10; Princeton, 100; Tabernacle, 124.25; S., 50; Tabor A. Cir., 2.50; Temple, 30; S., 10; Pri. S., 7.09; Tloga C., 25; Walnut St., 100; W. Hope S., 50; Woodl., 50; S., 72.72; F. Soc., 9.76. *Pittsburg*—Cannonb. 1st S., 6.36; Castle Shannon S., 6; Crafton, 4; Finleyv., 3; Esther Bryant, 2; Highl., 8; McDonald, 3.85; Mansf., 30; Monongahela B. B., 25; C., 20; J., 5; Pittsb. 1st, 80; Y. V., 15; 2d, A. H. Bd., 75; S., 14.19; 3d S., 38.19; 6th, 5; Homew., 6; C., 2; Shady Side Mizpah Bd., 25; Tabernacle, 4.35. *Readstone*—Mt. Pleasant S., 36.21; W. Leisenring S., 3.36. *Shenango*—Clarksv., 25; Harlansb., 5; Leeshb., 7; Mahoning, 15; New Brighton, 76.50; New Castle 1st, 10; Centl., 11; Rich Hill, 17; Slippery Rock, 7; Unity, 23; Wampum C., 10; Westf., C., 15.50. *Washington*—Allen Gr. S., 3.63; West Union S., 2; Wheeling 3d S., 14.40. *Wellsboro*—Coudersp., 3; Mansf., 5. *Westminster*—Cedar Gr. S., 2. \$4.467.14
South Dakota.—*Aberdeen*—Aberdeen, 35; Britton, 10; C., 5; Langford C., 2.38; Pierpont, 6. *Central Dakota*—

Artesian, 8; Brookings, 17.15; Huron, 13.50; J., 5; Madison, 7.90; S., 5; Onida, 1.25; Rose Hill, 2.11. \$118.29
Tennessee.—*French Broad*—Concord, L. Sunderland Y. L., 6.67; Y. P., 24.50; Oakland Hts., 2.50; Paint Rock Y. P., 2.42; Riceville, 1.50. *Holston*—Bethesda S., 500; Olivet S., 2. *Union*—Knoxville, 4th S., 2.39. \$42.48
Texas.—*Austin*—El Paso, 2.50; Ft. Davis, 18; Pear-sall, 2.75; San Antonio, Madison Sq., 7; S., 20. *Trinity*—Albany, M. Meml. Bd., 50; Baird S., 1; Dallas 2d S., 4.50. \$108.8
Utah.—*Boise*—Bellevue S., 2; Boise, 3.38; S., 4; Caldwell, 2.16; Lower Boise S., 1.65; New Plymouth, 1. *Utah*—Hyrum S., 2.50; Mt. Pleasant S., 4; Monroe S., 2.46. \$23.15
Wisconsin.—*Chippewa*—Bessemer Ch., 5.50. *La Crosse*—Decora Prairie C., 2.54; La Crosse, 1st, 2; S., 6; New Amsterdam, 4.48. *Madison*—Baraboo, 5; Plattev., Ger. S., 2; Portage, 6; Poyntette S., 5.50; Richland Cen., 500. *Milwaukee*—Beaver Dam, 1st C., 5; Milwaukee, Calvary, 7; Immanuel, 100; Perseverance, 5.43; C., 1.07; Westm., 4.20; C., 9; Ottawa, 2.50; Racine, 1st, 30; S., 8.25; Somers S., 5; Stone Bank S., 530; Waukesha, 9.50. \$227.90

MISCELLANEOUS.

Legacy of Mary B. Allen King, 600; Rent, 6; Board and Tuition, 3.53.58; Literature, 202.60; Mrs. Archer, 5; Miss Atkins, 1; Mrs. D. C. Blair, 50; Elizabeth Billings, 25; Mr. Butler, 25; Miss M. Couser, 10; S. Louisa Conklin, 1.16; Mrs. Jas. Donaldson, 25; Rev. D. S. Dodge, D.D., 300; Mrs. M. A. Edwards, 1; Mrs. W. S. Gilman, 25; Mrs. M. C. Hopewell, 5; F. Heinrich, 10; Miss E. P. Houston, 5; Miss B. McMurtrie, 5; Mrs. W. Miller, 50; By Mrs. Montgomery, 3; Mary Holmes Sem., 8.15; Miss M. Peck, 5; Willard A. P. Reid, 10; Tithes, 30; T. H. P. Sailer, 75; Miss G. Willard, 500; Miss L. Amaden, 1; Mrs. C. H. Booth, 50; Mr. O. C. Hustad, 2; Mrs. S. P. McQuilkin, 25; Miss R. T. Williams, 11.12. \$5,682.61

Total. \$30,821.94

FREEDMEN.

DECEMBER 1900.

Atlantic.—*Knox*—Ezra Ch. \$1.21
Baltimore.—*Baltimore*—Baltimore La Fayette Sq. 10. *New Castle*—Green Hill, 1.30; Pt. Deposit Miss Brown, 1; Wilmington Central, 2; West, 2.50. *Washington City*—Washington City 4th, 15; 15th St., 5. \$36.80
California.—*Benicia*—Lakewood, 750; Petaluma, 2.50; Presbl., 2.25. *Los Angeles*—Alhambra, 7; El Cajon C., 6; Glendale, 1.20; Long Beach Y. L., 2.50; Los Angeles 3d C., 5; Bethany, C. 1.50; I. C., 1; Jr., 500; Boyle Hgts., 5; Immanuel, 46.50; C., 5; Y. L., 7.13; Pasadena, 50; Redlands, 10; Riverside Arlington C., 1.50; Calvary, 22.50; San Bernardino, 8; Santa Monica, 1.25. *Oakland*—Berkeley 1st, 4.60; Concord C., 5; N. Temescal, 5. *Sacramento*—Carson C., 2.50; Chico C., 2.50; Elk Grove, 4; Sacramento 14th St., 15; Westminster, 5. *Santa Barbara*—Hueneme, 1.50; Ventura, 750. \$232.93
Catawba.—*Cape Fear*—Wilson Ch., 1. *Yadkin*—Freedom East Bd., 2. \$3.00
Colorado.—*Pueblo*—Canon City, 2.50; Colorado Spr. 1st, 32.50; 2d, 1.25; Florence, 2; Mesa S., 13.07; Pueblo Fountain, 7.50; Westm., 2.25. \$61.07
Illinois.—*Chicago*—Austin, 6.8; Arlington Hgts. C., 5; Brookline Pk., 1; Chicago 1st 60; 2d, 65; 4th, 60; 6th, 105; 6th St., 4.10; Campbell Pk. C., 1.75; Central Pk. C., 3; Normal Pk., 5; Woodlawn Pk., 3.73; Evanston 1st, 20; Hyde Pk., 18; Joliet 1st, 28.50; Central, 20.07; S., 19.93; C., 25; Kenwood Evangelical, 10; Lake Forest, 20; St. Anne, 2. *Freeport*—Argyle, 10; Cedarv., 7.50; Freeport 1st, 14; Harvard, 14.75; Miss W.'s S. S., Cl., 1; Linn and Hebron,

20; Marengo, 3; C., 2.72; Oregon, 8.78; Polo Indep., 3; Ridgef., C., 3.35; Rockford 1st, 77.54; Winnebago, 5; Woodstock, 10.35; S., 1.77; Lila and Zadel Stoddard, 20; Mrs. C. E. Giddings, 25. *Ottawa*—Aurora, 3.50; Mendota, 9.50; Morris, 2.50; Ottawa, 2.50; Sandwich, 4; Streaker Park, 10; Troy Grove, 2.90. *Rock River*—Morrison, 5; Viola, 42c. *Schuyler*—Appanoose, 22; Carthage, 9.70; Macomb, 6; Monmouth, 25; Prairie City, 5. \$832.98

Indiana.—*Fort Wayne*—Decatur, 2; Elkhart, 6; Ft. Wayne, 1st, 9.50; Bethany, 2; Westmr., 10; Lima, 31; Ossian, 5.25; Warsaw, 5; Friend, 7.01. *Logansport*—Concord, 1.50; La Porte, 9; S., 5.57; Logansp., 1st, 8; Michigan City, 3; Mishawaka, 3.70; Monticello, 2.50; Remington, 2; Rochester C., 5; South Bend C., 20. *Muncie*—Hartford City, 2; Kokomo, 2; Noblesv., 1.50; Peru, 15; Portland, 5; Wabash, 10; Winchester, 3.21. *New Albany*—Bedford, 2; Brownst., 3; Hanover, 2.50; N. Albany, 1st, 1.51; 2d, 3; Orleans, 2. *Vincennes*—Evansev., Park Meml., 1.80; Grace, 5.40; Walnut St., 11; Farmers' B., 21; Mt. Vernon, 2; Oakland City, 1.95; Rockport, 5.05; Sullivan, 2.20; Terre Haute, Central, 28.50; Washingt. Av., 1.40; Vincennes, 11.75; Washington, 3. *White Water*—Aurora, 7; Bright, 1; College Corner, 1.26; Connersville, 2.20; Greensb., 6; Kingst., 2; Knightst., 1.40; Liberty, 1.85; New Castle, 1.50; Rising Sun, 1.19; Rushv., 5; Shelbyv., 3.27; E. V. P. Bd., 1.50; Union, 50c; A Friend, 1.33. \$302.81

Iowa.—*Cedar Rapids*—Atkins, 4; Cedar Rapids, 1st, 45; Union Meeting, 18.31; Central Pk., 0.52; Centre Junction, 4; Clinton, 29.58; Lyons, 3.50; Mt. Vernon Glean, 10; Scotch Grove, 2; Vinton, 19.52; Wyoming, 5.41; Cont. Fund, 5. \$155.85

Kansas.—*Highland*—Highland, 20; Holton, 7.55; Parallel, 3. *Larned*—Hutchinson, Dr. Parks, 5; McPherson, 1.25. *Neosho*—Allen Co., 2.60; Ft. Scott, 2; Humboldt, 4.45; Independence, 15.40; Moran, 50c; Osawatimie, 5; Oswego, 12.25; Ottawa, 10; Richmond, 3. *922.00*

Kentucky.—*Ebeneser*—Ludlow C., \$1.00

Michigan.—*Detroit*—Ann Arbor, 9; Detroit, 1st, 145; 2d Av. L. A., 3.75; Forest Av. W. U., 4.93; Westm., L., 16.84; Jefferson Av., 50; Memorial, 7.50; Scovel Meml., 18; Westm., 45; C., 14.03; East Nankin, 5; Milford, 9; North., 1.08; Pontiac, 13; Y. W., 8.17; 5 D. Cir., 15. *Grand Rapids*—Grand Rapids, 1st, 6; Immanuel, 1.50; Westm., 6; Hesperia, 1.25; Ionia, 4.27. *Kalamazoo*—Kalamazoo, 1st, 3.20; C., 17.50; J., 2.50; Martin, 92c; Plainwell, 10; S., 2.25; Richland, 4.35. *Lake Superior*—Escanaba, 5; Iron Mountain, 5; Manistique, 10; Marquette, 3; Homer, 6.62; Jackson, 7.51; Lansing, Franklin St., 5; Marshall, 8.75. *Petoskey*—Cadillac, 5; Harbor Spgs., 5.50; Mackinaw, 3; Petoskey, 12.50. *Saginaw*—West Bay City Meml., 25.32. \$604.72

Minnesota.—*Duluth*—Duluth 1st, 5.20; Glen Avon, 11.14; Lake Side I. M. S., 7.44; B. B., 2.90; Two Harbors, 2.40. *Winona*—Albert Lea, 18.90; Owatonna, 5. *\$52.98*

Montana.—*Helena*—Bozeman, \$7.00

Nebraska.—*Omaha*—Bancroft, 1; Bellevue, 1.80; C., 1; Craig, 7.84; Fremont, 4.47; C., 1; Marietta, 1.27; Omaha 1st, 18.8; C., 3; 2d, 6.50; C., 1; Castellar St., 2.69; C., 1; J., 1; Clifton Hill C., 1.25; J., 1; Knox, 3.56; C., 7; Lowe Av., 6; C., 1.25; I. C., 1.25; Westm., 3.71; Schuyler, 2.54; C., 3; So. Omaha, 3.42; Waterloo, 80c; C., 1. \$87.43

New Jersey.—*Elizabeth*—Califon, 7; Cranford, 5; Y. W., 40; Elizabeth 1st, 5; 3d C., 5; J., 2; Madison Av., 5; Perth Amboy, 5; Plainf. Hope, 10; Warren, 2; Pluckmin, 8; Roselle, 5. *Newark*—Newark 1st, 15. \$114.00

New York.—*Albany*—Albany Madison Av., 9.16; Batchellerv., 2.41; Jefferson, 1.20; Saratoga Springs 1st, 2.25. *Binghamton*—Nineveh Friend, 2; Waverly, 10.25. *Boston*—Boston 1st, 24; Y. L., 10; Scotch, 6; East Boston, 6.25; Y. L., 2.50; J., 2.50; Hyde Park, 5; Newbury 1st, 35; Portland, 5; Providence, 5; C., 11.25; Quincy, 2.50; Roxbury, 10; South Boston, 5. *Brooklyn*—Brooklyn Bethany C., 5; Lafayette Av., 20; So. 3d Street, 32.50; Presbl., 32c. *Cayuga*—Auburn Central, 20; Genoa 2d, 6. *Champlain*—Essex Mrs. Biggar, 1. *Genesee*—Leroy, 10; C., 5. *Geneva*—Bellona P. S., 50c; J. R., 30c; Canadigua J., 50c; Geneva 1st J., 1.35; North J., 1.34; 1st and North, 5; Gorham W. W., 2; Hall's Cor. S. L., 3.50; Naples K. D., 2; Oak's Corners Bd., 2.25; Penn Yan, 30; Y. L., 10.50; J., 2.50; Phelps E. Bd., 1.10; J., 44c; Seneca, 4.25; W. A., 2.27; Seneca Castle C., 1.35; Seneca Falls J., 3.50; Trumansb. W. W., 50c; Jr., 3.90; Waterloo, 10; Shortsv. B. W., 11. *Hudson*—Goshen Y. L., 30. *New York*—New York Harlem, 18.22; West End J., 3. *Rochester*—Genesee Vil., 50; Groveland, 25; C., 2.50; Moscow, 8.50; Pittsford, 11; Rochester Brick Y. L., 25; Calvary, 6.25; Central, 25; Y. W., 25. *Steuben*—Addison Y. L., 20;

Atlanta, 1; Avoca, 5; Belmont, 3; Canisteo, 33; Corning, 20; Hornellsv., 10; Prattsb., 5. *Syracuse*—Canastota M. C., 10; Fayettev., 13.25; Syracuse 4th, 13.50; E. Genesee, 2; Troy Johnsonv., 10; Melrose, 3; Salem, 5; S., 4.60; Troy 1st, 70.25. *Utica*—Holland Patent, 10; Ilion C., 10; Bd., 3; Rome, 15; Utica 1st, 50; Bethany Miss Gilbert, 25; Westm. S., 25; Verona, 8.75; S., 5; West Camden S. M. S., 2; Westernv., 15.50. *Westchester*—Bedford, 1.50; Bridgep. 1st H. Bd., 1; Croton Falls, 50c; Greenb., 5; Harrison C., 5; Hartford, 5; Katonah S., 25; Mt. Kisco C., 5; Mt. Vernon 1st, 10.50; New Haven 1st, 3; New Rochelle 1st, 15; 2d, 5.50; Peekskill 1st and 2d, 10; Poundridge, 7; Sing Sing, 35.80; S. Salem C., 5; Stamford C., 10; Thompsonv., 10; White Plains, 15; Yonkers 1st, 17; Immanuel, 5; Westm., 1.25; K. D., 1.75. \$1,191.40

Ohio.—*Chillicothe*—Chillicothe 1st, 6.25; Concord, 60c; Frankfort, 2; J., 2.20; Greenfield, 1; Mt. Pleasant, 2.50; Pisgah, 1.25; S. Salem, 2.50; Washington, 95c; Wilkesv., 6. *Zanesville*—Zanesville 1st, 10. \$35.25

Pennsylvania.—*Allegheny*—Avalon, 7.50; Concord J., 5; Glenshaw C., 3; S. Bd., 1; Hiland, 25; Seweckly, 12.50; Sharpsh., 11; B. and G., 1. *Blairsville*—Beulah, 4.50; C., 9.25; Blairsv., 7.06; Cresson, 2.50; Derry, 16.50; Johnst., 25; Latrobe Y. L., 12; Plum Ck., 10. *Butler*—Allegheny C., 10; Butler 1st, 1; Y. W., 24.50; 2d, Y. W., 5; C., 15; Concord, 4.50; Harrisv. C., 2.50; J., 5; N. Washington C., 5; W. Sunbury, 17.25. *Chester*—Berwyn, 4; C., 5; Fagg's Manor, 2.50; Landowne, 8.26; Y. L. A., 2.50; Media, Member, Wayne H. N. C., 5; Westmr., 20; 2d Dist. Col., 5. *Clairton*—Concord, 10.85; Du Bois C. W., 3; Edenb., 10; Greenv., 6.25; L. of F., 5; Millv. C., 1; Pisgah, 30; C., 15; W. Aux., 5. *Philadelph.*—Arch St., 20; Central C., 25; Gaston, 5; Kensington, 1st, 7.37; Susquehanna C., 25; Labor, 7.10; Tioga S., 10; Wash. Sq. N. C. Bd., 10; Walnut St., 45; Woodl., 25.35. *Pittsburgh*—Bethany C., 10; Crafton, 20; Finleyv. C., 1; Highland, 4; Long Is. N. Bd., 12; Mc Donald, 3.85; Mr. and Mrs. S. Sturgeon, 20; Mant, 68; Pittsb., 1st, 12.50; 3d Y. W. S., 10; E. Liberty Y. P. A., 10; Lawrencev., 20; I. C., 10. *Shenango*—Clarksv., 25; Hopewell C., 5; Mt. Pleasant C. Br., 5; New Brighton, 50; New Castle 1st H. Bd., 10; C. Cir., 5; Centl., 7.50; Westl. C., 25.55; Mrs. Taylor's Remembrance Fd., 50. \$1,144.19

South Dakota.—*Aberdeen*—Aberdeen, 10; Britton, 15; Groton, 25. \$40.00

Tennessee.—*French Broad*—Miss M. Johns, 2; Mrs. Robt. Campbell, 10; Ashe H. I. Sch., F. W. Cl., 5. \$17.00

Wisconsin.—*Madison*—Baraboo, 3; Portage, 3.25. *Milwaukee*—Milwaukee Calvary, 4; Immanuel, 50; C. E., 23.14; Waukesha, 4.50. \$87.89

MISCELLANEOUS.

Mrs. Blair Davidson, 10; Mrs. W. M. Findley, 15; Mr. and Mrs. J. L. Burkman, 10; Mrs. E. J. Tutton, 20; Miss R. T. Williams, 2.60. \$57.60

Total, \$5,119.17

FREEDMEN FOR JANUARY, 1901.

California.—*San Francisco*—San Francisco Calvary, 8; C., 10.50; Meml., 3; Trinity, 1. *San José*—Palo Alto C., 2; San José 1st, 6.05; 2d, 8.65; San Luis Obispo, 3; Santa Clara, 8; C., 5. *Stockton*—Fowler, 6; Fresno, 11.50; C., 2; Merced, 6.25; Modesto, 1.15. \$82.10

Catawba.—*Southern Virginia*—Danv. Holbrook St., 5; Ridgeway, 1; So. Boston, 6; Ingleside Sem. C. E. Bd., 10; Martinsv. W., 4. \$26.00

Colorado.—*Boulder*—Boulder, 2; Ft. Collins, 10.50; Greeley, 5. *Gunnison*—Ouray, 1; Ridgeway, 1. *\$19.50*

Illinois.—*Alton*—Carrollton, 12.50; Chester, 10. *Bloomington*—Bloomington 2d, 5.50; Champaign, 5; Chenoa, 8.50; S., 5; Clarence, 2; Clinton, 30; Danv. 1st, 17; El Paso, 7.80; Fairb., 5; Heyworth, 4; Lexington, 6.62; Minonk, 15; Onarga, 65.73; Piper City, 10. *Mattoon*—Assumption, 50; Neogee, 1; Pana, 18; Taylorv., 6.25; Tuscola, 21.66; Vandalia C. Soc., 10. *Ottawa*—Morris C., 5; Rochelle, 12.98. *Peoria*—Canton M. W., 9; Peoria 1st, 3; 2d, 10. \$347.44

Indiana.—*Crawfordsville*—Attica, 2; Y. L., 10; Bethany, 1.50; Bethel, 10; Crawfordsv. 1st, 18; Center, 20; Y. L., 2; Fountain Co. Assn., 4.50; Frankf., 18; Ladoga, 2; Lafayette 1st, 9.50; C., 10; Rockf., 1.50; Rossv., 1.00; Thornt., 2. *Indianapolis*—Hopew., 15; C., 5; Meml., 30; S., 15. *New Albany*—Madison 1st I. C., 5. \$202.90

Indian Territory.—*Oklahoma*—Oklahoma, 1.50. *Sequoyah*—Tulsa H. G. Soc., 2.76; Wewoka, 3.75. \$8.01

Iowa.—*Cedar Rapids*—Atkins, 2.25; Blairst., 17.05; Cedar Rapids 1st, 62.50; C., 11.25; 3d Ch., 3.01; Central

Pk., 6.93; Linn Gr. A. B. Soc., 5; Marion, 13.75; Mt. Vernon Gl., 11; Scotch Grove, 3; Vinton, 20. **Corning**—Afton, 4.35; Bedford, 2; Clarinda, 16; Diagonal, 1.25; Emerson, 1; Malvern, 11; Mt. Ayr, 9; Sidney, 5. **Des Moines**—Des Moines Westm., 7.27. **Dubuque**—Dubuque 2d, 12.75; Hopkinton, 5; Independence 1st, 5; Pine Creek, 1. **Fort Dodge**—Algona, 5; Glidden, 3; Lake City, 5. **Iowa**—Burlington 1st, 5; Fairfield, 3; Ft. Madison, 10; Keokuk Westminister, 10; Mediapolis, 1; Mt. Pleasant, 5; Ottumwa 1st, 6; East End, 2.50; Wint., 4. **Iowa City**—Deep River, 3; Le Claire, 2.50; Marengo, 5; Montezuma, 5; Muscatine, 12.50; Princeton, 4; Red Oak Gr., 4; Tipton, 2.60; Unity, 7.25; W. Liberty, 13.65. **Sioux City**—Cherokee, 15; O'Leary, 1.25; Mt. Pleasant, 2.50; Odebolt, 2; Paullina, 1; Storm Lake, 4. **Waterloo**—Aplington C., 2; Tranquility, 10; L. L., 1; Waterloo, 37.50; Pr. Th. Off., 25.22. **\$458.73**

Kansas—**Emporia**—Wichita 1st, 7.60; Mrs. J. H. Stewart, 10; Wint., 3.50. **Solomon**—Abilene, 2; Benning, 1.35; Minneapolis, 3.04. **Topeka**—Argentine, 5; Clay Centre C., 5; J., 6; Idana, 2.50; Junction City, 5; Kansas City 1st C., 5; Local Unions, 3.35; Western High, 3; Lawrence, 1.50; Mulberry Ck. C., 2.25; Topeka 3d, 1. **\$67.18**

Michigan—**Flint**—Cairo C., 31.04; Lapeer, 4.64; Marlette 1st, 3; C., 2; ad Jr. Bd., 5. **Monroe**—Adrian, 25; Bliss, 5; Coldwater, 2.50; Y. L., 60; Monroe, 100; Palmyra, 20; Quincy, 5; Reading, 5; C., 2.50. **\$168.78**

Minnesota—**Mankato**—Delhi, 5; Jackson, 5; Le Seuer, 2.67; Mankato, 10; Pilot Grove, 4.50; Worthington, 4.61. **Minneapolis**—Minneapolis 1st, 25; Y. W., 10; Andrew, 5; Bethany, 1.30; Bethlehem, 18; Oliver, 6; Providence, 500; Shiloh, 8; Stewart Meml. M. B. Soc., 15; Westm. C., 12.50. **Red River**—Crookston, 10; Fergus Falls, 1.50; Maine, 7. **St. Paul**—Faribault C., 85c; Hastings B. B., 7.80; Merriam Pk. S., 25; Van C. Soc., 6.06; St. Croix Falls, 5.80; St. Paul Central, 15; Y. P., 5; Dayton Av. C., 6.25; Park, 4. **\$227.34**

Missouri—**Osark**—Carthage 1st, 3.35; Joplin, 15; Neosho, 3; K. M., 5; Springfield 2d, 1; C., 2.50; J., 2.50; W. Plains, 5. **Palmyra**—Hannibal, 1.85; Macon, 1; Moberly, 5.75; New Cambria J., 5. **Platte**—Grant City, 16.25; New Hampton, 3; Parkv., 6.20; St. Joseph Hope, 2. **St. Louis**—Hospitality Fund, 25. **\$102.49**

Montana—**Butte**—Anaconda, 3; Butte, 6; Missoula, 3; Victor, 1. **\$13.00**

Nebraska—Kearney—Central City, 6; Cozad, 1.95; Fullerton, 10; Gibbon, 2; Kearney, 4.15; Lexington, 1.10; Shelton, 2.10; St. Paul, 1. **Nebraska City**—Adams, 1.50; Auburn, 1.50; Beatrice 1st, 12.05; Fairb., 3.20; Fairmont, 2.54; Lincoln 2d, 3.37; ad, 1.39; Pawnee, 1.20; Staplehurst, 1.60; Table Rock, 1.60; Tecumseh, 1.40; York, 3.07. **Niobrara**—Hartington, 3; Laurel, 1.57; Pender, 1.25; Ponca, 1.25; Wakel., 2.50; Wayne, 10; Winnebago, 4. **\$86.38**

New Jersey—**Jersey City**—Leonia 1st, 1.35; Paters. East Side, 10. **Monmouth**—Freehold, 10; Jamesb. C., 18; Red Bank, 7.60. **Morris and Orange**—Chatham C., 20; E. Orange Brick, 50; New Vernon, 25; Schooley's Mts., 5. **New Brunswick**—Flemington, 10; Milf., 10; Princeton 1st, 7.82; Trenton 4th, 5. **\$179.77**

New York—**Albany**—Albany 1st, 8; 2d, 6.66; 3d, 4.50; 6th, 2.50; State St., 20; Ballston Spa, 1.67; Gloversv. 1st, 2.40; Jermain Meml., 3.84; Johnst., 8; New Scotland, 85c; Saratoga Springs 1st, 4; 2d, 8; A. H. Lockwood, 10; Schenectady 1st, 4.20; East Av. J. Bd., 3.50. **Brooklyn**—Brooklyn Central, 22.50; S. Bd., 4; W. Bd., 1; Grace, 8.65; Lafayette Av. Cuyler Bd., 50. **Buffalo**—Allegany C., 2; Central W. Assn., 25.20; Lafayette St., 15; North, 4.48; Westf., 18. **Cayuga**—Auburn 1st, 30. **Chemung**—Elmira 1st Friedg., 10; Lake St., 9.33; North, 10; Moreland, 4; Watkins, 10. **Long Island**—Amagansett, 53c; Bridgehampt., 21.75; Greenp., 7; Southampton, 20; West Hampton, 9.08; Yaphank, 4. **Lyons**—Palmyra, 25; Sodus, 10. **Nassau**—Astoria, 5; Huntington Cent., 5; Roslyn, 2; Smithtown C., 5. **New York**—New York Brick, 10; Mt. Washington, 25; Park, 14; University Pl., 400; West End, 10; Westm., 35. **Niagara**—Albion, 7.50; Barre Centre, 1.30; Carlton, 3; Holley, 4; Lockport 1st, 4.86; C., 7; G. N. Bd., 31.2d Ward C., 2; Niagara Falls 1st, 6.25; Pierce Av. C., 1; Wilson, 1.50; Youngst. C., 2. **Osage**—Cooperst., 3.73; Stamf., 24.80. **St. Lawrence**—Potsdam Mess., 10; Watert. 1st, 25; Hope, 5. **Westchester**—Greenb., 10. **\$1,041.98**

Ohio—**Bellefontaine**—Bellefontaine, 50; Buck Ck., 5; Kenton, 18; Harseilles, 9. **Cincinnati**—Avondale, 10.15; Cincinnati, 1st, 4.50; L. F. D., 75c; G. C., 6.50; 2d, 7.50; 4th Y. L., 6.25; 5th, 2.75; 7th, 35.10; Calvary, 1.20; Central, 3; Clifton, 1.10; Mohawk, 9.75; Mt. Auburn, 13.75; North, 2.25; Walnut Hills, 40.60; Cleves and Berea, 1.25; College Hill, 5; Glendale, 5; Harrison, 2; Knox, 5.75; Lebanon,

11.15; Madisonv., 1.85; Murdock, 5.25; Pleasant Ridge, 3.15; Lockland, 50c; Westwood, 1.25; Wyoming, 12.70; Y. L., 7.75; Presbl., 3.06. **Cleveland**—Cleveland, 2d and Bene. Soc., 25; K. M., 6; Beckwith, 3.65; Bolton Av. L. G., 5; Calvary, 92.40; Case Av., 7.30; Euclid Av. S., 15.72; North, 27.13; South, 3; Old Stone, 36. **Dayton**—Dayton, 1st, 12; Fletcher, 1; N. Carlisle, 5; Seven Mile Olives, 1; Springf., 1st Y. W., 3; 2d, 35; Troy, 10; Mrs. Drury, 45; Xenia, 10; Conn., 5. **Huron**—Chicago, 5; Norwalk, 15. **Lima**—Columbus Gr., 5; Findlay, 1st, 12.50; Lima, Market St., 25; Sidney Y. P., 10; Van Wert, 6.25. **Mahoning**—Brookf., 5; Leetonia, 5; Lisbon, 20; Massillon, 5; Warren, 10; Youngstown, 1st, 26.49; Y. W., 19.48; Miss J. Evans of Y. W. S. B., 6; Westm., 14.66. **Marion**—Delaware, 45. **Maumee**—Bryan, 5.12; Defiance, 4.85; Delta, 1.94; W. Eagle Ck., 3.88; Gr. Rapids 48c; C., 2.91; Maumee, 97c; Napoleon C., 1.94; No. Baltimore, 5.82; C., 3.40; Pemberv., 9.70; C., 1.94; Toledo, 1st, 5; 5th, 10; Collingwood Av., 2.44; Westm. S., 5.35; Tontogony, 4.37; Weston C., 1.94. **St. Clairsville**—Coal Brook, two friends, 5; Crab Apple, 2.75; Mt. Pleasant, A. Reed, 25; Rock Hill, 10. **Wooster**—Fredericksb., 11.50; Mansf., 25; Wooster, 1st, 20; Y. L., 11; Westm., 15. **Zanesville**—Dresden, 21.50; Mt. Vernon, 6; Newark, 1st, 12.50; Zanesv., 1st, S. H. K., 4. **\$1,121.19**

Oregon—**Portland**—Astoria, 8; S., 10; Portl., 78.25; C., 15; 4th, 5; St. John's, 4.20; Westm. C., 1.25. **Willamette**—Eugene, 5; Mehama C., 1; Salem, 10. **\$137.70**

Pennsylvania—**Allegheny**—Allegheny 2d, 4; C., 5; Brighton Road, 3.45; C., 5; McClure Av., 16.25; Glenfield S., 3.11; Haysville, 5. **Carlisle**—Harrisb., Market Sq., 6.85; Lebanon, Christ S., 12.75; Mercersb., 1.80. **Erie**—Edinboro, 12; Erie 1st, 2; Park, 4; Meadv. 1st, 6.25; J., 25; Centl., 10; Mercer 2d, 2; S., 17; St. L. B., 5; No. East, 17.94; C., 5; Oil City, 2; Tideoute, 5; Titusv., 302; Warren, 66; C., 20; Westm., 2; Mrs. Frances Henry, 50. **Huntingdon**—Altoona, 1st M. G., 5; E. Kishacoquillas, 10; Huntingdon, 4.50; Lower Spruce Cr., 5. **Kittanning**—Kittanning, 1st C., 5. **Lackawanna**—Carbondale, 45; C., 5; Forty-fort, 5; B. Bd., 5; Kingston, 5; Scranton, 2d, 100; Green Ridge Av., 10; Troy, 30; W. Pittston, 30; S., 1.61; Wilkes Barre, 1st, 20; Meml., 32.50. **Lehigh**—Catasauqua Bridge, St. S. Bd., 3; Hazleton, 8.07. **Northumberland**—Beech Cr., 75c; Berwick, 2.50; Bloomsb., 13.15; Buffalo Cr. Rds. C., 5; Grove, 5.44; Jersey Shore, 2; C., 10; Lewisb. C., 5; Lock Haven, 604; Mahoning, 2; Montgomery, 1; Mooresb., 1.80; Mt. Carmel Gift, 5; Newberry, 5; Renovo, 7.50; Shamokin C., 5; Sunbury, 15; Watson, 7.86; C., 5; Wm'spt., 1st, 5; 3d Friend, 5; C. D. Bd., 10; Covenant, 1.08; Collection, 18.25. **Philadelphia**—Presbyterian, 77.71. **Philadelphia North**—Abington, 10.48; C., 5; Bridgeton, 1; Chestnut Hill, Trinity, 3.02; Conshohocken, 5; Doylest, 72.15; Eddington, 2; Germantown, 2d, 10; S. 2d, 5; Market Sq., 4.04; Sommerv. C., 1; Summit, 6.80; Wakef., 5; West Side, 10; Hermion, 17.25; C., 10; Jenkint., Grace, 9.25; J., 5; Lawndale, 2; Levering, L. P. A., 2.25; C., 1; Mayank, 3; Morris, 5; Mt. Airy, 5.25; Neshaminy of Warwick, 4; C., 1; Newtown, 13.35; Norrist. Centl., 2.10; Oak Lane, 11.28; Olivet Overbr. Y. L., 2; Pottst., 5; Reading, 1st, 11.28; Olivet Aftermath, 5; C., 1; Wissahickon, 1.25; Presbl., 17.71. **Pittsburg**—Bethel, 21; Crafton C. H. Soc., 5; Forest Gr., 8; McDonald, 14.90; Oakl. C., 5; Pittsb., 3d, 115; Bellef., 100; C., 20; Grace Swift Soc., 40; Hazelv., 5; Lawrencev., 25; Wilkinsb., 10. **Washington**—Burettst., 1st, 20.62; G. C. Bd., 10; 10% Bd., 11; Cross Cr., 3; C., 10; E. Buffalo, 7.50; Fairview, 4; Forks of Wheeling, 30; Mt. Leon div. M. S. Bd., 7; Mill Cr. K. D., 10; Mt. Prospect, 7; Pigeon Cr., 10; Upper Buffalo M. B. Bd., 10; Washingt., 1st, 17.40; Mrs. McMillen, 5; 2d, Fried., 2.50; 3d, 55; Meml. Com. Miss Montgomery, 5; W. Liberty, 4; Wheeling 1st, 10. **Westminster**—York 1st, 50. **\$2,077.41**

South Dakota—**Southern Dakota**—Bridgewater, 5; White Lake, 4. **\$9.00**

Tennessee—**Kingston**—Chattanooga, 2d, 10.90; North Side Member, 2. **Union**—Knoxv., 2d, 55c; 4th, 1.45; New Market, 9.92; Shannond, 5; Bd., 1.25; St. Paul, 3. **\$34.07**

Washington—**Olympia**—Tacoma Immanuel, 6. **Puget Sound**—Ballard, 25; Seattle, 1st, 5; 2d, 15; West., 12.50. **Spokane**—Spokane, 1st Bd., 4. **Walla Walla**—Walla Walla, 2.20. **\$69.70**

Wisconsin—**Chippewa**—Hudson Pri. S., 5.75; Superior, 5. **\$10.75**

MISCELLANEOUS.

Mrs. M. F. McCaffrey, 2; Miss A. R. Spotswood, 50; Miss L. C. Rice, 5; M. A. B., 150; "A." New Rochelle, 15; Dr. Keifer, 5; Cash, 2; Mr. H. P. Carlson, 2. **\$231.00**

Total, **\$6,724.42**

HOME MISSION MONTHLY

VOL. XV.

APRIL, 1901.

No. 6.

EDITORIAL NOTES.

PREPARATIONS are progressing apace for the annual gathering at Philadelphia, commencing with the all-day meeting on Friday, May 17. See announcement which appears in this number of the magazine. Not only is there the usual interest which gathers around this occasion yearly, but meeting in this historic city to mark the anniversary of an historic occasion, the General Assembly will present features of an unusual nature in its sessions, which the Woman's Home Board meetings will accentuate in befitting manner. Concession in rates of travel will be available to all delegates and visitors. Everyone will be welcome at the meetings.

How stands the matter of a constitutional amendment concerning polygamy? Why the haste in securing its submission for ratification? These questions are sometimes asked; would that they were oftener repeated, indicating a more widespread anxiety for congressional action in the immediate future, for this anxiety would lead to a pressure upon legislators by their constituency which would secure the desired result. Let us answer the questions. Two amendments are before Congress, one of which seeks to secure uniform marriage and divorce laws throughout all the States of the Union. Favorable action cannot well be expected in the near future, as the laws of individual States (involving as they do property rights) are too variant to secure speedy agreement.

The other amendment forever prohibits polygamy in the United States and insures the enactment of laws to punish polygamists; if submitted by Congress there is no doubt at the present time that the necessary number of States would concur—it takes three-fourths to ratify any amendment in order to make it operative. If the opportunity to ratify is delayed by a dilatory Congress, the Mormons may gain the

balance of power in enough State legislatures to defeat adoption. It is incumbent upon our readers to aid by every influence they can bring to bear to hasten action.

AN Appeal from Utah to the Patriotic Women of Our Country, is the title to a new leaflet issued by the League for Social Service, in which some startling facts are set forth by the women of the various Christian denominations of Utah. These facts show that the President of the Mormon Church is now publicly living in his official residence with the last acquisition to his polygamous household; that prominent Mission ecclesiastics have taken new plural wives; that public sentiment renders the Utah laws against polygamy practically unenforceable; that thousands are oath-bound subjects of the Mormon leaders. Other equally important matters are revealed. Send to the Woman's Board for copies. Twenty-five cents per hundred.

THE list of topics for this year, jointly used by the Assembly Board and the Woman's Board of Home Missions, gives two subjects for April—"The New Pacific" and "The Freedmen," with the statement that the latter subject is specially for Woman's societies; accordingly our columns this month are given largely to this theme.

THE New Pacific, however, is claiming our attention as never before, for the newly assumed Indian work of the Woman's Home Board is on this western coast—at Fall River where Mrs. Cadwalader is patiently and wisely at work, among the Hoopa's where Miss Chase is making the impress of self-sacrificing endeavor, at Neah Bay where Miss Clark with undaunted faith and devotion is laboring for another hitherto unreached tribe. Let special prayer go up this month for these stations of the New Pacific.

MISS MARY KNOX has been obliged to leave her beloved work at Valdese, N. C., for recuperation. Mrs. Marguerite Grant, whose interest in this colony of Waldensians has ever been most intense, immediately volunteered to render assistance during the interval before the arrival of Miss Paden, who is now on the ground and will fill the vacancy. As previously announced the former pastor, Rev. Mr. Soulier, after faithful work, has returned to Italy. The new pastor, Rev. Emrico Garro, has taken charge, and his labors promise blessing to the people.

AT Wolf Point school our teacher tried to impress upon an Indian pupil some idea of the large number of people in cities, and spoke to him of many of the poor children who had almost nothing to wear and some of whom had actually starved, hoping thus to teach him sympathy for the unfortunate and a lesson in gratitude for his own many blessings. Whereupon he simply said, "Indians would not let anybody starve." It is true that an Indian would share his last morsel with a hungry person.

SMALLPOX is not conducive to comfort in mission school work. Though some of the day pupils were ill, the Home at Tahlequah, I. T., escaped an outbreak. Not so Mary Gregory school, where twenty or more came down with the disease—all happily recovering, thanks to good care. "Wish you could have seen my pupils," exclaims Miss Thomson, "the first morning that the full number were present after a three months siege of smallpox, chickenpox, and gripple!"

"AN ounce of precaution is better than a pound of cure" runs the old adage. That is how some of our constituency in Southern California feel regarding the Mormon situation, and accordingly send for suggestions as to the best books bearing on the danger of Mormonism. They say, "The Mormons have visited our valley several times, and while we do not yet see any particular results some of us mothers dread the thought of the evil in our midst."

SOME of our readers may remember to have read in the December "Century" a

little poem by Paul Lawrence Dunbar, "The Haunted Oak," in which the colored author—a poet among poets—touches freely the savagery still latent in a civilization which allows the lynching, without proof of guilt, of men of his race, whereby innocent negroes have suffered the fury of mob violence. The poet makes the limb of oak, from which such a one met slow death, henceforth to bear no verdure.

IN order to have word from as many Freedmen schools as possible it has been necessary to abridge the communications from each. Here are some expressions common to almost every letter. "Crowded beyond comfort." "Poverty a great hindrance." "Increased facilities for industrial work greatly needed." "Suitable buildings a necessity." "Work growing in influence and usefulness." Taken together these make a fairly good summary of the work as a whole.

SOME of the schools to which these conditions apply with emphasis are as follows: Hookerton, N. C., a new venture which has demonstrated its necessity among a people so poor that it often seems as if the small tuition should go for sustenance instead: Mebane, N. C., reopened first for four months and this year for six months; Monticello Academy, Ark., where the work grows in usefulness and influence with 174 pupils, 49 of whom compose the "Home." Many of the pupils go no further in preparing for life than the aid these schools afford.

A VERY interesting group of South Carolina schools which comes in this same category of need and of usefulness is: Harbison Institute, Beaufort, in the very thickest of the Blackbelt, where there has been wonderful increase of pupils and where with proper support the work gives promise of untold advantage; Ebenezer school, at Scarboro, with its average attendance of 200 pupils which but for lack of room and teaching force would be 350—and where the grown and half-grown pupils are members of the church: Wallingford Academy, Charleston, where there is encouragement in that many to whom the small tuition is a hardship struggle to pay it; a plea comes from this school for discarded Gospel Hymn Books.

OTHER schools in this same group are Anderson with 193 pupils, some of whom walk five and six miles each day, even through cold and rain despite the need of proper clothing—just here comes the blessing of the barrels sent to help the needy: Mattoon school, Greenville, where with 90 as the smallest average attendance pupils have been turned away for lack of room; Kendall Institute, Sumpter, another hopeful and successful school, having been begun in 1890 with the present teacher and pastor and one boy, the enrollment now being 180; some of its pupils studying for the ministry, others in higher schools, working at trades or farming, living useful lives in their communities. "Our great need," says Mr. Watkins, "is a dormitory, for the good name of the school cannot always be protected when students are compelled to board in unsuitable homes."

The Calvary colored school, Asheville, N. C., makes the distinct endeavor that instruction shall bear upon the practical everyday life of the pupils. The Bible and the text book are supplemented by instruction in domestic tasks—how to sew, set tables, make beds, sweep rooms, etc., the aim being to teach what home life

should be. Mr. and Mrs. Dusenberry state:—

"The need of such instruction can hardly be overestimated when one considers the character, in most cases, of the homes from which the pupils come. The parents, poor and ignorant, and sometimes worse, with no training themselves in the correct performance of household duties, are necessarily incapable of instructing their children. If the children are to gain a knowledge of such duties it must be acquired beyond the precincts of the home. But where? And this is the question that this school is trying to help answer, even though the present equipment for the undertaking is very inadequate."

ANOTHER Freedmen school, Billingsly Academy, Statesville, N. C., has its 101 pupils of all ages from six to twenty-five, crowded into one room—the basement of the church—studying and reciting at the same time, the two teachers trying to keep order and conduct recitations. Says Mr. Wentz:

"It is evident that this state of affairs cannot be productive of the best results. A Christian woman of Brooklyn has set aside \$1100 as a start toward supplying the needed school building. As to the aim of the school, pupils are taught independence and self-reliance—that while man is largely a creature of circumstances, yet he can rise above and be independent of circumstances; it is very necessary for our boys and girls to believe this with all their souls, for it is true of my people as it is not of any other class."

STRATEGIC WORK.

The writer was educated at Scotia and is the wife of Prof. S. B. Pride, of Biddle University. The articles on pages 126, 128, 129, 131, as well as most of the reports from the field this month, are by colored people.—ED.

The Negro of to-day finds himself enjoying privileges for which slave fathers and mothers wept and prayed even when the heavens seemed of brass. Freedmen look back to the dark years of slavery and thank God for this happier present. We, the children of freedmen, take backward glances not to cast gloom over the bright present, but to gather strength and courage in the upward struggle for a brighter future.

The history of the Presbyterian Church records its interest, manifested at various times, in the welfare of the slave. When the din of war was hushed and the smoke of battle cleared away, the Church responded promptly to the pleading needs of four millions of human beings. The task which it sought to accomplish was to put the freed-

men in possession of that knowledge which would lift him out of his pitiable and dependent condition, a condition of ignorance, immorality, and poverty, the ignoble legacy of slavery.

You who have kept in touch with the efforts of the Church, know how the work has grown and widened, since its beginning.

All honor to the memory of those self-sacrificing men and women who left home and friends that we might be lifted out of our lowly condition; these as individuals have, and should always have, our deepest gratitude. But to our beloved Church we feel that we owe a debt of gratitude beyond the power of words to express or our ability to repay. The establishment of the Freedmen's Board so soon after the emancipation was as an open door, to the youth

of the race and even those who were approaching life's sunset, through which might be reached and grasped the coveted fruit of the Tree of Knowledge. I feel highly privileged to utter my word of appreciation for what has been and is still being done for us by the Church. I appreciate this opportunity all the more as a very great privilege because I realize that my words are addressed to those who represent the best of Christianity and of society in all sections of our great country, and who are able largely to determine public sentiment with regard to us. Therefore we wish you to know our appreciation and how potent a work we feel the Church is doing for us that that work may have your sympathies and enlarged support; for it is a work peculiarly adapted to our needs. Through the system of Parochial Schools and Academies the Freedmen's Board is laying the foundation of a Christian education, as it is not laid, nor can be laid, in the public schools, by reason of the difference in the character and make up of those who teach. The teachers in the Parochial Schools are the men and women who have come under the refining influence of the seminaries and high grade Freedmen Schools of our Church and have received the full benefit of wholesome Christian culture.

In these schools, young men to whom we are to look for intelligent leadership are being broadened and deepened by that knowledge which fits them for the Gospel ministry, teaching, and for entering other professions, and trades.

Scotia, Mary Allen, Mary Holmes, Ingleside and Barber are filled to overflowing with girls, who are receiving the teachings which awaken in them the desire to be true women—pure women. The elevation of my race depends upon the purity of its women as upon nothing else, and principles of purity gotten from the sweet refining influence of these seminaries are bearing fruit in the purer atmosphere of the home life and social intercourse; for these girls earnestly advocate a single standard of morals for both sexes. Many of these girls are self-supporting. During vacation they engage in any work from school teaching down to cotton picking without outraging their sense of refinement. The influence of one of these girls tends to change the moral tone of her community. This being

true, who can estimate the power of their combined influence in uplifting and elevating the race? It is beyond computation.



PUPILS FROM OUR FREEDMEN SCHOOLS ARE PROVING EXCELLENT TRAINED NURSES.

Wherever the Presbyterian Church has worked in the South, improvement in all directions has been the general result. Material progress has grown apace with moral and intellectual. Homes have been purchased—neat cottages taking the place of the mud-daubed logcabin. Recently I visited a town in which a few years ago no colored person owned a

foot of land; now five hundred have homes in their own right.

While teaching in the rural districts, I became very familiar with the method of farming used by the colored man. He enters into a contract with the owner of the land to work on shares, the landlord furnishing necessary provisions. It often happens in the fall when the crop is gathered, the poor man finds that the high price charged for his bread and meat has covered his portion of the crop raised, and there is nothing left for the support of wife and children during the winter months. Conditions are changing in the farming districts, as everywhere, for men are learning from such experiences that it is best to contract for land in their own right.

Time was—and not long ago—when any house was considered good enough for a place of worship, no matter what purpose it served during the week. This, too, is different now. The highest ambition of Presbyterian congregations is to have neat, attractive churches. This is not only true of towns and villages, but the rural dis-

tricts are fast falling into line. These are some of the encouraging features of the work being done for my people, but with this degree of success which has crowned the efforts of the Church, with all this improvement and progress along right lines, the condition of the masses does not present so hopeful and pleasing a picture.

The excellent schools, seminaries, and universities mentioned as centers of elevating influences are but bright rifts in the somber cloud of ignorance, intemperance, and immorality. There are many dark places to which the beneficent rays have not yet penetrated. The blind are still leading the blind. Ignorant preachers hold full sway over large congregations, whose frenzied mode of worship bears as little resemblance to the simple worship of the meek and lowly Jesus as that of darkest Africa. The restraining influence of happy home life is unknown to the largest portion of my people. The result is that children are growing up with little or no respect for law. I have had many heartaches over the number of boys whose ages range anywhere between eleven and twenty-one years, passing my home on their way to the chain gang. These boys were convicted in the Mayor's court of some petty offense and were on their way to the Convict Camp, there to associate with hardened criminals and to come off after serving out their sentence to do something worse, because of the course of criminal training thus gained. If public sentiment could be aroused against this pernicious punishment of children and reformatories established throughout the Southland, the criminal class would not gain so many recruits from the misguided boys of my race. There

are promising girls and boys who need to be removed from depraved home influences, out of the reach of ruin; but their poverty stands in the way, and they are left to stand or fall and, I say it sorrowfully, they very frequently fall.

It is a deplorable fact that pure homes are the exception among us, so too much stress cannot be placed upon the importance of saving the young, rescuing them from the unholy surroundings and placing them where they will have the opportunity of being an honor to themselves and the race.

The negro problem is ever before us—solution after solution is discussed by the press and from the platform. In these discussions, so varied are the views taken of us that one is strongly reminded of the blind man and the elephant. I ask in the language of Shakespeare: "Have we not eyes, hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases? If you prick us do we not bleed, if you poison us do we not die?"

Yea, though we differ as to features, color of the skin and texture of the hair—we have a common Father. One God has created us. Our needs are great—the needs of any other people in like condition. Give us the same incentive for self-government and self-respect accorded other races, and we will not disappoint you. Though now we may be politically a most perplexing problem, let Christian charity be the dominating sentiment exercised towards us, and this ominous race problem will vanish before the twentieth century is far advanced.

NEW WORK.

The extent of the school work under the care of the Freedmen's Board has varied from year to year according to the amount of money at the Board's command. From the highest number of schools maintained during the period of our greatest expansion to the lowest reported at the time of our greatest financial depression there was a shrinkage of about 40 schools. Last year there were 64 on our list, but some of these, taught by ministers, received no other support from

us than that which the minister received for preaching. This year we have 77 schools some of which, taught by ministers, receive no special aid from the Board. The number of schools we now have is still 14 short of the highest number we once had.

During this year, however, 18 schools are being aided that were not aided last year and 4 others have been granted additions to their teaching force, while 10 of the larger schools whose terms had been

shortened have been granted longer time.

All this comes under the head of new work in that it involves additional expense such as the Board has not been called on to bear for several years past.

Of this new work, the Women of the Freedmen's Department have undertaken to bear a very generous share, promising to see that 22 of these schools calling for additional salaries shall not be an extra burden on the General Fund of the Freedmen's Board, but will be cared for by themselves.

Nine of these schools are in North Carolina; 5 in South Carolina; 5 in Virginia; 2 in Georgia; and 1 in Kentucky. The cost of these schools will be \$2,500.

The joy that is occasioned and the good that is being done by the re-habilitation of the work of the Board by the women of the Church cannot possibly be measured in dollars and cents.

Pastors are glad of the help these schools will give toward dispelling the ignorance and superstition of the communities in which they labor. Parents are rejoicing



A BASKETFUL.

that their children are thus being brought under the developing and saving influence of daily religious training.

In these centers of Light and Truth many a child will receive its first conception of Duty and Responsibility, and out of these humble schools will come young men and women whose lives will be made brighter and better by what the noble women of our Church have undertaken for the love of Christ and for the saving of souls.

E. P. COWAN,

Sec. of Freedmen's Board.

SPECIFIC WORK.

We feel that God is with us and that we are executing His mission as in our respective fields of labor we do with our might what our hands find to do. To the casual observer it might appear that we are simply preaching and teaching, work in which hundreds of others are engaged. As Presbyterians we feel required to preach sound doctrines, and therefore in the school room we try to give instruction which bears not only on the three "R's" but on physical health, morality and piety and all things through which good character, good citizenship, and useful lives are attainable. These facts will explain the reason for calling our Presbyterian work specific work. We wish not to develop this subject but to make two points.

Our work is a necessity. It has character building qualities. A distinguished white physician said to the writer, "Your colored Presbyterian people are the best negroes around here; they pay their bills best, keep their promises best, tell the truth best, and have the cleanest houses I visit." It was this doctor's belief that the race needs the reconstructing forces of our work. Ours is a church which has taught the people how to live. It has not captured the masses, but it is piercing the citadel of giant Despair, whose dungeon has been a dark abode, from which some are plucking up heart to set themselves free. Look on the race, on those upon whom have acted the reconstructing powers of Biddle and Lincoln universities, or either of our

large seminaries for girls, or our co-educational schools, or even our parochial schools: look behind the masses to whom these regenerating powers do not reach, and see one with pierced hand pointing to those for whom He has died, and tell us, can the Presbyterian Church be faithful to her Master and not deal kindly and truly with this people?

Again, our whole work needs to be steadily prosecuted in both church and school. Centuries of slavery and wrong

have left their marks upon this people and preceding these centuries are the ages of heathenism and cannibalism that also characterize them. It ought not to be thought strange that "Ephraim clings to his idols." The higher standard to which numbers have reached shows the capacity of the race and ought to encourage the Presbyterian Church to continue to train, cultivate, and develop these souls.

THOMAS H. AMOS.

THEIR STORIES.

"What is the purpose of Barber Memorial School? Primarily—to develop womanhood. A young girl came into my room to-day upon an errand. Tall, of finely developed physique and stately carriage she would anywhere command attention. Her creamy complexion, the lustrous gray-brown eyes, and her pretty soft rippling hair, make her all too attractive for a negro girl's safety. Her dress was neat, clean, and tasteful. She stood before me such a picture of fine young girlhood, my thought instantly reverted to the day I saw her first. A graduate of the school brought her to us, telling her pitiful story. A father sick in bed, a step-mother with a houseful of little children for whom Jane had been nurse and drudge, daily overburdened with work. What a forlorn little waif she was! a dull, sallow, haggard face with sunken eyes, her shoulders slightly stooped, the poor, starved looking body scarcely covered by the scant garment that served as dress. The contrast between to-day and a little more than two years ago is a telling sermon written in flesh.

About as long ago, a father, above average height, strong and rugged, "carried" as they put it here, his daughter, to us from his home in the back woods. She was large like her father, a great, overgrown, awkward girl, who had never been away from her native woods, scarcely had had a glimpse of civilized life. Poor child, how she suffered! She was ungainly in appearance. Like a water animal on land she was wholly out of her element. A table with its requirements was a painful revelation and sore experience. Some of these families never sit down to a table. The mother fries the bacon while the hoe-

cake bakes in the ashes. With hunks of corn-bread and bacon in their hands the men start to work. The mother helps herself and children from the skillet and ashes, and out the children go, making a frolic in the open air of the homely repast. Lexine was clumsy everywhere, a butt for mischief-loving girls who, with her own added conscious sense of too much feet and too many hands, made her life miserable. At almost anytime or anywhere you met Lexine, she was dissolved in tears. What floods of tears she shed in those first days of school life, and what a jeremiad of lamentation she was, her feelings in a chronic state of laceration! We pitied the girl sincerely. We strove to save her from tormentors and punished guilty offenders. Yet all the time we realized that Lexine was receiving a discipline, which if she had true grit, would be of immense value to her; and she had. In all this process of curbing, pruning, and developing she always insisted that she would stay, and she is here to-day, a happy, useful, honored girl. She has learned the proper uses of her really fine, large body. She is at home in the family life of the school. She has found a recognized place in its every department; not least among her lessons learned, is the ability to serve you as fine a loaf of bread as you could desire. Her only anxiety now is, to have one or more of her numerous younger sisters in school with her. The father is only able to send one.

Another case: Fannie is the only child of fond parents, who have not resisted the temptation of over-indulgence. She came to us three years ago, a dear little girl, pretty, with her bright eyes brimming with fun, and with a quick, keen mind. Such a merry little maiden as she was!

Everybody liked her, and I fear in some measure, continued to spoil an already spoiled child. But she seemed only a child, and was so cunning withal, and penitent for naughtiness, it was easy to forgive some while punishing many of her pranks. The year passed, with Fanny often in disgrace; but always whistling like a bird, making music on a jewsharp or a comb, caricaturing anybody; she was a popular leader in her class. The following fall she returned, inches taller, no longer a child, a slender willowy girl. The cuteness verged on impudence. The easy assurance of the petted child, was now a disagreeable self-assertiveness. Altogether Fanny was a mischievous, troublesome, almost insolent girl, with the unbounded confidence in herself bred of ignorance. Unfortunately she was still a leader, and therefore the occasion of many disturbances. Chastisement followed chastisement. Sometimes patience seemed to have had its perfect work. But some of us could not give the girl up. We labored with her, pleading and punishing. At the close of the year there was evident

improvement, yet we hoped she might not return. However the opening of the new term found Fanny in school, and for some weeks her misconduct was so offensive that she finally faced expulsion. Her sins, and their immediate and future consequences were laid bare. Kindly exhortation followed, and the alternative was then presented of a change in conduct, *immediate*—or expulsion, sending for her father to take her home, which involved disgrace for her, and heart-break for her parents. At last the heart of the girl was reached. She plead for another chance, begged us to spare her father and mother, and made every necessary promise. Finally we knelt together, beseeching mercy and strength, for this misguided child. She arose from her knees saying, "I do thank you." We believe Fanny was then converted. Certainly she turned about and from that time is a changed girl. She is obedient, respectful, studious, and helpful to others, giving promise of a strong capable womanhood. A sermon this, written on the soul. L. A. DAVIS.

THE PAROCHIAL SCHOOL A STRATEGIC POINT.

The parochial schools meet a need that nothing else can supply. Pupils are taken from any and all homes, from the log cabin hidden in the woods, and from the cabin across the swamp.



THE WORLD BEFORE HIM.

They are taught that a family with ten or twelve children should not occupy one room, but with the logs make other rooms. Showing the errors of such living is one of the tasks of the teachers. In these schools many not only learn to read and write, but learn to love the Lord, to love Sabbath keeping, and to hate Sabbath breaking.

We would not have you think that the parochial schools are the stepping stones for colleges, academies, or seminaries to all of the boys and girls who attend them. It is a very small percentage from these schools that ever reach any other. There are thousands who attend these schools

that have no other advantages at all. In many instances the only schooling which the State gives the black boys and girls is forty days in the year, in some sections not even that.

In a certain town where one of these schools was opened ten years ago there has been an average attendance of about 100 each year, making an aggregate of 1,000; of this number two boys and three girls attended a higher school, leaving 995 to take life with only the advantage which the parochial school gave them. From this number the churches have secured their officers, the Sunday schools their Superintendents and teachers. There are thousands yet unreached who will not be reached or taught unless by the parochial school. Reaching the children directly we are reaching the parents indirectly. As we reach the parents we reach the community.

I. D. DAVIS.

THE SUBJECT FURTHER ILLUSTRATED.

McConnellsville, S. C. Owners of land are taking advantage of the eagerness of the people to live near the school, and endeavor to get as much rent as possible. The people are willing to pay more in many cases rather than leave. The parents are making sacrifices to keep their children in school. One father said to me, "Make this boy larn, for I am working real hard every day to let him attend school." Another said, "I am cutting cord wood every day trying to earn money to buy my chillun some books." Our pupils that have finished school are giving satisfaction wherever they secure work. One is teaching in a high school

in Georgia, under the Board of Freedmen; another in North Carolina. Nearly all the schools in the adjoining districts are taught by former pupils. One of our boys is at Hampton, Va., studying engineering; another at Mehary Medical College, Nashville, Tenn., studying dentistry; one of the girls at Charleston, S. C., preparing to be a trained nurse. While we are glad to see some of the pupils seeking to become leaders of the race, we get most encouragement from seeing the improvement in the homes and daily lives of those that surround us. They seem

anxious to better their condition. Many are getting the landlords to build better homes; they are securing better stock, furniture, clothing, etc. They are also living purer lives. These are some of the results we see daily.

I am more convinced each year that the parochial schools under our Board are accomplishing a work that no other school in the South can do. My prayer is that the day will soon come when the Board can open a parochial school in each Freedmen's Church under its care.

MARY M. JONES.

DEVELOPMENT SINCE EMANCIPATION.

A—Of church and school. B—Of the people in character.

It is not an easy task to write upon such a subject in the face of certain impressions that have been made concerning the shortcomings of the colored people in the South; but knowing that they are almost without exception taken, not from the honest well-behaved individual, but from the very worst class among the masses: (and such a class is found among all races the world over) I feel that I would not be doing my duty to my race should I refuse the privilege offered me.

At the close of the Civil War, in 1865, four millions of colored people were suddenly thrown upon the cold charities of the world, with apparently no particular aim as to a future course. Emancipated indeed, but helpless, ignorant and superstitious, with peculiar notions of religion and morality.

Realizing that the true emancipation must come through the church and school, Northern philanthropy was aroused, and the first signs of enlightenment came with the gathering, here and there, of little crowds in some dilapidated hut or discarded blacksmith's shanty, or even under the shelter of some friendly tree. So began what has grown to be the most important element in the negro's life. The Presbyterian church took no small share in the enterprise, and year after year as necessity demanded, the log hut, old barn, and shed disappeared, and churches and schools were erected which have, side by side, laid the foundation for the development of the spiritual, mental and moral nature.

Reviewing the work of the past thirty-



CORPS OF TEACHERS—INDUSTRIAL HIGH SCHOOL, DANVILLE, KY.

six years, as Presbyterians we number 340 churches, 20,000 communicants, 200 ministers; 80 day schools, 231 teachers, 10,000 scholars, 18 boarding schools. What a broad and substantial basis for the education of our people!

The Gospel is preached with simple eloquence, earnest in its appeals to sinners, and fearless in its battles against vice and immorality, and the men who so acceptably fill the pulpits were themselves a few years ago, with but few exceptions, in almost Egyptian darkness.

To what extent schools have benefited those who have accepted the privileges offered, is also seen in the number of earnest and efficient teachers who have gone into almost every section and established similar schools. From the schools for higher education have gone men and women who have become most excellent factors in the uplifting of those around them.

Industrial work has been wisely introduced and fills a large and much needed place; by it is inculcated the principle of self-help, and the practical, common-sense manner in which students go about their work, plainly evinces their appreciation of the dignity of labor. Besides the agricultural and mechanical arts, every branch of domestic science is taught. Lectures are also given on economy, dress, social ethics, and physical culture. A great number of girls make themselves proficient in every branch of sewing, fitting themselves for a most needed and profitable profession among their people. While we recognize the great need of industrial training, yet the higher intellectual development should not be ignored.

The success of the hundreds that have graduated in the thirty-six years is a splendid argument for the negro's higher development, and for the constant support of our schools in the South.

What is the contrast between 1865 and 1901 which our work presents?

Then: no organized Presbyterian church, the preacher a blind leader.

Now: neat houses of worship, the minister an intelligent leader.

The people grossly ignorant and degraded.

The people quiet and intelligent hearers.

The tumble down shanty for a school house, the teacher illiterate and barbarous, a blind leader of the blind.

The well equipped school house, teacher dignified and practical in his methods, a Christian educator.

What have these advantages wrought? Better church members, more consistent daily life in Christian homes, better trained children whose tendencies point toward self-respect, integrity, industry, patriotism, a greater reverence for God's word, and clearer ideas of what is meant by a profession of religion. RUTH R. J. CARR.

HAPPENINGS AT HAINES SCHOOL.

The twentieth century finds us in a prosperous condition and with a better outlook than in any previous term. Our total enrollment is 503, higher than that reached in the past history of the school. Of that number, 86, with the corps of teachers, constitute our family.

Our Heavenly Father has been very near us. As a result of the Week of Prayer twenty of our students professed Christ.

Never have the negroes seemed so interested in their children. The times have not been so hard for the negro farmers as they have felt the effect of the higher price of cotton. That they are disposed to put more money into education when they have it, is encouraging. A larger percent. of our students in the boarding department are self-supporting, or partially so, than formerly. A growing tendency to expect help from our mission schools would not portend strength and soundness in the future character of our young people. *The lessening of this tendency* we consider an indication of real growth.

The direct influence of our school upon the community is more marked year by year, but not without effort to make it so. Miss Laney has organized the negro women of Augusta and they are now actively at work under the name of the Women's Day Nursery Association. These are women by far better circumstanced than the lowly mothers who assort cotton in the factories from sunrise to sunset and whose children the Day Nursery Association purposes to care for; women who were willing and anxious to work but not knowing what to do or how to do it until Miss Laney organized them. They have raised, by their own weekly contributions and otherwise, a creditable part of the money needed to purchase a lot. At

present the nursery is conducted in a small house which they rent, by a woman for whose services they pay regularly. Besides this, these women are creating a strong moral sentiment which the city authorities have recognized by closing, at the women's request, two barrooms and two unchaste houses. This stands for something where the morality of negro women is publicly discounted.

Just a little thing it was, but it indicated the public estimate of the character of our school. Three little girls appeared in the Mayor's court for fighting. "Have you been to Lucy Laney's school?" asked the Mayor. "No, sir," was their frightened reply. "Then go there at once and tell her to punish you before you leave." He sent the message to Miss Laney with the request that she discipline them.

Our work during the vacation months in the Teachers' Institutes, held in different parts of the State, affords an opportunity for investigating. More improvement is shown than we could expect because of incapable teachers and preachers. The people are becoming more and more dissatisfied with these inefficient workers. We were discouraged at one time because the people seemed pleased with them. As long as they seek something higher than their own lowly surroundings, there is something to work for. Young people who go out wholly unprepared for real uplifting are likely to become satisfied themselves with prevailing conditions rather than to inspire those whom they go to teach. Our endeavor is to fully prepare our young people for service. We have had more calls for teachers in country places than we could supply.

MARY C. JACKSON.

RESOURCES OF THE SOUTH FOR BETTER MAINTENANCE OF THE NEGRO.

The New South is by far the best place for the negro. He is acclimated and indigenous to Southern climate and soil. The beginning of the new century appears to inspire more than ever, the development of Southern resources.

Everywhere throughout the South the latent resources are being awakened at the touch of a progressive civilization. New factories and mills are springing up almost daily. Fertile lands are yielding supplies greater than ever.

The great forests, vast fertile fields, undeveloped mines at the base of the great Appalachian Mountains, the thousands of mills and factories, together with the commercial life of the South, present most splendid opportunities to the people of African descent. There is less race prejudice and competition in Southern industry than there is at the North and none whatever in the great pursuit of agriculture.

The South is naturally an agricultural region. The white man prefers the city, government, and merchandise to tilling the soil. The negro is quite at home amid the sugar cane and corn.

The demand for Southern products is rapidly increasing. It is stated upon high authority that the crops of the present year alone will bring to the farmers five hundred million dollars, yet not more than one-third of the agricultural lands of the South are under cultivation.

It is a known fact that the timber of the South "equals in value that of the balance of the Union." The two-thirds and more of agricultural lands, much of it well timbered, are to-day at the negro's option. In the county in which I live there are to-day ten thousand acres of good land for sale on easy terms, for

Experience is a great teacher. We have learned many things by experience. We are learning that in order to stay in the South and do well we must make ourselves indispensable.

Negro labor is cheap and we are doing more



BOYS' DORMITORY, BRAINERD INSTITUTE, CHESTER, S. C.

work and, in many cases, better work for the money than any other race can do.

For years the Southern farmers have relied almost exclusively upon the cotton crop; but to-day we are developing a diversified industry. Much wheat and corn are raised. Vast amount of sugar, vegetables, strawberries, watermelons and fruits of all kinds are being produced in the South and find a ready market.

From none of these pursuits is the negro debarred. The demand for labor of all kinds was never greater than at present. The increase in price of farm products is relieving the congestion in the cities by the return to farms of many who had sought the towns to better their condition.

The recent race troubles in the North and West seem to check emigration and have done much to lead the negro to accept his environment and to "let down his bucket where he is."

We are improving our home life. The one-room cabins are rapidly disappearing and comfortable dwellings are taking their place. We are having books and organs and many other things to make the home life attractive.

We have stores of all kinds that are enjoying good trade. Savings banks are being organized and are doing a good business. There is scarcely a large town in the South that does not have a competent colored physician. If we are permitted to enjoy the sympathy and aid that wealth owes to poverty, that the stronger owes to the weaker, that education owes to ignorance, that our white Christian brother owes to his brother in black, the next decade will record a race no longer burdened with a problem.

Digitized by REV. C. DILLARD



OLD HOMESTEAD, BRAINERD INSTITUTE, CHESTER, S. C.

about six dollars per acre. We are learning that in order to become a fixture in the South we must be rooted in the soil.

One disadvantage under which we labor in buying land is lack of ability in making contracts.

MEMORIAL.

Mrs. David Junkin Satterfield, Principal of Scotia Seminary, closed her earthly life, deeply mourned by all who knew her, either by personal acquaintance or through the great work with which she was so closely identified for fourteen years. She was born in Ligonier, Westmoreland County, Pa., of parentage whose ancestry bestowed upon her markedly strong and noble characteristics, which even in early life made her a central figure among her associates. Her father was Samuel Patton Cummins, M.D., a noted physician in the section of the State in which he lived. At an early age she entered the Young Ladies' Seminary at Steubenville, Ohio, completing the course of study. This Seminary at that time was one of the most famous institutions in the Middle States, and was under the supervision of distinguished educators.

In 1874 she became the wife of Rev. David Junkin Satterfield, D.D., then pastor of the Presbyterian Church in Beaver, Pa. Eleven years of their married life were spent in this church. In 1886, upon the resignation of Dr. Luke Dorland and wife, the founders of the Scotia Seminary, Dr. and Mrs. Satterfield were commissioned by the Board of Missions for Freedmen, respectively as President and Principal of this now famous school for colored girls.

In attempting to pay a tribute of love to the memory of this noble and greatly beloved woman, we feel that it is from the people for whom she lived and labored so long that the most expressive tribute must come. When the sad tidings found their way into the homes of the people—and her name was known in almost every household—a hush fell upon many a lowly cabin and the people mourned for her as one who had been mother, teacher and friend to hundreds of their daughters. It is a remarkable record that during her years of service, fourteen hundred different girls were received into the school and came under her instruction and influence.

In looking over the field in which our Presbyterian church has established its work among the colored people, there are few sections into which Scotia girls have not found their way, making their influence felt in the home and the church. They stand prominently among teachers also and we find these finely educated young women in almost every section of the entire South, holding as their standard that to which they had been trained in Scotia. What greater tribute could any woman have than the tribute being paid to her by the lives of these girls and women, who are an inspiration by their example and precept to their own people?

It was in the daily routine of the school life that her strength and beauty of character shone brightest, and in her personal relation to the girls and the teachers. Nothing was too trivial for her attention and care. Her perceptions were clear and just. She always found the way to the heart of the most unpromising pupil, and inspired her to better desires and living. If special wisdom was needed, it was

she who must bring it; if difficulties thickened, it was her tender firmness that smoothed the way. This patience born of love and sympathy was the Divine strain in her character that drew all hearts to her.

It was a strong feature of her beautiful character that while she herself was a tower of strength, she never detracted from the individuality of those associated with herself and Dr. Satterfield in the work of the school. It is a rare attainment to be strong in executive ability and yet accord to others the exercise of individuality; this she did in a way that drew every one to her—teacher and pupil.

The Freedmen's Board realized that it would be difficult to fill the vacancy made by her death. The place she made for herself at Scotia, no one will attempt to fill, for that was peculiar to herself. Doctor Satterfield is bravely carrying on the work, with the assistance of the teachers, as he and she did together for so many years.

Words of affectionate appreciation are but poor comfort in such a great loss and sorrow; we can only find solace in thinking that He who holds in His own safe keeping this work, so dear to her and to us, saw that this beloved child of His was weary, and needed to be eased of her burden, and so He lovingly beckoned her to come up to Him, and let other hearts and hands take up the duties of this one who has entered into her eternal rest. We praise Him for her life, for her labors and for her influence that is imperishable.

F. D. PALMER.

Rev. F. C. Potter, Principal of Cotton Plant Academy, Pastor of Westminister Church and Stated Clerk of White River Presbytery, Ark.,

has passed away in the prime of his life and in the midst of his important and growing work under the care of the Freedmen's Board. He was a leader among his people and a faithful preacher. His zeal was untiring, his judgment reliable, and his influence was a power for good, not only in the community in which his special

work was carried on, but also among his own race throughout the entire state. His death might seem to us untimely, but for the knowledge we have that God rules and makes no mistakes. Man is immortal till his work is done. Of his life it may well be said:—

"A work well done,
A race well run,
A crown well won."



REV. F. C. POTTER.

THE NEW WING FOR INGLESIDE.

As the Board of Missions for Freedmen is asking for a special offering for Ingleside Seminary a brief statement of our history, work, and needs is due the Church.

In this region were enacted the closing scenes of the late war—the great struggle that resulted in liberating 4,000,000 slaves. Only a few miles west of us the great leaders met and with a few strokes of a pen closed the war, and sent the contending armies back to their homes “to beat their swords into plowshares and their spears into pruning-hooks.” The sound of contending armies had hardly ceased, when our church began the emancipation from ignorance of those who had just been emancipated from bondage. When our first teachers and preachers entered the field the desire for an education was everywhere evident. Men, women and children crowded around the teacher—sometimes under the shade of a friendly tree, in old barns, or in blacksmith shops. That many of the older ones should soon tire of the slow process was to be expected, but some gray-haired men and women persevered until they could read, brokenly, the Bible, when, grasping this precious treasure, they retired to their cabins and left the struggle for an education to those who were younger. To meet the needs of these, parochial schools were established, and, as the work advanced, some of these schools developed into seminaries and colleges, while the others remained as feeders.

The ability and faithfulness of the workers at Amelia Court House soon placed that school in the front rank of parochial schools, and for a time it seemed as though a seminary would be established there. About this time a generous friend of the work, living in Pittsburgh, Pa., purchased a cottage for the use of teachers in the school, and named it “*Ingleside*.” Later, when it was decided to build the seminary at Burkeville, the name Ingleside came also as a just recognition of the continued generosity of the same friend.

Burkeville is situated at the junction of the Norfolk and Western and Southern railroads. About a mile from the depot, upon a hill, commanding a fine view of the surrounding country, and affording excellent natural drainage, near an abundant supply of excellent water, in the midst of a campus containing about twenty-two acres of field and grove, the Board erected in 1892 a substantial four-story brick

building. For lack of funds they were obliged to leave off the left wing, which not only mars the appearance of the building but cripples our work.

In the wing that was left off were to be our kitchen, sewing-room, more class rooms, rooms for girls, and conveniences greatly needed for carrying on the work.

Members of the Board visited the Seminary that year and realizing how incomplete was the building, they so represented it to the Board that, in May '93, our hearts were cheered by the decision “Go forward and build the wing,” but the work had only been begun when there flashed over the wires, “*Stop all work, we can get no money.*”

The financial depression and the debt the Board has been compelled to carry has since prevented any farther forward movement. We have a temporary arrangement for kitchen, in part of the dining room partitioned off, our sewing room is part of the chapel curtained off, and our chapel has to serve for study hall and recitation room as well.

We have waited patiently and prayerfully through all these years and now we dare again to hope our call will be heard. The Freedmen's Board has appealed for \$10,000 to complete this building. We should be glad if friends would also fit up a model kitchen, furnish our sewing room and equip our laundry.

Every girl graduated from Ingleside, is a professing Christian, and following the lives as closely as possible of our 106 graduates we know of only one who has gone astray.

What are our girls doing? They are teaching in public schools, and opening and teaching Sabbath schools in destitute places; they are teaching in parochial schools and, when the short term of four months to which our Board for lack of funds is compelled to reduce the work has passed, they teach without pay for one or more months; they are in service and the excellency of that service is proving a great embarrassment to us as our friends all want such help; they are mothers of homes, where the family altar is maintained and where children are being trained in the fear of the Lord; they are exerting a wise wholesome influence, for religion of the heart, not empty form, for honesty, sobriety, industry, and for neatness and cleanliness in the home.

GRAHAM C. CAMPBELL.

THE SORT OF WORK THAT IS BEING DONE.

IS IT ADAPTED TO THE NEEDS OF THE NEGRO?

At Blackstock, S. C., the influence of the school on home life is marked. Much attention is given to temperance; as a consequence whiskey is seldom seen or heard of. Mr. Russell sends a letter concerning one of his pupils. The writer is a white lady, a high type of the old Southern aristocracy. It should be remembered that it is not common for such to address a

colored man and the letter means much from such a source:

REV. MR. RUSSELL:

“I have concluded that it is my duty, as well as my sad pleasure, to write to you in reference to the death of Hattie Reed. You were her pastor and teacher, and I am sure it will be gratifying and consoling to you to have me tell you how very much we, as a family, thought of her. She has been in my service for some time,

and I can say, with pleasure, that the longer and more intimately we knew her the more we loved her. I ever found her honest and truthful, and I believe a sincere Christian. It will take me a long time to recover from the shock of her sudden death. I hope to meet her in that better world where tears and sorrows cannot go, where there will be no bitter separation, and where the sad farewell is never heard. It is comforting to me to believe that our loss is her eternal gain. Sincerely and in sympathy."

Goodwill School, Maysville, S. C. Seldom does the Criminal Court have to deal with a person from this community, and the reason is attributed to the influence of this school. Our school is recognized by both races as a blessing.

Our pupils come from far and near. We have some who walk eight miles every morning. We have over three hundred daily. Many get up in the morning at the dawn of day and work until near school time and then hasten to school. At the opening each day you will see three and four girls occupying desks made for two, and the small boys standing up all around the outside of the room. This is done that we may have all present for devotional services. Sometimes the standing line is doubled. Frequently persons passing at recess stop to see nearly four hundred children form into lines in front of the building, before entering and passing to their rooms for work.

You can see the result of this school in every home here and in many homes in the surrounding communities, for the children are now receiv-

ing instruction from the school where their parents received theirs.

Newman, Ga. The work is now in the best condition which has existed here. We have one hundred pupils. Forty girls are in the sewing department, working with the greatest delight. Our teachers taught them first the making of buttonholes, darning, and other practical lessons, step by step. Now four girls are making dresses, and doing very nice, neat work. The addition of an industrial department to this school will prove a blessing I am sure. The people are delighted with the sewing classes, and patronize the school as never before. They are coming in from other counties and districts, applying for room to board, but we have to turn them away although some have secured board near by.

The next great need is an industrial department for boys. They are begging for it now, as they want to learn trades. Give them some kind of a trade with their education and they will be a blessing to the community and race; but they will be ignorant and shiftless unless they are taught how to use their talent for good.

The congregations led by ignorant preachers and teachers are telling on the moral and religious character of our people more and more; instead of elevating, they are degrading in every respect. But where the Presbyterian Church and schools are located our white neighbors point to our race with pride. The longer I work for the moral and religious elevation of my people, the more I see the need of working for them.

B. L. GLENN.



TENNESSEE WORK.

Swift Memorial, Rogersville, Tennessee. In the great work which the Presbyterian Church is doing for the negro, an extensive, important, and peculiar field has fallen to this institution. We have steadily aimed to prepare the negro for usefulness and true living. The following facts will show that we have made a respectable beginning in our efforts to make him a good citizen, a good American, and a good Christian.

Since entering our building, seven years ago, we have had an average attendance of 240 pupils. Our students have taken the place of

the old and incompetent teachers of the public schools here and elsewhere. In the year just closed every public school in Hawkins County, with but one exception, was taught by a student from Swift.

Our school has been productive of good in dealing with the race problem. It has given the negro the right kind of intelligence and infused into him a spirit of respectability. It has taught him the value of true character, moral worth and righteousness. It has opened the eyes of our white neighbors to the fact that to educate him does not spoil the negro for

work or any other good purpose. Hostile sentiment has been converted into the most kindly friendship and sympathy, producing the best of feeling between the races.

Swift has produced a marked change in the religious thoughts, principles, habits and life of its students.

The domestic department is doing an admirable work. All is being done in this and the industrial department that we have the teaching force and the ability to do. We can only do here what our friends will enable us to do.

We can best answer all queries as to whether the negro needs and desires such training as Swift affords by pointing to our overcrowded buildings. It was said to us, some years ago, by some visiting friends: "Outgrow these buildings and you shall have others." We have outgrown them, and I desire to send word to those friends and to others that we are waiting, pleading and looking for their help and fulfillment of their promise.

W. H. FRANKLIN.

FREEDMEN AMONG INDIANS.

A peculiar and appealing field is presented by the former slaves of the Indians, who took their negroes with them when they were removed from the South to Indian Territory. It is this class of negroes whose condition of ignorance and debasement was extreme, that the Oak Hill School, at Clear Creek, I. T. is reaching.

We have 36 girls and 23 boys: for want of room we could not take all applicants and so endeavored to choose the best. Some of these have proved disappointing; the majority are new and this makes the work of the teachers doubly hard—it takes about a year to "break in" new girls. Mrs. Crowe says: "There is no more refining influence, aside from grace, than fine sewing; when the girls find they can do it, they are carried away with enthusiasm. It wonderfully subdues the turbulence of animal spirits."

The boys do not take so enthusiastically to chopping wood which is about their only employment. We hope the day will come when we can teach them special

trades such as carpentering, blacksmithing, shoemaking, etc.

Each pupil pays ten dollars for tuition books, board, washing, etc., for six months, unless they are unable to pay and are taken gratis. Of course this does not meet the expense of running the school for that length of time. We are dependent upon Scholarships and other sources of help.

We hear a vast deal about Biddle and Scotia and Mary Allen and Ingleside and their wants. They are important. But are not such schools as this important also? Are not souls as precious in Indian Territory as elsewhere? Funds are sadly needed to keep the school open even for six months of the year.

Mrs. Crowe says: "The statement has been made that Oak Hill had a fine well equal to 'Jacobs Well.' That was true years ago, but the well has long been dry—a hole in the ground. We have no water save that which is brought from the creek in a large wooden cask."

TWO NORTH CAROLINA SCHOOLS.

Albion Academy, Franklinton.—The negroes are disturbed because of recent changes made in the State Constitution. We are hopeful, however, that the inherent sense of justice and conservatism of the Anglo-Saxon will assert itself, and that the weak will ultimately find many willing helpers ready at hand. Our strong faith is in the eternal decrees of God.

Albion is situated in the heart of the negro population of North Carolina—400,000 negroes. Not more than one-third of the men can read and write. There can be no righteous political adjustment when the masses of one race are so ignorant. The negroes recognize this, and hence their eagerness for an education.

Albion is overcrowded. Three students in one bed, and three beds in nearly all the rooms is our present condition. There is no other Presbyterian school so centrally and conveniently located, hence, notwithstanding inadequate accommodations, our present enrollment is 308. The self-denial of parents and students must be known to be understood. In some localities, when a student is about to leave for school, relatives and friends raise a collection, each contributing what he can—vegetables, etc., as well as pennies—"to help the chile along."

The school farm is now the pride of the work. We were very much burdened with the thought that we must lose the farm. But in answer to our prayers, the Freedmen's Board and kind women came to our rescue, and now the Presbyterian Church owns one more industrial farm. We did not cease to pray, and the answer came from some Christian women in Brooklyn, who have so well equipped the farm, and set us on a good working basis. Students are enabled to support themselves in part, and a few entirely, by working on the farm. The value of this farm to the work, and the relief it brings

cannot be fully appreciated by even our friends. It promises much for the future and we mean to make it tell.

We are glad to tell our friends that we are helping ourselves. Our expenses are \$7,000 a year, and more than half of this sum is raised on the field.

JOHN A. SAVAGE.

Oxford.—This, although one of the youngest schools of our Board, has grown in a few years from a small parochial school to a good sized boarding school, and we are in need of more room, for we have more than 300 pupils.

The spiritual tone of the school was never more encouraging. Four young men came to me a few days ago with \$1.50 each, asking me to order them good reference Bibles. We have some young men who are licensed ministers of other denominations, and realizing lack of knowledge they have come to us for help. One in our intermediate department said, "I feel that I am called to preach and I know you are a minister and can help me." After being examined by one of the teachers and told to get an elementary arithmetic, reader, spelling book, and geography, he added, "Wont I need a theology, you know I am called to preach?" He is a hard student, and if he has a chance may some day need "a theology."

Through the generosity of the women of the Synod of New York we have purchased a farm of sixty-six acres. This will prove an inestimable help to us, as we will be able to instruct our boys in the improved methods of farming and at the same time give them an opportunity to help support themselves. We took possession of the farm last spring. At that time there were in school three young men who were behind with their board, and who would have been compelled to stop school before the close of

the term, but as soon as we got the farm they proposed to work out their indebtedness. One of these young men was a senior and he graduated at the head of his class; he is now teaching in the public school of this town. The others were able to pay up their arrears and something on this term and are now in school. At the beginning of this term three young men came to us without a cent; they wanted to work their way through, and are now working on the farm and attending night school. All the boys work on the farm on Saturdays.

As a large percentage of colored people must and will remain on the farm, they should be taught how to make a living. We hope and expect our farm to play an important part in the solution of the problem we are trying to solve. We are praying that the women from whom the Board are expecting this great gift for us will be able to raise the amount, thus relieving the Board of its present embarrassment in the matter.

G. C. SHAW.

SCHOOLS AND TEACHERS AIDED BY THE WOMAN'S BOARD OF HOME MISSIONS THROUGH ITS FREEDMEN'S DEPARTMENT.

Scotia Seminary, Concord, N. C.—Miss Sarah Satterfield, M. C. Bell, M. E. Chapman, M. L. Barnes, Mrs. M. E. Fister, Mrs. A. O. Percival.



REV. T. H. AMOS, D.D.,
PRINCIPAL OF FERGUSON
ACADEMY, ABBEVILLE, S. C.

Mary Allen Seminary, Crockett, Texas.—Rev. J. B. Smith, Mrs. Smith, Miss E. R. J. Ferguson, C. E. Logan, D. J. Barber, A. C. Galley, M. J. Harper, S. H. Mann, Agnes Jones.

Ingliside Seminary, Burkeville, Va.—Mrs. G. C. Campbell, Miss M. L. Robinson, A. M. Ralston, L. B. Allen.

Mary Holmes Seminary, West Point, Miss.—Mrs. H. N. Payne, Miss S. Johnson, N. M. Dobbins, C. E. Crowe, C. S. Johnson, E. L. Bedford, M. E. Kingsley, J. L. Webb, Mrs. M. B. Johnson.

Barber Memorial Seminary, Anniston, Ala.—Mrs. S. M. Davis, S. A. Green, A. E. Hasack.

Brainerd Institute, Chester, S. C.—Mrs. J. S. Marquis, Miss J. Schauble, M. H. Moore, A. M. Donaldson.

Haines Normal and Industrial, Augusta, Ga.—Miss Lucy C. Laney, M. C. Jackson, S. Maxwell, A. White, C. E. Brydie.

Ferguson Academy, Abbeville, S. C.—Mrs. T. H. Amos, C. B. Johnson, H. I. Brabham, A. J. Woodson. Oak Hill Institute, Clear Creek, Ind. Ter.—Mrs. J. B. Crowe.

Monticello Academy, Monticello, Ark.—Mrs. C. S. McBane, Miss B. H. McCorkle, C. Allen, S. A. Gilchrist.

Cotton Plant Academy, Cotton Plant, Ark.—Mrs.



REV. H. D. WOOD, PRINCIPAL OF DAYTON ACADEMY, CARTHAGE, N. C.

F. C. Potter, Miss J. E. Holmes, N. J. Jarvis, E. Prather. Danville High School, Danville, Va.—Mrs. W. E. Carr, E. S. Mabry, also a sewing teacher.

McClelland School, Newnan, Ga.—Mrs. B. L. Glenn, Miss S. E. Jones, M. E. Smart. J. B. Kendall School, Sumter, S. C.—Mrs. J. C. Watkins, Miss E. A. Van Buren, F. E. Elms, Mr. W. F. Wright.

Mary Potter School, Oxford, N. C.—Mrs. G. C. Shaw, Miss M. E. Tucker, E. Jones, M. E. Sullivan.

Parochial Schools:

Greensboro, Ga.—Miss W. C. Massey.

Sumter, S. C.—Rev. M. J. Seabrook, Mrs. Seabrook.

McConnellsville, S. C.—Mrs. A. A. Jones.

Sumter, S. C.—Mrs. J. M. McKay, Miss L. Manoney.

Louisville, Tenn.—Mrs. F. F. Wolfe.

Spartanburg, S. C.—Miss L. A. Sneed.

Troy Parochial, S. C.—Mrs. W. P. Woolridge.

Calhoun Falls, S. C.—Mrs. S. D. Leak.

Ravenals, S. C.—Mr. S. F. Jackson.

Darlington, S. C.—Rev. A. J. Jefferson.

Follocksville, N. C.—Mrs. H. A. Murrell.

Graham, N. C.—Rev. S. L. Young.

Statesville, N. C.—Miss Emilie Gooche.

Aberdeen, N. C.—Mrs. W. J. Rankin.

Danville, Ky.—Rev. J. A. Boyden.

Lynchburg, Va.—Rev. J. R. Barrett.

Stuart, Va.—Mrs. E. G. Dickson.

Ridgeway, Va.—Miss S. J. Harris.

Goodland, I. T.—Miss B. Ahrens.

Frogville, I. T.—Rev. J. H. Sleeper.

In addition the following schools have also been aided by scholarships, buildings, and supplies: Jetersville, Va., Biddle, N. C., Albion, N. C., Sumter, S. C., Newnan, Ga.



REV. W. R. COLES, PRINCIPAL
OF IMMANUEL SCHOOL,
AIKEN, S. C.

BRAINERD, MARY ALLEN, AND COTTON PLANT.

Brainerd, Chester, S. C. Our school rooms have been overcrowded and many had to be turned away even after an assistant had been employed in the primary department, through which it is necessary to bring most of our pupils as few schools and neighborhoods send us students prepared to enter beyond this course. All of our industrial departments have been busy. In the carpenter shop our instructor trains the boys in the principles of carpentry and gives them practice in the use of tools, both in the making of new work and in repairing everything about the buildings, furniture, etc. The printing room has been open all the year and at present the catalogue for the current year is in preparation. Brainerd does not have a farm, but we cultivate a large garden and have raised nearly all the vegetables consumed this year. The good roads movement, which is agitating so many parts of the land, has reached us,

so we have quarried the stone and are now putting down a sample of good road building on our own driveway.

The ten pupils of our last year's graduating class are either continuing their education in higher institutions or teaching in schools in this State.

We are very happy this year over the prospect of new buildings, so much needed that the work may be properly carried on. We hope the C. E. Societies, to whom our interests have been committed, will respond generously and promptly so that the erection of these buildings may be commenced this summer. We have been much encouraged by the generous response of many of the white citizens of Chester, as well as of the colored people who have given for this purpose.

Mary Allen Seminary, Crockett, Texas. We have nine seniors, all conscientious Christian girls. They are not a brilliant class but are faithful in daily work. *They are the kind of girls we like to send out to help their people.* They will be active, with possibly one exception, in church work, earnest teachers, and generally helpful wherever they may be. They have been with us from three to six years. Three have been especially helpful here, quick to see and willing to do whatever would help most, whether in school-room, kitchen, or laundry. If an extra task came Catherine, Laura, or Nannie were apt to find it, and we knew it would be well done if left in their hands.

We spend a half hour daily in Bible study. Girls who try to find Matthew in the Old Testament soon learn where to look for it. Some appear careless or indifferent, others astonish us with their knowledge.

Our monthly missionary meetings would be interesting anywhere. Our four months' collection amounts to over \$21. The Christmas collection of \$10 was sent to China. There are many pennies and nickels, and frequently stamps, in the basket. The vice-president of the C. E. Society, usually a member of the senior class, presides at these meetings. Sixteen have professed Christ.

There is a growing interest in domestic work. This year the girls are graded in their department. Each girl has two hours a week in the sewing room. Many ask for special sewing. Girls bring money to Dr. Smith in the fall that they have earned by sewing. If they need more clothing during the year than they bring with them, it must be made here. They also send home many garments of their making.

Some queer letters are received in the office, showing that the applicants scarcely understand for what they are asking. I append two examples.

DELLA J. BARBER.

Here are the letters in part:

"Dear Sir I take great pleasure in writing to you to ask you please school me for nothing. I have tried and tried to get the money and cannot raise only a small amount of it. My father are very poor and ask you all to please school me this term for nothing. I want to learn how to play cordian and how to sew."

"Mrs. Alice Smith dear teacher I take great pleasure in riting you this letter I want to come to your school I

am a poor often girl has not got anyone to help me and I want to come to your school I am now only sixteen years old I am staying with my uncle and now I want to come to your school and live forever Mrs. Smith will you pleas take me and keep me as long as I live I will do your work. so send me a Book and rite at once."

Cotton Plant Academy, Ark. We deferred the opening till the 16th of October, hoping that the Principal, Rev. F. C. Potter who was very ill might be able to take his place among us. This was not to be for he had finished his work; the silent messenger came to tell him the Master called. He folded his arms and went peacefully into that other life—that other sphere of usefulness to which our souls aspire. We miss him sorely—but we feel that we must go forward in the work which was so dear to his heart, believing that to be the best expression of our love to him.

There are 152 pupils in attendance—36 of whom live in the school with us. These all, except three, pay the full expense of board and tuition, and meet their obligations promptly. We think this very hopeful. The moral tone of life is greatly improved. The home influences are far more wholesome. In a section of country where cotton is king and every-body giving their time to the getting of gain—it is "up hill" work to make ignorant men see the importance of preparing for the responsibilities of life—but we rejoice to see them coming to the realization of this truth. There are now three applicants to one in former years, and these are all ready to make any sacrifice to have the children properly trained. Of the 36 boarding pupils 32 are professing Christians. We are crowded beyond description. Already we have turned away many who desired to enter.

Our endeavors are not always met with a ready response, or followed by immediate results, still there is much to encourage. We are convinced that since the home life of a nation decides the character of its people, the thorough training of woman-hood is the strategic point in the conflict, and we dare not neglect it.

MRS. F. C. POTTER.

A BACKWARD AND A FORWARD LOOK.

This is what every one is taking. In manufactures, trade and invention; in art, science and literature; in education and in religion, multitudes of the curious and the thoughtful are gathering the records of the past year and century, that they may teach their lessons to the future. The past is of little value or concern to us if it does not serve as a guide for the future.

"Way down South, in the Land of Cotton," in north-east Mississippi, Mary Holmes Seminary is doing a work for Christ and the colored women of the South which has enlisted the sympathies and the prayers of God's dear children in the North. It is not a pretentious work. It is simply one of those many forces, each perhaps weak in itself, to which God has given potency for accomplishing His gracious purpose—the uplifting of the negro race.

This beloved institution, a memorial to the noble Christian woman whose name it bears, opened its doors to a crowd of waiting students in Jackson, Miss., in 1892. The building having been burned it was rebuilt in West Point, Miss., in 1896. Again consumed by fire, it was rebuilt on the same site and after the same plan, in 1899. There are more expensive educational buildings in the State, but for convenience and economy of space no one of them is better adapted to the purposes for which it was erected. It is exceedingly plain and simple both in construction and in furnishing, but nothing is lacking that is essential to good work.

In the four years preceding the present, since the work began in West Point, there has never been a full term of study. Two years it was prevented by the buildings being incomplete, and two years by the general prevalence of yellow fever. There has never been a case of

"yellow Jack" in West Point, but it was so widely prevalent in the South in '97 and '98 as to paralyze travel.

Yet even in these years, earnest, conscientious work was done, the results of which were seen in very many brightened and ennobled lives. In no Christian work that it has been my privilege to engage have I seen more constant and sure fulfillment of the divine assurance "Your labor is not in vain in the Lord." I can assure the friends in the North that their gifts and sacrifices to build, to rebuild and to sustain this school have borne rich fruit, the full extent and value of which only eternity will disclose.

We are very happy in the enlarged usefulness of the institution the present year. We were able to open our doors and begin our work at the time appointed, Oct. 2d, 1900. From the beginning we had evidence that the Seminary had grown largely in the appreciation and confidence of the colored people. Within a week after opening our enrollment was 91 pupils. It is now 195. Our full capacity is 200. Six States are represented by our students.

The progress of the students is very satisfactory. While our chief object is the development of pure, true, strong womanly character, and not especially to fit our girls to be servants, we believe that this object cannot be attained unless we teach them to be home makers. So all the domestic arts, cooking, housekeeping, laundrying and sewing are taught patiently and carefully. Many a colored home is made brighter, cleaner, sweeter and more attractive and the life of many a plain old father and mother is gladdened by what their daughters have learned in Mary Holmes Seminary.

As the result of God's blessing upon special services sixteen souls consecrated themselves to Christ. About



MARY HOLMES SEMINARY, WEST POINT, MISS.

five-sixths of our students are church members when they come to us, but a large proportion of these sadly need instruction in that which constitutes a real Christian life and our daily study of the Bible in all the classes greatly promotes this.

As might be expected, the influence of the Seminary is reaching out. There is a desire expressed for the organization of a colored Presbyterian church in West Point,

and it will be organized as soon as we find the right man to take charge of it. Girls who spend a few sessions in Mary Holmes Seminary become dissatisfied with the ignorance, noise, superstition and oftentimes intemperance and immorality that they find in their home churches. They long for and will welcome something better. Will our Presbyterian friends at the North give it to them through the Freedmen's Board?

H. N. PAYNE.



HINTS AND HELPS.

PROGRAM FOR MAY—TOPIC, PORTO RICO.

With the month of May comes the wealth and beauty of apple, peach and cherry blossoms. Fill tall vases and jardinières with long branching sprays of these blossoms, after the Japanese style of decoration. Do not crowd the branches, a free arrangement being much more effective. Station a member near the door with small clusters of blossoms of the same sort, each cluster tied with either pink or green or yellow ribbon. Into those tied with yellow slip a clipping on Porto Rico, the country or its resources; into those tied with green, clippings concerning the people and their needs; into the clusters tied with pink ribbon slip clippings concerning our missions already established there or those it is hoped to open.

Special Prayer. Suggested objects: The annual meeting of the Woman's Board which will convene in Philadelphia the third week in May in connection with the General Assembly. Pray that its sessions may be uplifting, its results helpful to the cause of Christ's kingdom in America. Pray for church, school, and medical missions in Porto Rico.

Select Scripture carefully which bears on the extension of gospel work, or send for Responsive Reading, Conditions of National Prosperity (25 cents per hundred).

Topics—Porto Rico—a. Conditions of the People. b. The Educational Question. c. Our Missions. Under these respective subjects call for the clippings asking that those having color specified, as yellow for the people or pink for missions, respond under the various divisions.

Precede or follow each division with a short paper on that part of the general theme.

Two Flags. If possible, arrange to place conspicuously the flag which floated over Porto Rico before American occupation, and a United States flag (small flags can be made if not otherwise available); under the first put in large letters, Repression, Ignorance, Degradation: under the stars and stripes, Liberty, Education, Elevation. Underneath all write: *Shall we help Christianize Porto Rico?*

IN THE SECRET PLACE OF THE MOST HIGH.

Thoughts for the National Circle of Daily Prayer.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Matt. 6:6

The secret of the Lord is with them that fear Him; and He will show them His covenant. Psa. 25:14.

God is a Spirit; and they that worship Him must worship Him in spirit and in truth. John 4:24.

Arise, my Soul, a glorious King, full of awe-inspiring majesty and power, summons thee to His presence chambers for a confidential interview! Remember, thou art all-unworthy, earth-born, while He is heavenly. Approach, therefore, with holy reverence and godly fear. But thou art also His child, created in His image, redeemed by His Son, adopted into His family, heir of His power and glory, led by His Spirit into the full inheritance of His promises! enter, with unspeakable love, boundless joy and gratitude!

What wilt thou say to this gracious King, thy heavenly Father, whose name is Love? He waits to hear.

First, last, always, "Hallowed be Thy name, our Father, Thy kingdom come, Thy will be done on earth as it is in heaven." Show us Thy kingdom, Lord. Teach us Thy will.

"The kingdom of God cometh not with observation. Neither shall they say, lo, here! or lo, there! for, behold, the kingdom of God is within you." "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." "But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us." "For this is the will of God, even your sanctification."

But Thy will, dear Father, it may cross ours, involve stern self-denial, bring agonizing suffering, the loss of earthly gain, dearest earthly friends, earthly life itself; we tremble; we fear we cannot always say, Thy will be done!

"Perfect love casteth our fear." "My grace is sufficient for thee; for my strength is made perfect in weakness." "Whom the Lord loveth, He chasteneth." "Every branch in me that beareth fruit, He purgeth it that it may bring forth more fruit." "For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

But these, our bodies, these tabernacles of flesh, living temples of the Holy Ghost, they must be clothed, nourished, housed, cared for in sickness and in health; hast thou, also, made provision for them, our Father?

"Your Father knoweth what things ye have need of before ye ask Him." "But seek ye first the kingdom of God and His righteousness shall be added unto you."

And then our enemies, Father, they are many and strong! The World, the Flesh and the Evil One—they blind, tempt, destroy mankind! Oh, "lead us not into temptation, but deliver us from evil!"

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil." "Therefore He is able to save them unto the uttermost that come unto God by Him; seeing He ever liveth to

make intercession for them." "Put on the *whole* armor of God, that ye may be able to stand against the wiles of the devil." "Be not overcome of evil, but overcome evil with good." "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

"For Thine is the kingdom, and the power and the glory forever. Amen." MARY L. MATTOON.

ANNUAL MEETING.

The Twenty-second Annual Meeting of the Woman's Board of Home Missions will be held in the Auditorium of the Witherspoon Building, Philadelphia, in connection with General Assembly. Beginning on Friday, May 17th, there will be an all-day anniversary session with addresses by missionaries, and the annual reports; the next morning (Saturday) there will be a reception of missionaries; on Sunday afternoon will be held the popular missionary meeting; and on the following Tuesday and Wednesday afternoons the open "Synodical Conferences," business meeting with synodical reports, discussion of methods of work, etc., while a union prayer meeting is held every morning at half past nine o'clock.

The chairman of the Committee of Arrangements is Mrs. Graham, Room 221 Witherspoon Building, Philadelphia, Pa., to whom all inquiries as to rates of board, etc., should be addressed.

Railroad rates for all delegates and visitors will be the same as are accorded to commissioners to General Assembly, and will be published in the religious papers by W. H. Roberts, the Stated Clerk of General Assembly.

ON HOME MISSION GROUND.

Utah would not seem to be the most promising field for missionary societies. Churches with well-established membership in other States do not always find the work of organization easy. In hostile Mormon towns where our mission churches are just struggling into existence, and distances between stations often great, there are increased difficulties. An account of a week's work of visitation by the Synodical president and secretary of Utah is not without suggestive points. Mrs. McNeice says, "We had long had it in mind to visit our weak societies and at length circumstances favored the endeavor. We started early Monday morning, journeying 180 miles south to Richfield, our furthest point. The missionary society had been organized here last September with 14 members. We held an evening meeting; 13 present, including two or three men. We were glad to say a word of encouragement and to remind them that they were a part of the great missionary host; though few and far distant, the same good leaven was working in their lives as in the missionary centers of some great cities. The next day we reached Manti, 50 miles away. To show the elasticity of Woman's missionary societies, here in Manti they hold their meetings in the evening and gentlemen and young people are members but do not hold office. Why is not this method to be commended, when we may thus share our good

things with the brethren and also with our children? Here at least it works well. Although the regular meeting had been held the week before there was a houseful out and we had a most enthusiastic meeting. The next forenoon we were driven on to Ephraim, which lies seven miles north of Manti. Here is a little society of seven members. They hold their meetings in the afternoon in the church. This was held at 11 o'clock in the morning with 15 present, including an old gentleman. We displayed a banner, on which were fastened various colored ribbons representing the prominent religions of the world with long yards of black ribbon denoting heathenism—quite an object lesson. At Mt. Pleasant is a society of 12 members. Here we held a meeting for friendly talk and encouragement. We need much of all this in our work in Utah. At Springville we had only time for a similar friendly talk on methods, enjoying, as elsewhere, the delight of meeting our mission teachers. Six miles further on we came to Spanish Fork with not much more than the hope of attending the mothers' meeting, for this is such a strong Mormon town that it had not been considered possible to form a missionary society. When the hour came the women began to come in by twos and threes until every possible seat in the little house was occupied, and after the mothers' meeting program was completed we were asked to present the missionary cause. We showed the banner with the black ribbon, upon which the pastor's wife very tactfully said, "Ladies, can't we do something to help shorten that black ribbon?" She then asked each woman if she were willing to meet to study the needs of the work and to contribute toward its support. There was unanimous affirmative response and so another missionary society was launched with proper officers. Probably not more than a third of these women are Christians or are in the habit of attending Christian services, but we believe they will be faithful and interested members of the society. In many of our western societies we use the missionary society to bring women into the church. The prevailing belief in most all of our churches is that people cannot be good Christians who are not interested in missions. This meeting closed our missionary tour. We hope to visit some others of our societies some time in the future. From our experience we believe that very much might be accomplished by missionary tours by Synodical and Presbyterial officers, just in the way of getting acquainted with the societies and encouraging each other in the work."

FOR SALE.

Those who attended either the New York or Pennsylvania Synodical meeting will remember "The Slave Mother's Song" that was sung as a solo after Mrs. Palmer's address upon the Freedmen, and will be interested in the announcement that it has been published and is now ready for sale.

The song and the music were both composed by Prof. Yorke Jones, of Biddle University. "The Slave Mother," in whose memory the plaintive melody was written, was Prof. Jones' own mother. The song is dedicated to the en-

dowment of Biddle University, which is under the Freedmen's Board, and in which this son is now a professor.

It seems a strangely fitting coincidence that a slave mother's cry of anguish as it is borne down to us in this song should start the endowment fund of this institution of learning for the young men of the race, and we hope this may be the beginning of a most successful movement toward that end. Orders for the song will be filled at 516 Market St., Pittsburg, Pa. Price, 30 cents. F. D. P.

BUILDING LIST ON HOME FIELD.

Good objects for special and memorial gifts:—

	Amount needed.	Am't rec'd.
Erwin, Tenn., building and furnishing.....	\$2,800	\$2,550
Hot Springs, N. C., school building.....	3,600	2,147
Marshall, N. C., manse.....	2,500	
Asheville, N. C., manse.....	2,500	
Asheville Farm, N. C., superintendent's home.....	1,500	
Ross Fork, Idaho, church.....	1,000	557
Old Dwight Mission, I. T., repairs.....	477	
Wolf Point, Mont., dormitory.....	1,000	829
Tucson, Ari., manse.....	1,000	
Douglas Island, Alaska, church.....	700	200
Sante Fe, N. M., school building.....	3,000	1,427
Manti, Utah, teachers' home.....	1,150	260
Nephi, Utah, remodeling school building into church.....	1,100	
St. George, Utah, chapel school house.....	3,000	1,370
General Repair Fund.....	1,500	

FOR DELEGATES.

We notice some excellent points appearing in the Erie Presbyterial program of its last annual meeting, which could well be put in a conspicuous place in most annual programs of missionary societies. Here they are:—Delegates will please be in their seats promptly at the opening hour. Doors will be closed during the opening service of prayer. In answering to roll call of societies the delegate will please give number of representatives present; number of members in society; number of magazines taken; number of officers; increase or decrease in interest and gifts.

A COLORED SOCIETY'S PLAN.

The Woman's missionary society, Sumter, S. C., sends word of their plan to raise funds for their missionary offerings. "We have about twenty members. This is a farming region, so it was decided that each member plant three rows of something; the secretary, who suggested the plan, promised to plant three rows of cotton, others promised three rows of corn, cotton, peanuts or potatoes. These are to be carefully cultivated, and when sold the proceeds turned over to our treasurer. Our pastor, who was present, said, he would not plant anything but would give three fifty cent pieces."

AN INQUIRY.

May I ask if any reader of the magazine can give any information concerning a book of photographs belonging to Scotia Seminary which was left in the care of some of our missionary delegates during the General Assembly at Winona Lake, either '97 or '98. It contains some pictures which we cannot replace, and we shall be greatly obliged to any one who can help in finding it.

Concord, N. C. Digitized by Google D. J. SATTERFIELD.

PRESBYTERIAL SECRETARIES OF LITERATURE.

The spring meetings of Presbyteria' Societies this year should afford secretaries of literature an opportunity to strengthen the work they have been doing. Our Literature Department is prepared to furnish supplies. We would suggest that orders include leaflets which will give duties of officers, methods of work, and suggestions for meetings. The Hand-Book for Presbyterial and Synodical Officers (five cents per copy), should be in the hands of each of these officers. Will secretaries of literature be responsible for the placing of these helps? Where the election of new workers occurs, such distribution should realize good results.

Tables at Presbyterial meetings should be supplied with literature calculated to meet local needs. The list suggested on the cover of this issue may prove helpful, but, in addition to these, leaflets bearing on the special objects supported by the societies in the presbyteries should have a prominent place.

Recent information from all the fields will be found in our latest issue—"Home Missions and 'the 20th Century'" (price ten cents).

When forwarding orders please give dates for meetings that we may allow ample time to send leaflets.

FOR APRIL.

Leaflets regarding the work among the Freedmen may be had upon application to Mrs. V. P. Boggs, 516 Market St., Pittsburgh, Pa.

SEND EARLY.

Frequent complaints have recently come to our department regarding the tardy delivery of leaflet orders. We certainly regret these and wish it were in our power to remedy the matter, and we also regret that such an estimable character as "Uncle Sam" is to blame. We have urged him to make a specialty of our printed matter and dispatch it more expeditiously, but he fails to consider our request any more important than those of the hosts of other business houses with whom he has to deal. We can only ask our friends to send in their orders early so as to allow time for any delay that may occur

in the post office. One package was actually a week going from 156 Fifth Avenue to a nearby town in New Jersey. We wish to assure our friends that we try to fill all orders for literature as promptly as possible.

S. CATHERINE RUE.

TOPICS OF NATIONAL IMPORT.

Siberian reindeer are not a hopeless failure in Alaska as some newspapers would have us think. That they have thriven in their adopted country is sufficiently proved by the fact that the revenue cutter "Bear" is soon to sail for Siberia where a large number of reindeer are to be taken on board and transported to far Northern Alaskan points.

Maine's familiar title of "The Pine Tree State" has already ceased to be appropriate. A generation has passed since the pine tree was prominent in the lumber industry, for as early as 1861 it was distanced by the spruce. It is scarcely conspicuous as a landscape ornament, except in the far north. The pulp and paper mills are rapidly increasing in number, and although the lumber business still holds first rank in importance and size, the trend is evidently toward the pulp and paper industry. As an insignia, however, it would be a poor exchange—a pine tree for a paper mill!

Matters affecting our large municipalities are also of more or less concern to the people at large. The city of Chicago has passed its debt limit according to a decision of the Supreme Court, and the city is now without resource to acquire funds for the development of the drainage canal power, or to build bridges, and is prohibited from issuing bonds for any permanent improvement. Those familiar with the situation say that the only hope for the city is the acquiring of a new charter. The City Council, however, has awakened to the fact that Chicago is a dirty city and has passed an ordinance which deals with such matters, as the disposition of garbage, prohibits the throwing of waste paper into the street, and tries to curb the storekeepers' very general practice of sweeping dirt and waste from their establishments into the streets. If the new law is enforced it will undoubtedly lead to a "clean Chicago."

RECEIPTS OF WOMAN'S BOARD FOR JANUARY AND FEBRUARY, 1901.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Baltimore.—*Baltimore*—Balti. 1st, 376; Brown Meml., 150; S., 7.83; E. P. Jones Mem., 75. *New Castle*—Wilm. Rodney St. (Miss Bissel), 25. *Washington City*—Manassas, 4.75; Neelsv., 10; Takoma Pk., 4; Washington, Bethany, S., 14.17; Covenant, 50; S., 10; Eastern Guild, 12.50; Faith S., 37.50; N. Y. Av. S., 37.50; C. Cl., 10; West St. Meml. to Mrs. Williamson, 200; Through the "O's," 29 \$1,053.25

California.—*Los Angeles*—Beaumont S., 3.90. *Oakland*—Concord S., 3; Elmhurst S., 4.06. *San Francisco*—San Francisco 1st, 50.50; Mrs. Garratt, 20; Mrs. Bigelow, 25; Gray C., 25; Calvary, 32.50; L., 1.50; C., 35.50; S., 6; Franklin St., 4.50; S., 2; Howard, 12.50; S., 9.15; Meml., 9; S., 4.50; Mizpah, 3.20; C., 2.55; L., 1; S., 8; St. John's, 8.85; Trinity, 29; C., 5.56. *San José*—Gilroy S., 2; Milpitas S., 2; C., 5; Palo Alto S., 25.38; C., 2; San José 1st, 68.10; S., 15.75; 2d, 30; San Luis Obispo, 7; Santa Clara, 11; S., 8; Watsonv. S., 2.50. *Stockton*—Fowler, 8; Fresno, 34.60; C., 6.75; Friend, 30; Merced, 8; Modesto J., 550; Sanger, 4; S., 1.30; Sonora, 3; Stockton C., 5 \$586.70

Catawba.—*Southern Virginia*—Martinsv. W. W., 2; Miss S., 1.50; Ridgew., 50c.; So. Boston, 1.50 \$5.50

Colorado.—*Boulder*—Boulder, 19; Brush Y. P., 1.25; Cheyenne, 10; J., 2; Ft. Collins, 16; S., 6.95; Ft. Morgan, 6; Greeley, 5; Timnath, 3.75; Valmont, 5.66. *Denver*—Georget. S., 5; Highland Pk. S., 5. *Gunnison*—Delta, 1.50; Grand Jt., 3.25; C., 1.55; Gunnison, 5; Leadv., 18; S., 7.12; Ouray, 2.25; Ridgway, 1; Salida, 4.50; C., 5 \$134.78

Illinois.—*Alton*—Alton, 8.07; Bellev. S., 5; Carrollton' 6.25; Chester, 10; Hillsboro, 11; Reno, 11.53; Sparta, 13.80; Trenton, 7; S., 1.55. *Bloomington*—Bement, 9.55; C., 10; Bloomington 1st, 4.55; C., 5; 2d, 135; S., 15.95; Champaign, 55; C., 20.50; J., 2.75; Chenoa, 4; C., 5; Clarence, 5; Clinton, 28.80; Danv. 1st, 73; [Int., 25; Mrs. Lesuire, 10; El Paso, 4.50; Fairbury C., 17.50; J., 2; Lexington, 7.45; C., 5; J., 2.50; Minok, 41.45; Normal, 21; Three G's, 10; Onarog, 55; C., 16; Paxton, 4.50; Piper Cy. J., 5.70; Tolono, 22.40; Waynesv., 5. *Carro*—Centralia, 6; Harrisb., 5. *Maltoon*—Arcola, 12; Assumption, 7.80; Kansas S., 3; Neoga, 5; C., 1.20; Prairie Home S., 1.82; Taylorv., 3; Toledo J., 2; S., 5.75; Tuscola, 3.43; C., 5; S., 6.33; Vandalla, 7; C., 1.50. *Ottawa*—Brookf., 110; Morris C., 5; Rochelle, 12. *Peoria*—Delavan, 8; S., 3; Elmira C., 5; Eureka C., 3; Galesb., 40; Green Val., 7; Lewist., 7; Peoria 1st, 64; C., 2; S., 20; 2d, 64; Grace H. H., 38; Yates Cy., 4. *Schuyler*—Carthage S., 9. *Springfield*—Buffalo Hart, 14.80; B. B., 7; C., 1.50; Decatur, 50; Briar Ch., 5; Westmr., 2.50; Divernon, 75; Farmington, 32.50; Irish Gr. and Sweetwater, 1.67; Jacksonv. State St., 86.60; J., 25c.; 2d Portuquese, 5; C., 5; Westmr. 50; G. Bd., 16.95; Lincoln, 53.75; J., 5; Maroa, 10; C., 5; Mason, 10; Petersb., 6.80; Springfield 1st, 43; E. J. B. S., 50; Brainerd, 1; 2d, 10; C., 32c.; Williamsv., 5.25 \$1,973.50

Indiana.—*Crawfordsville*—Attica, 3.40; Bethany, 5; Bethel, 3; Burrows, 5; Crawfordsv. 1st, 14; Cen. Y. L., 45.85; Delphi, 14.40; S., 1.62; Fountain Co. Assn., 1.50; Frankf., 35; Ladoga, 5; Lafayette 1st, 2; 2d, 18; S., 6; Lebanon C., 2.50; Newtown, 9; Rockf., 1.50; Rossv., 2.50; Thonrt., 21; C., 10. *Fort Wayne*—Ft. Wayne 1st S.,

23.40. *Indianapolis*—Bethany S., 1.50; Bloomingt., 6.45; Clay C. S., 4; Colum C., 6.25; Franklin, 12.40; Hopewell, 28.95; C., 10; J., 16.00; Indi. 4th, 13; 6th, 3.80; Meml., 42.30; S., 18.45; Tabernacle, 70.60; Miss Wishard C., 40; Mt. Moriah S., 1.10; Olive Hill S., 3.32; Spencer, 5; S., 2.50. *Logansport*—La Porte, Mrs. Kendall, 5. *Vincennes*—Evansv. Grace, 10. **\$530.53**

Indian Territory—*Cimarron*—Anadarko, 12; Chickasha, 5; Enid, 3; Purcell, 4.00; J., 1.62. *Oklahoma*—Newkirk Westmr. L., 5; Oklahoma, 9.68; Stillwater, 2.50. *Sequoyah*—Elm Spr. Ch., 12; Nuyaka Ch., 10; C., 20; Tahlequah, 13.35; Tulsa, Hattie Graybill, 2.75; We-woka, 3.75; Ft. Gibson, 5; W'h., 12.37; Muskogee, 1.75; Su. Bd., 80c.; Yinita, 9.50. **\$173.39**

Iowa—*Cedar Rapids*—Atkins S., 2; Cedar Rapids 1st, 38.60; S., 10.84; ad S., 22; Union C., 4.40; Central Pk. S., 3.41; Clarence C., 5; Clinton, 25; C., 7; J., 75; S., 14.10; Linn Gr. S., 1.41; Lyons C., 1.50; Marion C., 9.50; J., 2.50; Monticello J. Parais, 3.95; Mt. Vernon C., 5; Gl., 1; New-hall C., 1.44; Parais, 8.7c; Springv. S., 1.75; Vinton, 12.10; C., 7.50; Wyoming, 6.15; S., 2.16. *Corning*—Afton, 10.25; Bedford, 3.55; Clavinda, 7.50; Creston, 2; Emerson, 2; Lenox, 5; Malvern, 26.50; Mount Ayr, 1.50; Shenandoah, 16.00; Sidney, 10. *Council Bluffs*—Walnut C., 5. *Des Moines*—Dallas Centre, 4; Des M. Cent., 25; East, 6.25; Highld. Pk., 5; Westm., 5.73; Indianola, 12.50; Knoxv., 41; Winterset, 15.62. *Dubuque*—Chester S., 8.3c; Coggan, 1.70; C., 1.63; Dubuque 1st, 97c.; ad, 20; Westm. Chapt., 18.75; Hazleton S., 1.47; Hopkinton, 13; C., 2; Independence 1st, 21.05; J., 3.00; German, 9.70; Manchester C., 1.88; Oelwein, 3.77; S., 1.40; J., 8; Pine Cr., 6.57; Quasquetan, 97c.; Volga, 3.64. *Fort Dodge*—Al-gona, 5; Boone, 40; S. M. B., 11.50; Burt, 5; Dana, 7.54; Estherville S., 3; Fonda, 5; Glidden, 25; S., 5; Jefferson S., 2.50; Laverne, 1; Rockwell Cy., 10. *Lowell*—Bloom-field, 3.16; Burlington, 1st, 10; S., 10.61; Fairfield, 10; Gl., 1; C., 2.50; Ft. Madison, 10; Keokuk, Price's Cr. C., 1; Westm., 6.14; Lebanon S., 2.80; Libertyville, 2; Medi-apolis, 5; Montrose, 4; Morning Sun, 8.8c; C., 4; Mt. Pleasant 1st, 11; Ottumwa 1st, 5; S., 5.20; Winfield, 6. *Iowa City*—Bethel, 9; Deep Riv., 2; S., 5.20; Winfield, 6. *Le Claire*, 8.50; Marengo, 11.08; Montezuma, 11; Muscatine, 3; Princeton, 2.25; Red Oak Grove, 6; Unity, 13; Wash-ington, 13; W. Liberty, 14. *Sioux City*—Alta, 3.88; Cherokee, 16.25; C., 2.77; Cleghorn, 5.75; Denison, 2.50; Ida Grove, 11; Inwood, 1.25; Le Mars, 3.64; Odebolt, 75c.; C., 1; O'Leary, 2.75; C., 2.25; S., 3.10; Paulina, 2; Schaller Bd., 2.50; C., 2; Sioux Cy., 12.60; J., 3; ad, 12.21; Storm Lk. 8; Wall Lk., 3.00. *Waterloo*—Ackley, 10; S., 5; Albion, 10; C., 1.50; Aplington, 4.32; Clarksv., 5; C., 1; Greene, 3.75; S., 4.17; Grundy Centre, 2.02; S., 7; Salem, 4.00; State Centre, 1; Toledo S., 1.36; Tranquili-ty, 48.45; S., 6.17. **\$1,096.20**

Kansas—*Emporia*—Arkansas Cy., 7.50; Burlingame, 9; Caldwell, 3.85; Council Gr. C., 7.50; Eldorado, 17.48; Emporia 1st and ad, 20.17; College Students, 15; Florence, 8.52; Madison C., 71c.; Newton, 5; Peabody, 12.72; Walnut Val., 2; Wellington, 13; Wichita 1st, 17.38; Win-field, 10. *Solomon*—Abilene, 13.24; J., 5; Barnard C., 1; Bellev., 7; Beloit, 6.61; Benningt., 4.00; C., 1.25; Caledonia, 4.66; Concordia, 8.47; Herrington, 8.10; J., 1; Lin-coln C., 6; Mankato, 4; J., 1; Minn., 13.26; Mt. Pleas-ant, 3.16; Poheta, 4; Salina, 20; S., 2.79; Solomon, 4. *Topeka*—Argentine, Mrs. Backus, 5; Auburn, 4; Bald-win, 3.58; Bethel, 5; Children, 10.75; Clay Centre J., 6; Edgerton, 2.25; Junct. Cy., 9; Kans. Cy. Centl., 10; Lawrence, 10; Leavenworth 1st, 8.45; Manhattan, 5; Mulberry Cr., 5; Topeka 1st, 50; J., 5; 3d, 1.05; Westm., 5.85; Vinland, 2.80. **\$426.16**

Kentucky—*Eden*—Concord, 3; Dayton, 8; Fal-mouth, 3.35; Lexington, 50; C., 5; Ludlow, 23; C., 2.50; S., 9.70; Mt. Sterling 1st, 5; Newport, 25; C., 5; Paris 1st, 10; Gold Rule Bd., 5. *Louisville*—Hopkinsv. 1st, 11; Louisv. 4th Av., 33.03; S., 5.13; C., 5; Warren Meml., 60; S., 38.58; Owensboro 1st, 14; S., 3.60; Shelbyville S., 2.26. *Perryville*—Harrodsburg 1st, 17.49. **\$353.64**

Michigan—*Flint*—Caro, 11.64; Croswell, 2.91; J., 3.40; Flint, 8; Harbor Beach, 4.85; Lapeer, 26.28; Mrs. H. Root, 10; S., 8.57; Linden, 1; Marlette 1st, 3; C., 2; ad, 2.20; J. Bd., 2; Port Huron S., 2. *Kalamazoo*—School-craft, 1.73. *Lansing*—Jackson S., 5.63. *Monroe*—Adrian, 65; J., 5; Cadmus, 2.00; Coldwater, 2.50; Y. L., 20; C., 20.50; Monroe, 14.55; Palmyra L. S., 8; Quincy, 5; Read-ing, 3.50; Tecumseh C., 2.38; S., 7.54. **\$244.27**

Minnesota—*Mankato*—Blue Earth Cy. S., 2.52. Amboy C., 3.85; Delhi, 16; Jackson, 11.50; Kasota, 4.50; Le Seuer, 3.73; Luverne, 10; Mankato, 17.45; Pilot Gr., 6.50; Pipestone, 13.55; J., 1.45; Redwood Fls., 10; Windom, 2; Winnebago Cy., 3.50; Worthington, 10; C., 7.21. *Minneapolis*—Eden Prairie, 8.40; Minn. 1st, 8.02; S., 7.32; Y. W. S., 40; 5th C., 5; Andrew, 24.66; C., 25; Y. W., 5; Bethany, 1.30; Bethlehem, 20.35; C., 15; Franklin

Av. S., 2.37; Highl. Pk. S., 6; K. Mess., 9; Howard Lake C., 2; Oliver, 4.50; Riverside C., 3; Shiloh, 5; Stewart Meml. Gl'n., 3.50; Westmr., 104.70; C., 38.25; Y. W., 7. *Red River*—Presb. C. E. U. 125. *St. Paul*—Hastings C., 3.50; Macalester G. R. Bd., 15; Stillwater Albright Bd., 12.50; St. Paul 1st, 15; Bethlehem, 7.50; Centl., 16; Dayton Av., 26; S., 9.03; C., 12.50; House of Hope, 140; J., 2.50; Merriam Pk. V. C. S., 6.07; North C., 2.50; White Bear, 6; S., 1.70. **\$904.26**

Missouri—*Kansas City*—Appleton Cy. Hudson, 4; 1st S., 1.50; Butler, 3.60; Clinton, 11.70; Creighton Olive Br., 3.50; Independence 1st, 5.15; Kans. Cy. 1st, 50; ad, 107; 5th, 5.02; S., 1.67; Linw'd, 2.08; Lowry Cy., 8.07; Malta Bend S., 1.08; Osceola, 2; Rich Hill Y. L., 7.50; Sedalia B'dway, 15; Cent., 2.35; Vista, 4.38. *Osark*—Ash Grove, 3.20; Bolivar, 3; S., 5.60; Carthage 1st, 3.35; Westmr., 2; Joplin, 7.50; K. Mess., 8; Mt. Vernon, 1.42; Neosho, 5.75; S., 3; C., 3.50; W. S. Y., 1.50; Ozark Prairie, 75c.; Spring-field ad S., 1.60; Calvary, 13; S., 2.50; Webb Cy., 10.75; West Plains, 5. *Palmyra*—Bethel S., 2; Brookf., 2.35; S., 4.41; Canton S., 2.10; Hannibal, 0.65; S., 8.24; Louisi-ana, 1.50; Macon, 7; Moberly, 11.40; New Cambria, 3.13; New Prov., 5; Shelbyv. S., 3. *Platte*—Avalon S., 4.45; Carrollton, 5; S., 1.50; Chillicothe J., 5; Grant Cy., 7.60; Hopkins S., 1; Martyv., 12.65; S., 6.15; New Hampton, 4; Parkville, 47.08; S., 37.07; Savannah, 5; St. Joseph Westmr., 10.10; Tarkio, 4.50; S., 6.80; M. P. Bd., 2. *St. Louis*—Kirkwood, 8.20; Y. L. C., 6; G. L., 2.10; Oak Hill Bd., 1.50; Rock Hill, 10; St. Louis ad, 163.75; S., 29.94; Carondelet, 4.40; C., 4; Y. W. C., 10; J., 2.50; Curby Meml., 6.15; C., 5.50; Lafayette Pk., 25.56; Washington and Compton Av., 350; Sulphur Springs L. Aid., 4; Webster Gr., 16.50; J., 2.25; Presb. Coll., 2.75. **\$1,202.69**

Montana—*Butte*—Anaconda, 4.50; Butte 1st, 6; Mis-soula, 6; J., 2.50; Victor, 2. **\$21.00**

Nebraska—*Kearney*—Ashton C., 2.15; Cent. Cy., 11; S., 10; C., 2.50; J., 1; Cozad, 2.50; Fullerton, 10; S., 4.55; J., 5; Gibbon, 3; Grand Is., 4.50; Kearney 1st, 6; S., 7; Lexing-ton, 2.85; North Platte, 2.80; Shelton, 4.20; St. Paul, 2. *Nebraska City*—Adams, 2.25; C., 5; Auburn, 3; Beatrice 1st, 24.10; Fairbury, 9.13; Fairmount, 5.13; Humboldt C., 1.80; Lincoln 1st Int. Dept., 97c.; ad, 6.74; 3d, 2.78; Pawnee, 8.40; Staplehurst, 3.20; Table Rock, 3.20; Tecumseh, 2.80; York, 14.22. *Niobrara*—Hartington, 6; Laurel, 3.08; Pender, 2.50; Ponca, 2.50; Wakef., 5; Wayne, 20; Winne-bago, 8. *Omaha*—Creston, 5.51. **\$232.36**

New Jersey—*Elizabeth*—Elizabeth ad Ch., 2.50; Hope S., 5.33. *Jersey City*—Englewood, 125; Garfield, 10; C., 1; Hackensack C., 5; Jersey Cy. 1st, 10.65; C., 2.5; Y. L., 8; ad, 14; Leonia, 5.35; Newfoundld., 4; Passaic 1st, 27.78; Paterson ad, 40; East Side, 30; C., 7; Redmr., 56; Y. W., 12.50; Rutherford, 73.33; C., 5; Tenafly, 10; C., 5; West Milford, 6; C., 1. *Monmouth*—Beverly, 12.50; Y. L., 3; Cranbury 1st, 19.29; Freehold, 99.30; Hightstown, 25.15; Lakewood, 31; C., 25; Matawan Glenw'd Bd., 50. *Morris and Orange*—Boonton, 44.50; J., 15; E. Orange 1st, 110; Ch., 28.60; Arlingt. Av., 75; Bethel, 10; Munn Av., 15; Flanders, 5; Hanover, 5; Madison Bd., 10; S. M. S., 25; Mendham 1st, 20; Morristown South St. Prim. S., 25; Mt. Olive W. W., 6.25; New Providence, 21; Orange 1st, 125; B. C., 9; Brick, 50; Central, 150; C. S., 16; Schoo-ley's Mt., 9.50; J., 2.50; South Orange 1st, 10; St. Cloud, 13.22; Succasunna S., 37.50; G. Bd., 37.50; Summit, 50; Whippany J., 4. *Newark*—Montclair Trinity Ch., 37.50; Newark 5th Av. S., 10; High St. C., 8. *New Brunswick*—Amwell 1st, 5; K. Bd., 3.53; B. Bd., 60c.; ad, S., 3; C., 3; Bound Brook C., 5; Dayton, 12.44; Flemington, 10; C., 7.50; Holland, 50c.; Lambertv., 20; S., 16.87; Lawrencev., 37; Milford, 10; New Bruns. 1st, 39.27; ad, 10; Prince-ton 1st, 38; Trenton 1st, 10; Pri. S., 25; ad, 6; 3d, 50; Y. L., 28.75; J., 2; 4th, 40.85; 5th, 4; Bethany, 8; East, 5; Prospect Street, 37; Presb. Ch., 16.07. *Newton*—Belvidere 1st, W. W., 7.49; Pri. S., 16; ad, 27.57; P. Bd., 10; Hackett-town, 24.35; Harmony, 1; Newton B. Meml., 45; Wat., 16.50; Phillipsb. Westmr., 20.35; Stewartsv., 22; Still-water S., 4.20; Wantage 1st, C. S., 1.75; ad J., 5. **\$2,641.84**

New Mexico—*Arizona*—Phoenix 1st, 25. *Rio Grande*—Albuquerque 1st C., 23.80. *Santa Fe*—Arroyo Hondo, 5; Chimayo, 5; E. Las Vegas L. L., 5. **\$63.80**

New York—*Albany*—Albany 1st, 39.50; S. Cl., 2; ad, 183.34; 3d, 22.10; S., 6.35; C., 5; 6th, 12.50; Mad. Av. S., 75; State St., 99.27; Ballston Spa, 8.33; Broadalbin S., 1; Gloversville 1st, 11.57; M. S. C., 25; Guilder'd S., 3.40; Jermain Meml., 10.16; Johnstown, 40; New Scotl., 4.20; Saratoga 1st, 20; C., 16.65; ad, 90; Schenectady 1st, 20.80; Sr. S. Dept., 11.76; East Av., 12.50; J. Bd., 5; Two Sisters, 25. *Brooklyn*—Brooklyn 1st, 362.90; Y. L., 50; ad, 64.53; Int. on bond given by Mrs. Bulkley, 12.50; Oriental Guild, Int. on bond given by Mrs. Bulkley, 18.75; Anis-la Street, 10.42; Central S., 20.13; Classon Av., 25; City Pk., 2.29; Duryea S., 40; C., 14.11; Grace, 8.25; Greene Av., 9.04; C., 13.54; Lafayette Av., 250; S., 12.50; C. 2d.,

12.50; Lefferts Pk. Ch., 4.26; Meml., 40.06; S., 100; Noble St. C., 10; Prospect Hts., 35.21; J., 60c.; Rosa St., 28.50; C., 47; S., 25; South 3d St., 32.44; C., 20; Y. L. C., 15.71; Throop Av. G. Bd., 3.12; Westm., 10.50; Stapleton 1st Edgewater, 10.42; West New Brighton Calvary S., 30. Buffalo—Buffalo Bethany Memb., 10; Calvary, 25.80; Cent. W. Assn., 20.66; S., 1.11; Covenant C., 5; Lafayette Av., 21.63; North, 35.44; S., 50; Park, 10; 20; Bd., 5; Lancaster C., 5; Olean, 26.20; Portv. W. Bd., 40; Silver Creek, 17; Springv., 6; Westfield C., 1.60. *Cayuga*—Auburn 2d J., 5; Calvary S., 6.83; C., 5; Central, 35; West-5; Dryden, 21.80; C., 5; Five Corners S., 1.60; Friend, 5. *Champlain*—Champlain J., 10; Chateaugay, 5; Plattsburg 1st, Mrs. Edwards, 100; S., 8.05. *Chemung*—Breesp. S., 1; Elmira 1st S., 14.65; C., 10; Frankl. St., 4; Lake St., 0.33; S., 5.75; North Inf. S., 2.73; Moreland, 5; Sugar Hill, 1.50; Tyrone, 2.57; Watkins, 25; S., 5. *Columbia* Catskill, 40; Hudson, 28; U. Bd., 5; L. U. L., 5. *Hudson* Circlew., 3; Goshen S., 50; Haverstraw Centl., 16.64; Hopew., 6.05; Middlet. 2d C., 25; Monroe, 14.45; Nyack, 7.57; S., 10; C., 5; Otisv. C., 5; Pt. Jervia, 1.25; Ramapo, 11.70; Washingtonv., 33.40; West Town, 11.50. *Long Island*—Amagans., 4.70; Cutchogue, 12.50; E. Hampton, 3.50; C., 6.87; Greenp., 21.43; Mattituck, 11.75; Middlet. Is., 19.13; Pt. Jefferson, 5.25; S., 9.75; Remsenburg, 5.54; Sag Harbor, 35; Setauket, 8.75; Southampton, 35; West Hampt., 28.17; Yaphank, 1.50. *Lyons*—Galen, 22.50; Lyons, 11.45; Palmyra, 25; J., 10; Sodus, 20; Wolcott 1st, 9. *Nassau*—Astoria, 15; Freeport, 10; S. M. S., 4; J., 7.50; Glen Cove S., 50; Hempstead, 20; Y. L., 3.28; S., 5.40; Huntington 1st, 38.30; Y. M. of C., 17; Cent., 4; S., 5; Bd., 15; Islip, 4; Jamaica, 65; C., 15; Newtown, 15; S., 3.49; C., 5; Ocean Side C., 10; Oyster Bay, 9; Roslyn, 3; Smitht. S., 5; C., 10; Springl., 18.12. *New York*—New York 1st, 17; 4th, 62.50; 1st Union, 63; C., 2.50; 4th Avenue Y. L., 10; 5th Avenue, 755; Y. W., 125; 14th Street C., 5.71; Bethany J., 6.25; Brick, 38.10; Ch., 110; Central, 298.20; De W., 25; G. M. Com., 100; Covenant, 50; W. W., 10; Y. W. Meml. S., 45; Harlem H. H., 25; Lenox, 8; K. D., 5; Mad. Av., 17; Y. W., 11.20; Mad. Sq., 10; Olivet, 10; Park, 25; Peoples' Tab. S., 50; Puritans Y. P. S., 100; Rutgers, 344.41; P. M. S., 25; Scotch C., 10; Sea and Land A. S., 21.43; Univers. Pl., 50; Wash. Hts., 30; West Y. W. A., 50; W. End, 25; Mrs. E. N. Crosby, 150. *Niagara*—Albion, 7.50; Barre Centre, 2.30; Bd., 1; Carlton, 3; Holley, 4; Lockport, 4.87; C., 7; Mr. Ferguson, 75; Maplet. C., 3; Niagara Fls., 6.25; Pierce Av., 4; N. Tonawanda, North, 30.70; Somerset, 2.50; Wilson, 1.50; Youngst. C., 6. *North River*—Amenia So., 10; Ancram Ld. Mines, 7; Bethel., 14; K. D., 10; Cold Spr., 10.47; C., 11.71; Cornwall-on-Hudson, 6; Kingston, 13; Little Brit., 8; Lloyd C., 4.64; Marl. S., 10; Milton S., 1.20; C., 5.25; Newburg Calvary J., 2; Union, 20; Pleasant Pl., 10; Poughkeepsie, 26.45; Rondout S., 12.00; Smitht., 4.42. *Osage*—Cherry Val., 10; Cooperst., 9.38; Delhi 1st, 61.15; 2d, 10; Gilbertav., 10.21; Hobart, 8.61; New Berlin C., 20; Oneonta, 7.50; Springf. C., 5; Stamf., 28.87; Unadilla, 2.50. *Rochester*—Springwater S., 2. *St. Lawrence*—Chaumont, 5; Gouverneur, 4; Potsdam, 11.95; Mess., 10; Theresa S., 3. *Syracuse*—Canastota Ch., 13; C., 6; Hannibal, 4.25; Syr. 4th Ch., 6.75; East Sy. S., 5. *Troy*—Troy 2d S., 1. *Westchester*—Bridgeport 1st S., 25; Pleasantv., C., 3; Rye S., 50; Yonkers Immanu., 75. **\$3,245.37**

North Dakota—Fargo—Tower City. S. M. S., 2.50. *Pembina*—Bathgate, 10; S., 2.50; Forest R., 4; Neche S., 2.25; Park R., 3. **\$24.25**

Ohio—*Bellefontaine*—Belle Centre, 15; Bellefontaine C., 25; Buck C., 18.50; Bucyrus, 16; C., 5; Forest, 5; Gallon, 13.50; Kenton, 13; W. Liberty, 6.30. *Cincinnati*—Avondale, 55.47; Cin., 1st, 13.50; C., 5; K. M., 9; G. Cir., 1.60; L. for D., 9.25; 2d, 4; Y. P., 3.63; 3d, 9.45; 4th, 5; C., 5; Y. L., 3.75; 5th, 8.25; S., 8.42; 7th, 82.50; S., 10; Calvary, 13.55; Wks., 2.55; Cent., 13; Clifford, 9; Clifton, 4.60; M.C.A. Bd., 3.75; Mohawk, 7.85; Bd. of Hope, 92c.; B. of P., 1.22; Mount Auburn, 48.25; North, 7.05; C., 2.50; Poplar St. S., 15; Walnut Hills, 42.05; H. Soc., 18; H. B., 10.50; Westminster C., 6; Cleves and Berea, 3.75; College Hill, 6.50; Delhi, 7.25; Glendale, 20; A. C. P., 25; Harrison, 6.30; Knox, 5.68; Lebanon, 43.52; C., 5; Lockland, 3; C., 10; Loveland, 6; Madisonv., 5.45; C., 1.06; Montgomery C., 2.50; Morrow, 20; Murdock, 15.77; New Richmond, 5; Norwood, 3; Pleasant Ridge, 13.70; Westwood, 6.75; Williamsburg, 4; Wyoming, 37.05; Y. L., 8.50; S., 37.20; Presb'l., 11.75. *Cleveland*—Clevel., 2d, W. H. M. and Ben. Soc., 75; Beckwith, 11.20; C., 17.50; Bolton Av. L. G., 25; Boulevard, 5.57; Calvary, 70.65; Cass Av., 12.80; Euclid Av. S., 31.73; North, 36.50; Old Stone, 99.50; South, 5; Wilson Av., 9; Pri. S., 10; Woodland Av., K. S. and D., 2; E. Clevel., Glenv., 5; So. New Lyme, 9; Orwell, 3.50; Parma C., 2. *Columbus*—Cent. Col., 10; Columb., 1st, 15; Broad St. C., 25; Olivet, 8.81; Westm., 13.20; London, Gift, 2; Plain City, 10;

Dayton—Camden, 2; Dayton, 1st, 75; L. M. Bd., 25; Dist., 30c.; Mem. S., 7; Fletcher, 1; Franklin, 34.65; S., 2; Middlet., 1st, 31.88; C., 13.05; New Carlisle, 10; Oxford C., 5.50; Piqua, 1; S. M. B., 17.10; Springf., 1st, Y. W., 24.55; 2d, 20; Y. W., 6; Troy, 2d, Soc., 1; Xenia, 26.30; C., 1; Con., 5.35. *Huron*—Fostoria, 2; C., 1; Fremont, 15; C., 10; Huron, 4.44; Monroev., 4; Norwalk, 8; Olena, 5; Republic, 3; Sandusky, 12.61; Tiffin, 9. *Lima*—Columbus Gr., 5; Findlay, 1st, 15.50; S., 25; bequest of Mrs. Thompson, 12.50; 2d, 4; Lima, Main St. S., 1.50; Market St., 10; C., 5; J., 5; New Stark, 1; Ottawa, 15.50; Sidney, Y. P. S., 11; J., 5; St. Mary's, 20.97; J., 1; Van Wert, 7.21; C., 2.50. *Makoning*—Alliance, 25; Brookfield, 2.50; Canfield, 25; S., 6.83; Columbiana, 10; C., 10; Hubbard, Bd., 2.35; Kinsman, 12; L. J. P., 5; Massillon, 23; Niles, 10; Salem, J., 24.73; Pri. S., 25.27; Youngstown, 1st, 26.90; Y. L., 94.48; Westminster, 14.67. *Martinsburg*—Del., 30; Iberia, 5; Marion, 81.14; Marysv., 9.11; Y. W., 21.86; Mount Gilead, 10; J., 2. *Maumee*—Antwerp, 1; C., 2.28; Bowling G., 23.98; Bradner S., 1.60; Bryan, 13.79; Defiance, 1st, 12.70; Delta, 2.94; S., 3.64; Grand Ra., 4.30; Maumee, 97c.; S., 2.45; C., 1.21; Montpelier, 2; N. Balti., 5.82; C., 4.85; Paulding, C., 97c.; Pemberv., 1; C., 1.94; Toledo, 1st, 1; 3d, 5; S., 2.47; J., 97c.; Sth. S., 5.01; Collingwood, 16; S., 15.76; Westm., 9.70; Tontogony, 5.37; W. Bethesda, 2.91; S., 97c.; W. Eagle Cr. S., 97c. *Portsmouth*—Ironton, 5.82; Jackson, 3.33; Portsm., 1st, 18; 2d, 25; Red Oak, 2; W. Union, 2.25. *St. Clairsville*—Bellair, 1st, 4; Cadiz, 100; Camb. J., 5; Coal Br. C., 5.80; Crab Ap., 5.25; Kirkwood, 12.80; Martin's Fy., 32.60; Rock Hill, 5.45; C., 5.80; Woodaif., 2.60. *Steubenville*—Dennison, 10.50; E. Liverp., 1st, 1; Y. L., 50; Long's Run, 10; Monroev., 20; Richmond, 5.37; Scio, 9; W. W., 6; Steubenv., 1st, 14.12; 2d, 24.30; 3d, 2.25; Two Ridges, 17.90; Urchsv., W. C., 5; Yellow Creek, P. G., 7. *Wooster*—Apple Cr., 6; Bellev., 2; Creston, 10; Dalton, 7; Frederickab., 11.50; Mansf., 23.65; C., 7.50; Millersb., 10.35; Savan., 10; Shelby, 4; Wooster, 1st, 20.94; Y. L., 33; Westm., 102.60; S., 5; Y. L., 11. *Zanesville*—Adams Mills C., 5; Browns., 7.15; Clark, 8.50; Frederickt., 5; Granv., 33.25; Martinsb., 5; Mt. Vernon, 6; Newark, 1st, 64.40; S., 23.53; 2d, 25; New Concord, 10; Zanesv., 1st, 11; S. H. K. Aux., 9; Putnam, 5. **\$3,501.87**

Oregon—*East Oregon*—Burns, 2.60. *Portland*—Astoria, 13; Mt. Olivet, 1; Mt. Tabor, 5; Oregon Cy., 3.50; Fortl., 1st, 367.85; 3d, 4.50; C., 3.75; 4th, 20.80; C., 7; Calvary, 17.82; Mizpah, 4.52; St. John's, 6.05; Westm., 7.20; C., 3.82. *Southern Oregon*—Ashl., 5.75; Grant's Pass, C., 25; Medford, 7.50. *Willamette*—Albany Y. P., 12.50; Browns., 11.63; Corvallis, 4.48; Dallas, 6; Gervais, 2; Bd., 84c.; Lebanon, 6; Oak Rid., C., 1; Salem, 10. **\$561.11**

Pennsylvania—*Allegheny*—Alleghy, 2d, 25; 1st German, 16.47; Brighton Rd., 7.50; Centl. Mac. Bd., 1; McClure Av., 35.80; North, 13; Bellevue, 30; Clifton, 1.65; Glenf. C., 3.11; C., 3; Milvale, 25; Vanport, 5. *Carlisle*—Big Sprl., 2; S., 10.60; Carlis, 1st, 21; 2d, 61.61; S., 10.25; Chambersb. Fall Sprl., 11.23; S., 14.93; Dauphin, 14; Dickinson Legacy E. W. Galbraith, 15; Duncannon, 3.95; Green Cast., 15; Harrisb. Calvary Ch., 10.75; Market Sq., 48.72; Wed. P. M., 31.54; C., 25; Mac. Bd., 155.38; Mrs. Harvey's Cl., 2; Mrs. George's Cl., 25; Sr. Dept. S., 33.45; Pine St., 12; Westm., 9.50; S., 9.94; Leban., Christ, 20.85; S., 23; Lower Marsh Cr., 2.75; Mechanicsb., 41.50; S., 4.25; Mercersb., 27.48; C., 5; Middle Sprl. Y. L., 7; Middlet. S., 7.50; Millersb., 5; Paxton, 13.50; Shippensb., 33.54; Silver Spr., 12.12. *Chester*—Bryn Mawr S. M. S., 50; Oxford, 20. *Clarion*—Academia, 1.50; Brockwayv. G. Aux., 2.30; Du Bois, 15; C., 5; Stew. Aux., 26; Emlenton S., 12.26; Mt. Tabor, 10. *Erie*—Atlantic, 1.58; Bradford, 25; S., 15; Cambridge Spr. S., 5; Conneaut Lake, 2; Edinboro, 1.05; Erie 1st, 10; Park, 33; S., 8.40; Franklin Y. L., 42; Fredonia S., 1.70; Girard, 8.95; C., 14.05; Greenv. S., 6; Jamest. S., 1.73; Meadv. Cent., 40; S., 13.57; Mercer 2d, 5; S., 2.30; New Vernon S., 5.25. Oil City, 4; E. Springf. S., 2.44; Sunv. S., 1.25; Titusv., 207; S., 13.02; Utica, 1.33; Warren, 97; S., 9.10; Mrs. Henry, 150; C., 25; Wattsburg S., 3.70. *Huntingdon*—Altoona 1st, 23.01; M. G., 5; Bellefonte, 37; Buffalo Run, 3; Clearf., 18; Curwensv. S., 100; E. Kishacoquillas, 60; Huntingdon, 13.18; Kylertown, 7; Lewist. S., 35.44; Y. L., 25; Lick Run, 5; Lower Spruce Cr. S., 3.26; Philipsb., 6.37; Tyrone, 23.32; S., 25; C., 5; Columbia Av. S., 4.12; W. Kishacoquillas, 25. *Kittanning*—Apollo, 37.50; Ebenezer C., 10; Indiana C. E. U., 25; Kittanning, 44; S. Cl., 5; Leechburg, 50; Marion, 0.86; Saltsb., 16.34. *Lackawanna*—Athens, 6; Bennett, 5; S., 2.70; Carbondale, 15; S., 12.50; Dunmore S., 6.48; Forty-ft., 10; Hawley, 4.65; Honesdale, 30; S., 23.06; Kingston P. M. C., 6.20; Langfelle, 10; Montrose S., 33.77; Nanticoke S., 2.20; New Milford, 8; Orwells S., 1.50; Pittston, 4.30; Rushy, 11.30; Scrant., 1st, 74; S., 58.84; 2d B. Bd., 35; Green Rdg. Av., 15; S., 16.08;

L. H. Bd., 10; Washburn St., 23.41; Shickshinny S., 5; Towanda 25; S., 10.10; Troy, 9.85; Upsonv., 5; W. Pitta-
ton, 49.70; W. W., 3; Wilkes Bar. 1st, 62.50. **Lehigh-**
Bangor, 9; Catasqua 1st, 33; Bridge St. S., 5; Easton
1st, 85; Y. L. C., 12.50; L. Bd., 3.60; Brainerd Union, 25;
Hazleton, 54.07; Mahanoy Cy., 20; Mauch Ctunk, 141
S. Bethl., 20; S. Easton, 6; Stroudsb., 6. **Northumber-**
land—Bald Eagle and Nittany, 5; Beech Creek, 7.50;
C., 2; Bloomsb., 25.35; Buffalo C. Rd. S., 10; C., 4;
Grove, 15.65; E. N. Bd., 7.50; J., 3; Jersey Sh., 19; S.,
12.18; Lewishb. S., 6.28; C., 5; Lock Haven, 14.70; S., 15.26;
Lycoming, 21; Mahoning, 44.49; J., 2; Mifflinb., 10; S.,
7.40; Milton, 35.98; Montgomery C., 50c; Mooreb., 9;
S., 4; C., 3.45; Mt. Carmel, 5; S., 4.62; J., 3.06; Muncy,
5.80; Renovo, 11.50; Shamokin C., 6; Sunbury, 10. Wil-
liamsb. 1st, 30; C., 5; S., 13.75; 3d, 5; C. D. Bd., 10; Cov-
enant, 11.84; S., 10.71; J., 3. **Parkersburg—**Sis-
tersv., 100.00; K. D., 22.75. **Philadelphia—**Phila. Atone-
ment S., 3; Ann Len., 10; "Valentine," 50c. **Philadel-**
phia North—Abington S., 6; Carmel J., 2; Chest. Hill
1st, 14; Doylest., 122; S., 8.28; Eddingt., 5; Fla. of
Shuyl., 5; Germant. 1st S., 25; 2d, 50; Redeemer, 11;
Wakel., 25; Hermont., 2; S., 30; J., 1; B. B., 5; Jenkin-
ton, 5.88; Macalester Meml. S., 5.26; Morrisv., 12.50;
Mt. Airy, 9.36; Nesaminy of Warminster S., 2; New
Hope J., 1.80; Norrist. Centl. S., 4.25; Pt. Kennedy S.,
14.53; Pottst., 22.50; C., 16.70; Read, 1st, 24.00. **Pitts-**
burg—Cannonsb. 1st, 20; Charleroi S., 12.46; Chartiers,
8; S., 17.80; Finlevy S., 4; McDonald, 20.91; Monongah-
ela, 10; Pitta 1st, 27.5; Child. Bd., 50; 2d, 34.10; 3d, 75;
4th C., 10; J., 20; Bellef., 25; K. D., 37.50; C., 17.09; B.
End, 21.87; E. Liberty, Mrs. S. McKee, 100; Henry Bd.,
12.25; Mt. Wash. J., 20; Pt. Breeze, 30; Wilkinsb., 12.50.
Redstone—Belle Vernon, 12.24; Dunbar, 41; S., 5; Eliz.
S., 7.77; Fairch. S., 3; Industry S., 2; Lit. Redst. C.,
7.20; Long Run, 10; McKeesp. 1st, 50; Centl. J., 5; Mt.
Pleas. Reunion S., 12.25; New Prov., 3; S., 5; Pleas.
Unity, 7.50; Suterv. S., 1.95; Unionst. 1st, 25; S., 65.42;
W. Newton S., 14. **Washington—**Burgetst., 1st, 20; 10
per cent. Bd., 10; Westm. S., 7.03; Clayv., 10; Cross
Cr., 12.50; S., 5.74; E. Buffalo, 21; Fairview, 4; S., 3;
Florence S., 4.75; Fks. of Wheel. S., 9; C. Bd., 4;
Frankf. S., 4.75; Ten Mi. S., 2.65; Mt. Pleas. S., 5;
Mt. Prospect, 20; Up. Buffalo S., 6.26; McM. Bd., 25;
Upper Ten Mi. S., 12.30; Vance Meml. S., 6; Wash. 1st,
79.10; H. M. Cir., 3.76; S., 12; 2d, 6.05; Waynesburg S.,
3.04; Wellsburg, 4.50; W. Alex. S., 10.42; W. Liberty S., 11;
Wheeling 1st, 154.50; K. D., 50; J. C. D., 10; C., 31 S.,
2d, 15. **Westminster—**Chest. Lev. Y. P. Bd., 25; E. W.
Bd., 10; Columbia, 25; Lancaster 1st, 30; Leacock, 5;
Little Brit., 50; Stewartst., 25; Strasb. C., 10; York 1st,
108; C., 23.25. **\$7,044.70**

South Dakota—Aberdeen—Aberdeen S., 13.25. **Da-**
kota—Good Will Ch., 30. **Southern Dakota—**Bridgew.,
30; C., 6; Bd., 2; Canistota, 5; S., 1; Lk. Andes, 1; S., 1.25;
Parker, 4.47; Scottd. S., 8.20; Sioux Fla., 2.25; White Lk.,
7; C., 1. **\$112.42**

Tennessee—Holston—Eliz. ton, 4.50; Gl. Alpine S., 40c;
Mt. Bethel, 5; Salem, 4. **Kingsston—**Chattanooga, 2d,
22.70; S., 7.30; J. C., 5. **Union—**Hebron, 3.10; Hopewell,
1.25; Knoxv. 2d, 63.08; Ch., 16; 4th, 31.70; New Market,
1.90; New Prov., 14.93; S., 4.30; Rockford, 3.30; S., 71c;
Shannon, 10; S., 6.19; Bd., 1.25; Spring Pl., 4.87; St.
Paul's, 3.97. **\$215.54**

Texas—Austin—Pearsall S., 3.98. **Trinity—**Albany
Matt. Meml., 20; Dallas ad, 12.50; C., 6.25. **\$42.73**

Utah—Boise—Caldwell C., 10. **Kendall—**Idaho Fla.,
2.88. **\$12.88**

Washington—Alaska—Sitka, 8. **Olympia—**Camas C.,
5; J., 1; Centralia, 1.95; Chehalis C., 2.50; Cosmopolis C.,
1.50; Ilwaco, 1.25; Olympia, 5; Tacoma 1st, 13.25; B. Cl.,
25; Pri. Cl., 10; S., 11.51; Imman., 5; Vancouver, 3.50.
Puget Sound—Anacortes, 2.25; Auburn, 8.50; Charlest.,
3.05; New Whatcom., 5.40; Seattle 1st, 15; 2d, 5; J., 2.50;
Westm., 25.63. **Spokane—**Coeur d'Alene S., 2.30;
Rockford, 8.74; C., 65; Spokane Cent., 4.50; C., 2. **Walla**
Walla—Moscow C., 5; Walla Walla, 7.60. **\$256.93**

Wisconsin—Chippewa—Ashland, 6.97; S., 7.21; Bald-
win S., 11.24; Bayf., 3.50; Eau Claire, 8.90; S., 3.58; Hud-
son, 7.12; S., 10; C., 12.50; W. Superior, 20.86. **Madison**
—Madison, 9.42; Miss Cary, 5; Portage, Mrs. Bodine, 25;
Waukegan, 3.75. **Milwaukee—**Milwaukee, Downer Col.
Soc., 25; Somers, 15. **Winnebago—**Appleton, 20; Cran-
don Bd., 11; Green Bay C., 6; Marinette, 13.75; Merrill,
2.50; Neenah, 51; Oconto, 42; Omro C., 1.51; Oshkosh, 10;
Stevens Pt., 4. **\$326.87**

LEGACIES.

Legacy of Cornelia Starkweather, 500; Estate of Hen-
riette Dillaye, 199. **\$501.99**

MISCELLANEOUS

Interest, 553.20; Rent and Sales, 55.50; Cash, 1.486.55;
Tuition, 6.678.27; Literature, 389.07; Mrs. Horace Alling,
12; Mrs. M. C. Allen, 25; Mrs. Sidney Allen, 2.50; Mrs. J.

A. Beeber, 4; Mrs. J. S. Bean, 150; A. H. Berry and
Nie e., 50; Mr. and Mrs. Bayless, 10; M. C. Burgess, 1;
Cash, 66c; Mr. and Mrs. Cutter, 500; Mr. H. C. Coleman,
75; Cash, 66c; M. I. C., 2; Mrs. S. S. Childs, 75; M. Clem-
ents, 2; Mrs. Dunlap, 50c; Mrs. Cyrus Dickson, 50; Mrs.
A. E. Fryling, 1; Theresa Finley, 10; Mrs. S. A. Graves,
50c; Mrs. Gale, 50; Mr. C. H. Hanford, 50; L. A. Hays,
25; Mrs. H. B. Hoffman, 4; Mrs. Harrison, 100; Mrs. J.
M. Hall, 5; R. M. Hennon, 10; Mrs. D. O. Irving, 75; A
little sister, per B. B. Johnson, 15; S. F. L., 10; L., 40;
Mrs. M. F. McCaffrey, 3; Mrs. M. M. McCann, 4; Mrs. S.
P. McQuilkin, 25; M. G. Muse, 5; Miss McMillan, 1; F. P.
Mills, 75; Millerton, N. Y., 2; A Friend, 25; A Friend,
37.50; "A," 20; L. C. Rice, 5; S. C. R., 5; Mr. and Mrs. G.
Reaugh, 1.50; Lucy Rumsey, 50c; Mr. and Mrs. W. W.
Smith, 200; Mrs. W. W. Smith, 700; Mrs. A. R. Sinclair,
5; By F. Stephenson, 200; Woman's Nat. Ind. Asso., 33.33;
"X," 4; S. M. Zuver, 5. **\$11,877.88**

Total, **\$44,368.71**

RECEIPTS FOR FREEDMEN,
February, 1901.

Baltimore.—Baltimore—Balti., Brown Meml. C. \$5.00
Illinois.—Chicago—Centralia, 4. **Chicago**—Chicago,
Woodlawn Pk. C., 5. **Ottawa—**Brookf., 80. **Peoria—**
Galesb. C., 5. **Springfield—**Buffalo Hart, 10; B. B., 4;
Irish Gr. and Sweetwater, 2.54; Jacksonv. 2d, Port, 5;
Lincoln 1st, 30; J., 2; Maroa, 10; Springf. 1st, 17; E. J. B.
Soc., 25; 2d, 10. **\$209.54**

Michigan.—Flint—Caro C., 96c; Pt. Huron S., 2.25. **96**
Nebraska.—Nebraska City—Humboldt C., 1.80; Lin-
coln 1st C., 3.05. **\$4.85**

New Jersey.—Newark—Newark 1st C. **\$10.00**

New York.—Brooklyn—Bklyn ad, 5; Ainslie St., 5;
Bethany, 10; Classon Av., 95; Grace, 5.90; Lafayette
Av., 85; Meml. S., 20; Ross St. S., 25; So. 3d St., 18.86;
Y. L., 3.84; Throop Av., 70; Y. L., 10; S. M. S., 25.
Champlain—Malone, 50. **Columbia—**Catskill S., 45.
Hudson—Florida and L. A., 20; Monroe, 2; Middlet. 1st
C., 10; Pt. Jervis, 10; Washington, 5. **New York—**
New York, 5th Av., 46; Cent'l, 7.60; Faith, 5; Lenox S.,
28.61; Mizpah, 5; C., 5; North C., 5; Puritan, Y. P. S.,
50; Rutgers Riv., 75; L. B., 1.10. **North River—**Little
Britain, 5.25; Newb. Union, 5; Poughkeepsie, 120.
Westchester—Bridgeport 1st S., 15.80. **\$884.96**

North Dakota.—Pembina—Bathgate, 10; Forest River,
4. **\$14.00**

Ohio.—Columbus—Columbus, Broad St. and Ch. A.,
75; Olivet, 5.65; Westm., 17.80. **Mahoning** Youngs-
town, 1st S., 25. **Maumee—**Toledo, 1st S., 25; C., 25.
Steubenville E. Liverpool 1st, 60; Y. L., 35; Scio, 2.50;
Steubenv. 1st, 12.50; 2d, 15.30; Wellav. 1st, 50c; J., 5;
Yellow Cr., P. G., 8.35. **\$312.60**

Pennsylvania.—Allegheny—Allegheny ad, 13.53; 1st
German, 5; Cent'l Mac. Bd., 25; Avalon, J., 1; Haysv., 5;
Sewickley, B. B., 5; Miss Burchard, 1. **Carlisle—**Leb-
anon, Christ S., 10.58; Lower Marsh Cr., 1. **Clarion**
—Beechw., 25; Callensb., 15; Du Bois, 10; S. Aux., 5.
Huntingdon—Altoona 1st, Y. L., 5. **Philadelphia—**
Phila. Olivet W. H., 15. **Pittsburg—**Cannonsb. 1st, 100;
Chartiers S., 17.80; McDonald, 5; Pittsb., 1st, 100; 3d,
100; Kendall Bd., 20; 4th, J., 11; 6th, 75; Bellef. C., 5; E.
Liberty, 150; Y. P. S., 50; H. Bd., 3; B. of P., 10; F. Cir.,
2; Jr. S. Cir., 5; Edgew., 50; Grace Mem'l. Rosebud
Wks., 10; Pt. Breeze, 10; Mrs. Negley, 15. **Redstone—**
Long Run, 5; McKeesp. 1st, 25; Cent'l J., 5; Pleasant
Unity, 5. **\$807.91**

Wisconsin.—Winnebago—Marinette, 4; Green Bay,
10. **\$14.00**

Total, **\$2,265.82**
Less refund to Erie Pres. **50.00**

Total, **\$2,215.82**
Total receipts from April, 1900, **205,457.57**

RECEIPTS OMITTED FROM DECEMBER
REPORT.

Pennsylvania.—Chester—Atglen Y. L., 4.76; Jr. Bd., 1;
Bryn Mawr S. M. S., 50; J., 5; Chest. 1st, 17.50; ad, 10;
Coatesv., 7; S., 10; Darby Boro., 16.50; Mrs. Austin, 50;
C., 25; E. Whitel., 11.25; S., 6; Fagg's Manor, 16; No. 2
C., 5; Fairv. S., 2; Fks. of Brandywine, 10.30. **Glenol-**
den S., 5; Goshenv. S., 5; Honey Bk. S., 10.75; Kennett
Sq. S., 3.48; Lansdowne, 47.25; Media, 34; Member, 10;
S., 25; N. London, 11.05; Oxford, 50; Am. Miss. Chap.,
25; Ridley Pk. C., 5; Trinity S., 10; Up. Octorara S.,
3.50; Wallingford S., 25; Wayne, 66.25; C., 12.50; H. M.
Cir., 15; W. Chest. 1st, 56.50; S., 13.50; Westm., 70.41;
C., 3.03; S., 10.47. **(Miss) S. F. LINCOLN, Treasurer.**

HOME MISSION MONTHLY

VOL. XV.

MAY, 1901.

No. 7.

EDITORIAL NOTES.



CHANGE has been made in the date of the Annual Meeting of the Woman's Home Board since our announcement last month. It will take place Thursday, May 16th, instead of Friday, the usual day, the change being made necessary by the Twentieth Century celebration by General Assembly, for which Friday has been selected. Fuller notice appears in Hints and Helps Department.

HERE is a message from Dr. Greene to our readers, whom we also refer to his article on woman's condition in Porto Rico, written especially for this number of the magazine:

"God's mission for the United States in Porto Rico will not be fulfilled by simply planting godless schools and multiplying material improvements. The plague spot of the island was moral, and the remedy must be a spiritual one.

"Every quarter of our field is full of encouragement and double the actual number of missionaries and teachers would find more than they could do."

THE discovery of Porto Rico antedates that of the mainland of America by two years. One of the buildings now standing in San Juan was probably a century old when the Mayflower dropped anchor at Plymouth.

EIGHTEEN years after Columbus, came Ponce de Leon in eager quest for gold. The Indians welcomed him to Porto Rico. They were industrious and hospitable, their chief living in a well kept village. Between this head chief and Ponce de Leon a sacred pledge of perpetual friendship was cemented by exchanging names, but when Leon left, there came from Spain other leaders who oppressed the natives and finally drove them from their homes.

How comes the mixture of races one finds in Porto Rico? When the planters, to whom grants were early made by Spain, found themselves in need of laborers, many of the poorer class in Spain and France were induced to go to the island, and became the scantily paid toilers on these large plantations; slaves were brought from Africa; Indians were also employed. Thus white, black, or red, they lived and labored together, so that now among the common class it is impossible to tell what was red, black, or white. All gradations of tint and all sorts and conditions come from this inextricable blending.

PORTO RICO has been called a farm, not a workshop. It affords little opportunity for manufacturing. Its resources appear to be almost exclusively agricultural. The possibilities of cultivation are great. Sugar cane grows in the valley; coffee on the higher ground; rice thrives on uplands; vegetables will grow everywhere. It is claimed that the pineapple, strawberry, blackberry, and cherry, each has a sweetness elsewhere unequaled. Bananas abound; there are no frosts to blast oranges, and finer ones are nowhere produced. Yet, we are told that the wonderful crops are not the result of special attention. Returns would be enormously increased by modern methods of cultivation.

RECENTLY we ventured to quote in this place a few sentences from letters relative to the inability of the writers to renew their subscriptions, and suggested a fund to meet some of these cases and also the cost of sending the magazine to our mission teachers. The response has been such as to quicken one's faith—if that were needed—in the tender sympathy of Christian workers for each other. Often the accompanying messages were no less touching than those which elicited the

gifts some having been written from sick beds; some sending from a happy and grateful sense of abundance.

We beg each donor will accept our acknowledgment for this kind coöperation. It is hoped soon to have the whole amount, of which a goodly portion is now in hand. We quote from but one of the many valued letters, and we select this one for obvious reasons.

"Enclosed find fifty cents to send the HOME MISSION MONTHLY to some one who cannot afford to take it. I would gladly make it five dollars if it were possible. I have never been able to take the magazine myself till this year; I did not hardly see how I could now, but I felt that I must have it, and I enjoy it so much that I wish to share the pleasure."

THE boys of the New Mexican plazas often get from our mission school their initial knowledge that they are citizens of the United States. In a school recently opened, where grown young men are learning to read side by side with little children because they have had no previous opportunity, one of the pupils, fully twenty-one years of age, when asked, "What city is the capital of the United States?" replied, "New Mexico," whereupon a still older pupil hastened to help him out by suggesting "Kansas." "The next day," says Miss Benham, "I thought I would see how much they remembered and asked, 'Who is William McKinley?' Esequiel—my twenty-four-year-old pupil—gave me an assuring smile and bravely answered, 'King of the United States.'" If New Mexico is to become a State the need of instruction is apparent.

No wonder that our teachers do not count it lost time to inspire a love for our country and our flag among these Spanish-speaking Americans. That they grasp this knowledge finally is shown by the following, written without suggestion, by another of our Mexican boys to whom English is a new language. "We know him to be too honest to copy thoughts from another and take the credit himself," says his Albuquerque teacher, who adds, "He has acquired a remarkable use of the English language by reading and a constant use of the dictionary, and surprises me in almost everything he writes." We give his words

without change, leaving the reader to make allowance for inaccuracies of expression.

"Washington, the hero who stimulated to activity the builders of our Union and became the magnificent sculpture which chiselled the form of the American government and the framer of the cornerstone of the strong structure of our national constitution. This was the man whom the Creator chose, of His creatures, to be the salvator of those in the home of the oppressed, because he was true to his God and the American arms. I am exceedingly glad we have no Napoleons or Caesars, devastators of empires, but we boast of Washington who conquered the spirit of tyranny. Thus his name has come to be engraved in the firmament of the minds of men."

"I WAS sick and ye visited me." This blessed recognition of service will surely be given our missionary teachers. Miss Helen Clark, among the Makehs of Neah Bay, has been unceasing in such labors. One of her latest charges was a boy who went a long distance to an Indian wedding in the rain and sat in his wet clothing until it dried. Being consumptively inclined it is not strange that a severe sickness ensued.

THIS Indian wedding was the second which has occurred since Miss Clark's coming among the people. The customs are peculiar. In this case the groom belonged to Waach, the bride to Suez. Day after day for three weeks the couple met on the beach at Waach before the price of the bride was agreed upon. When paid it was sent in sums of five and ten dollars to the bride's special friends, being returned on the nuptial day to the bride and groom, who presented it in sums of fifty cents or one dollar to each guest.

BUT to return to the sick boy. Upon visiting him Miss Clark found that no food had been given him—according to the custom when one is thought to be about to die, and that a fish box had been procured in which to place him. Under her care he improved for a few days until his grandparents arrived and, presumably, administered a strong dose of Indian medicine, when he lapsed into unconsciousness. His friends prepared to put him into the box, the old custom being, says Miss Clark, "to do so before death so as to be able to double up the limbs, for the box is never

large enough. I protested against this. The Indians said if I had not been there the boy would have been boxed and put under the sod. He lived a week longer."

ENCOURAGEMENT concerning these same Indians lies in the fact that some are leaving their heathen ways, for, of course, it is only the heathen element who follow these old customs; many are not only ashamed of them, but some are openly Christians, and others are studying the Word.

Let us give thanks! The receipts of the Woman's Home Mission Board equal those of last year, and more. The fiscal year closes as we go to press.

THE "Law and the Prophets" have their own peculiar meaning to children whose instruction has been conducted by Mormons. A boy in one of our Utah schools was asked "To whom did God give the Commandments?" He promptly answered, "Joseph Smith"; and to the question, "On what were the Commandments written?" he replied, "On brass plates"—the Book of Mormon and not the Bible being his authority.

LEARNING the Catechism may be an obsolete custom, even in some supposedly orthodox quarters; it is not so, however, at the Asheville Home Industrial:

"It is no uncommon sight, during the noon hour, to see girls here and there on the playground, walking to and fro, studying with all their might the Catechism, which they know they will be expected to recite when the 1:30 bell has called us to our class rooms. Very often, I have seen a girl ironing and studying aloud from her little 'blue-backed' Catechism lying before her. Again, we sometimes see a group of girls studying together; one perhaps asking the questions aloud and the others answering in turn."

THE Mormons talk of their public school system; in most cases, however, it might better be called an ecclesiastical school system. In Gunnison and other towns of Southern Utah, at the close of the public school, on certain days of the week, Mormons are selected to go into the school rooms and detain the children for religious classes, as they call them, the occasion being used to teach the children Mormonism.

IN Idaho as well as in Utah they have to face the question of Mormon encroachment in political and church matters. A temporary rebuff was given to one aspirant for the office of state senator who is a "much-married man" to the extent of three wives. Notwithstanding the zealous efforts of Mormon leaders, who are determined to win recognition for polygamous candidates, he was defeated.

THE Interdenominational Council of Women for Christian and Patriotic Service found pressing work at hand immediately upon its organization. The Anti-Polygamy Amendment to the Constitution is engaging its most strenuous efforts, pending the next Congress, as already mentioned in these columns. Associated with Mrs. Darwin R. James, the president, are representative women of leading denominations, among whom are Mrs. R. S. MacArthur, Miss Helen M. Gould, Mrs. Chas. H. Parkhurst, Mrs. William Kincaid, Mrs. Clinton B. Fisk, Mrs. John S. Bussing, Mrs. William M. Isaacs, Mrs. F. Robert Schell, Mrs. F. C. Morgan. Strong appeals for aggressive work have at once gone forth from the Council.

IN this number of the magazine:—

For pen pictures of the poor, note "Pastoral Work in Porto Rico."

To know the sad need of the suffering see "From our Medical Missionary."

To rightly apprehend the curse of the Spanish colonial system on womanhood read "A Plea for Porto Rican Women."

For examples of rapid development of work consult communications "Mayaguez" and "From Aguadilla."

Are our teachers soul-winners? "Clearly Stated" answers the question.

If you desire a successful Alaska meeting follow "Program for June."

Societies desiring to send supplies to the field should consult "Cheer for Christmas" and "Comfort for Our Teachers."

Members of the National Circle of Daily Prayer will find stimulus in "Signs of Promise."

For new books adapted to increase interest in Home Mission fields consult "Book Notes."

PASTORAL WORK IN PORTO RICO.

I should like to take the readers of the HOME MISSION MONTHLY, who live in their comfortable homes, to visit the abode of some of the very poor of my congregation. We are beginning to reach some of all classes, and quite a number of our people come from the wholesome middle class, artisans, clerks, merchants and the like. The Gospel is teaching these people the very new lesson that in Christ there is neither white nor black, rich nor poor, high nor low, and it is like music on our ear to hear him of more favored station say "brother" to him of the lowest walk of life.

But come and see where some of these, our new brethren, live. We will first go and visit Juanita who has just sent word to the pastor that she and all her family are sick. Juanita has two bright little boys in school, and is very anxious to have the little fellows receive an education and become useful Christian men. We will go up this long street to the plaza and on past the lovely fountain, giving the city its name and its bountiful water supply, flowing unfailingly as it has done from ages before Columbus here filled his empty tanks with its sweet waters. Here we will turn toward the mountain-side, which flanks the city on the west, and find our way in among these houses of the poor; at the foot of the mountain, closely surrounded by hundreds of others of the same style of architecture, is the home of Juanita and her little boys. The back of the house rests on the mountain, and the front on stilts. The doorstep consists of two poles running from the ground up to the door, with five or six other poles nailed across, ladder fashion, and at very wide intervals, so that you will have to be careful in making the ascent or you will fall. Here we find a house which probably cost ten pesos in Spanish days, or \$6. It has a floor, and is above the average house of its class in that it has two rooms. In the outer room we find no sofa, no chairs, no table. Possibly a box is there which serves every purpose. In the corner, folded up, is a native cot-bed. We are invited to enter the next room, and here we find poor Juanita lying in a hammock, the picture of misery, with her head bound about with a rag, the little boy in the hammock by her side, a younger sister lying on a palm mat on the floor—all sick

with fever. A chair is offered one of us, and a neighbor goes to borrow another. We find that appeal had been made to the native city physician, and that it had been met with the customary refusal to visit the patients. He had sent a prescription, but without knowing the case. Protest is useless, and so we promise to send some remedies from our family medicine case which has served us so well on other occasions. The pastor makes the best of the opportunity to comfort and instruct and then retires promising to come again.

We will now pay a few visits among the fishermen of our flock, and among them we will find some of the most devoted disciples of the Master, as did our Lord himself when he ministered to the cities on the shores of Galilee. Lining the beach, and just as close to the sea as they dare live, are the huts of the fishermen, so perilously near the water that it sometimes happens that houses and inhabitants are washed out to sea during the stormy season, when the high winds from Santo Domingo blow into the bay. Built of yagua or palm bark, they are very frail and afford but poor shelter in the damp and windy weather of the rainy season. We will stop to see about the reconstruction of one of these houses in which lives Carmen, the janitress of our school, and her pretty little girl Paula. The house is about to fall, and the rainy season has already begun, and Carmen and her sister and little Paula must have shelter. So we will go and see kind-hearted Senor Carlos, an old fisherman, who understands yagua houses; he will know what material is necessary and oversee the work if the poles and yagua and boards are provided. We find him very willing, and the estimates are made.

And so it is that into these hovels the missionary is frequently called to visit the sick and the dying; and the heart-rending sights of sin and suffering, and the depths of human misery which he here sees are inexpressible. Unto such, however, is the Gospel sent, and out of such surroundings will the King call some of his most loyal subjects to a higher, nobler, better life. He is calling them, and they are glad to leave their misery, their sin with its suffering, to follow the World's Redeemer and Benefactor. Nor are they seeking the loaves and fishes. They come to the missionary say-



STREET SCENE NEAR THE MARKET, SAN JUAN, PORTO RICO.

ing: "We need a temple in which we can worship God in peace and quiet, away from the noise and rattle and traffic of the business street. We will give all we can to build one." And when the time came for contributions and subscriptions, all were ready to give. I believe there is not one of all the sixty-three who united with the new church, organized recently, who has not subscribed toward the building fund. If the people at home could see the actual sacrifice made, the \$6,000 needful for the building would be forthcoming speedily. Until now they have never known what it

Christ through the Gospel that is preached.

Friends at home, help them in this their first effort to rise. Give them a medical missionary—another Dr. Grace William Atkins. Help them build a house of worship. Send more teachers and missionaries. Give them Christ and his gospel. Then can it again be said with joy: "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

JUDSON L. UNDERWOOD.

Aguadilla, Porto Rico.

A NEW OBSERVANCE, AND AN OLD FEAST.

Washington's birthday, which the children insist on calling "the saint day of Washington" was observed as a holiday. All shops and offices were closed and the Porto Ricans, generally, did honor as best they knew how to what they term the "patron saint of the United States."

When we announced that on February 22nd there would be no school, one little lad exclaimed "Ah, *si!* the American's saint day of Washington." Their enthusiasm and interest in the Washington stories and their love for the stars and stripes is beautiful to see. One of our

boys asked me if I didn't think President McKinley would have a little star for Porto Rico added to the stars in the United States flag. He said he meant to write and ask him to do this. The children sang "America" and "Star Spangled Banner" nicely, and their earnestness in our patriotic program was beautiful to see.

On Thursday afternoon, after giving our program at our mission school, we attended the public school entertainment given at the theater. This was, in most part, in the Spanish language, but there was manifest such a true spirit of patriot-

was to have a kind and encouraging word spoken to them. Treated as the offscouring of the earth, they have never dreamed of bettered conditions. No ray of light was ever suffered to sift through the darkened window of their wretched garret. But now, Hope, that blessed inspirer to new life and endeavor, has come in the person of Jesus

ism and loyalty to the United States, that the fact was clearly evident that the school children, at least, are eagerly giving up their Spanish customs and ideas and are truly becoming Americanized.

For ages past, under Spanish rule, the three days just preceding Ash Wednesday have been known as "Carnival time," and as this is the last great feast before Easter the people do something celebrating—after which they do penance for six weeks or till after Easter. During these three days the streets, this year, were thronged with masked men, women and children, some walking, some riding in coaches, all talking or singing. With this music and clatter and with the throwing of eggs or water or fine bits of papers on the passers by or at those who stood upon the balconies they had what they deem a good time. The nights were spent in dancing

and feasting. It has been told me by some of the natives that the feast days generally were being but very poorly observed this year and were becoming much less popular, as the United States government did not furnish money for these celebrations as Spain formerly did.

It is surprising to learn how comparatively few of the people of Porto Rico have a saving knowledge of our Saviour, and how eager they are to learn of the faith of the Protestant church of which they know absolutely nothing. Surely here is a field where many earnest, consecrated Christians are needed for the Master's service. May the Lord send us such helpers and may the Gospel light soon shine into the hearts and lives of this worthy though untaught people. Pray for the blessing of God upon Porto Rico.

MARGARET WEYER.

A PLEA FOR PORTO RICAN WOMEN.

Woman's work for woman in Porto Rico and the nature of the work needed will appear most clearly to anyone who appreciates woman's actual condition as here found. As in all the Spanish colonies, the heaviest curse of the system, political, intellectual, social and religious under which these regions have groaned for four centuries, has rested upon the shoulders of the mothers and daughters. Practically regarded as *things* rather than beings, and as conveniences and appendages rather than companions and equals of men; taught submission of instinct and thought and conscience to an ecclesiastical superior and loyally bowing to such a demand, how can it be otherwise than that woman's mind should be stagnant and stunted and stultified to such a degree that she cannot honestly respect herself nor command respect from others as a thinking and responsible being? Thus it happens that woman is so generally ignorant and helpless and childish and weak and, in too many cases, either a mere doll or a wretched drudge.

Then, too, the social conditions here are such that woman's chiefest treasure, as found in her personal integrity, is trampled in the dust as ruthlessly as if she were a helpless worm. Motherhood without mar-

riage, family cares without the blessing of Heaven, parental burdens to be borne with a broken heart and sorrows immeasurably worse than those of widowhood, such are the features of woman's actual place and life to-day in Porto Rico. Maidenly beauty and innocence are like sheep exposed among the haunts and dens of wild beasts. Children, by thousands, swarm about us, with the Cain-like marks of illegitimacy on their brows. Fragile women toil and struggle and starve and sicken and die in the hopeless effort to feed and clothe the children whose fathers have abandoned them. And an inevitable accompaniment of all this is the wide-spread prevalence of disease in all its most revolting and fatal forms.

No one, of course, will understand me as saying that there are no exceptions. I speak of general, wide-spread conditions, which are due to an unworthy and unchristian conception of woman and to a shameful profanation of her true place and vocation as the mother and educator of the race.

To state these facts is to suggest the opportunity offered to our mothers and sisters in the home land.

In the assault to be made upon the strongholds of sin all about us, and in the effort to revolutionize and evangelize prevalent

conceptions and usages as well as to implant and deeply root a public opinion which shall fairly reflect our Christian civilization at home, woman's special part is to heal the disease, lessen the suffering, improve the domestic conditions, and increase the self respect of the broken-hearted of her sex, while at the same time she plants centers of instruction in which the children may be intellectually developed, socially purified, morally cleansed and spiritually regenerated without distinction of sex or rank. Thus her God-given place in the world as the principal formative instrument in the production of true manhood and womanhood, will find full and blessed expression, and the redemption of family life in Porto Rico will be placed as one of the fairest diadems to adorn the brow of the American Christian woman.

I have no sympathy with the oft heard remark that we can do nothing for the present generation. Our crowded chapels and eager, anxious hearers, belie the statement. Never was it more true in any age or place that the common people

heard the Gospel gladly than here in all our missionary centers. Tired of chain and husks, these starving souls clutch greedily at the bread of life and rejoice fondly in a new found hope and inspiration. But still it is true that for the most effective, rapid, symmetrical and abiding transformation of Porto Rico's intellectual, social and moral character,



OUT IN THE COUNTRY, PORTO RICO.

we must look chiefly to the medical and educational work of our Women's Missionary Boards.

J. MILTON GREENE.

San Juan, P. R.

LAUNDRYING IN PORTO RICO.

Many poor women, who have been deserted by the worthless fathers of their children, struggle to support themselves and their large families by taking in washing, or as one says, whose description of the process we quote, "by taking out washing, to state the case more exactly, for all laundry work is done in the rivers or smaller streams. A wooden tray about thirty inches long, perhaps improvised from the shell of a palm bud, is made to do service as the only tub. The clothes are either violently beaten against the rocks or scraped clean with a piece of hard coconut shell. Starch is made from the native cassatt. The light-weight irons are heated over a quick charcoal blaze kindled in

an iron pot or perhaps an old oil can. This constitutes the only fire ever known to any Porto Rican house of high or low degree. Sometimes there is a row of square holes built regularly in an elevated hearth which is used for cooking, instead of the charcoal pots, but there are no cooking stoves, ranges, or ovens, except the high brick ovens of the public bakeries.

Since the occupation of the island by the Americans some three years ago, great effort has been made to revolutionize this old mode of life. As rapidly as possible American thoughts and customs are being made to replace those which have been in vogue for centuries."

A HARD LIFE.

Perhaps an idea can be gained of the condition of many of the poor people in Porto Rico by relating the history of our cook.

Victoria's father was a plantation owner, her mother a black servant. While her father lived Victoria and her twin sister had about every thing they wished. When he died they had to go to work to support life.

So far as I can find Victoria has never had any help in caring for her three children; she has cooked, washed, and cleaned, receiving three pesos or \$1.80 a month, or sometimes four to six pesos, but never more. I do not know how she has managed when sick, but I suppose some kind friend has given her enough to eat.

I asked her age and she said "thirty or forty," but she was not sure how old she was.

Her little girl is now in school and always looks clean and neat. Victoria wished to know if the child had a "good head to learn," and when told that she would learn to read very quickly the mother's face shone with pleasure.

You can imagine how little care can be given the children of the poor when you know that the mother is gone all day working; they play around in the streets and alleys, wearing little clothing and with little to eat. The boys begin very early to work, at first selling bread, dulce, ice cream and such things on the streets. The girls run errands, and care for the children of their more fortunateneighbors.

We hope to teach these children cleanliness and godliness and give them a common education, that they may take a useful place in life.

INEZ GODWARD.

PORTO RICO EXPERIENCES.

Yesterday we visited a sugar plantation. The proprietor is one of the patrons of our school. As usual we were treated with the greatest courtesy. His home and everything in it was at our disposal. We

Every home is open to us here and we are shown every consideration. We wish we had more time for calls. At first we were offered wine, which of course we refused. Now it is generally understood that we do not partake of such refreshments. I am asked many strange questions in regard to our religion. Our observance of the Sabbath, to them, is a mystery. Only attending church, never going out for pleasure on Sabbath, seems to them strange and out of place. They ask, "What do you do, pray all day?" Their idea of worship is simply to attend service to confess their sins and pray. One person said to me in jest, "You must be very wicked to have to go to church so much." I spend whole evenings in talking of the belief of Protestants!

Among the higher class one finds much refinement and culture in certain directions. But now a word in regard to the lower class. What different conditions exist among them! Immorality of every kind prevails. Stealing is a common vice. If their hearts are as unclean as their bodies and clothing—if they are fortunate enough to have the latter—what must be their condition! Huddled together in close, damp quarters, with insufficient food, is it any wonder that they are not a strong,



COLON MONUMENT, SAN JUAN, PORTO RICO.

dipped three bottles of molasses fresh from the vat, and also brought home some sugar cane, which is very palatable when green and fresh.

healthy race? Cripples by the score, and not an asylum or home in Mayaguez to receive one of them!

Some are able to pay something toward defraying expenses; some there are, also, very poor, who are admitted free and in



PALACE OF THE GOVERNOR GENERAL, SAN JUAN, PORTO RICO.

What a change comes over the faces after attending our church services and Sabbath school for a time! That stolid look disappears and the face assumes a brighter and more contented expression. Very soon after entering our school they begin with pride to hold up clean hands for inspection by the teachers, and their clothes, if ragged, are clean. One little boy does not improve like the others; poor, little fellow, he has no mother. The father supports his large family by "scouring" floors. I wish we had some clothing for such children. Not coats, but clothes of light material. Strange to say, these same children will play in the streets without a garment on, and when they come to school they insist upon having shoes, which to my mind is unnecessary in this warm climate. Such, however, is the prevailing sentiment here, for to them school seems a sacred place.

There are all grades of color and of social standing in our school. There is much the same color distinction here as in the States.

some instances are furnished slates and books.

The pupils in my room are doing excellent work and are happy. I have succeeded in teaching them honesty to a certain extent. The pupils, as well as the older people, are very excitable and very hard to suppress. Their fluency of speech on all occasions is quite in contrast with the silent and taciturn Indian whom I taught before coming here.

The rich, as well as the poor, must have the Gospel preached to them. Our crying needs now are an organ for our school, and a church building. It is a pity to turn so many away—yes, practically turn them away from the Gospel—because the room which we use as a church is too small to accommodate all who wish to come.

Oh! that our churches may realize the great and pressing needs of Mayaguez and come to our aid with money for a church.

JENNIE ORDWAY.

Mayaguez, Porto Rico.

MISSIONARIES IN PORTO RICO.

UNDER THE CARE OF THE WOMAN'S BOARD OF HOME MISSIONS.

AGUADILLA—Miss Annie T. Aitken.
MAYAGUEZ—Miss Jennie Ordway, Miss Margaret Weyer, Miss Monfeldt (native).
THE PLAYA—Miss Inez Godward.

SAN JUAN—Dr. Grace W. Atkins, Medical Missionary.
LA MARINA—Miss Mary F. Tompkins, Miss Sarah Potter.

FACTS ABOUT PORTO RICO.

Porto Rico passed formally into the hands of the United States October 18th 1898.

Situation. The distance in a straight line from the Statue of Liberty, in New York harbor, to Morro Castle, in San Juan harbor, is 1,400 miles. So unimpeded is navigation that having cleared Sandy Hook, the vessel keeps to a direct southeast course until she drops anchor in San Juan harbor. This journey of 1,400 miles consumes five days, almost as long as the voyage to Europe. But this is because we have no fast ocean greyhounds plying between our ports and Porto Rico.

Size. Porto Rico has increased our domains by only 3,000 square miles. Comparatively speaking, it is a small island. The State of Connecticut has a greater area; New Jersey is twice as large. The leading cities of Porto Rico are San Juan, Ponce, and Mayaguez—all of which are sea-coast towns.

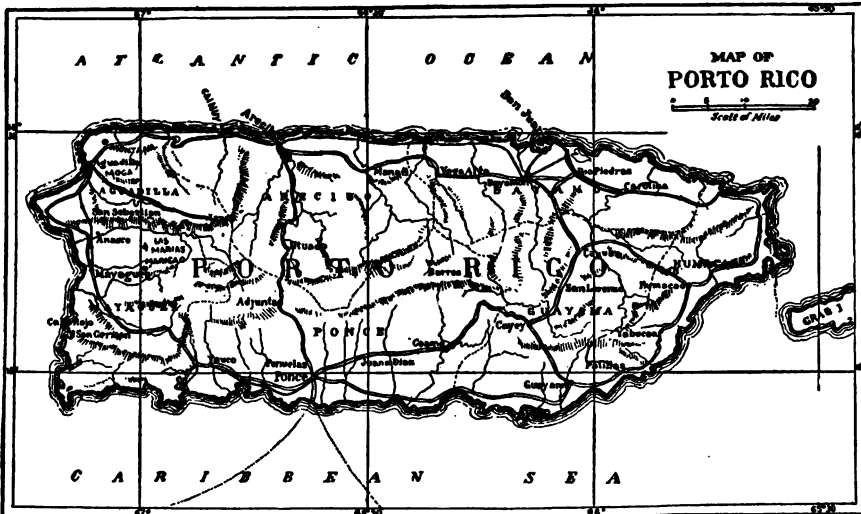
Climate. Almost perpetual summer prevails. The average temperature is about eighty degrees. Not an overcoat is to be found on the island. Thin cotton garments suffice for the natives, while many

Properly speaking, there is no seed time, as seed placed in the ground at any time will grow.

The People. The population is somewhat over 800,000, half of whom are whites. By white is meant having at most only a touch of negro blood. The better class are bright, willing and anxious to learn American ways; they are not cruel or criminal, but vices abound; gambling and a low state of morality are the most common evils. Persistence and energy—such as characterize the Anglo-Saxon—are wanting. The great mass are poor, with a deplorably low plane of morality—purity of family living being almost unknown.

Illiteracy. Not fifteen per cent. of the people can read or write. The Government of the United States is making an effort to establish schools and a good beginning for an educational system has been made, which is to be enlarged as rapidly as funds permit.

Religion. The Catholic Church has had full sway in Porto Rico for four hundred years, but the people as a mass are indifferent to the services of the church; they have welcomed the Presbyterian



children run about naked. It is a land where life is easy and wants are few. There is no very marked difference between one time of the year and another. December, January, and February are somewhat cooler than the other portions of the year, because the sun is farther south at that time.

Church with the Bible and the spelling book.

Presbyterian Missions. Our force in Porto Rico at present is constituted as follows: five ministers, seven teachers, four schools, one medical missionary. The places are San Juan, with

two stations, Santurce and La Mariana; Mayaguez, with two stations, one at each end of the city, while services are also held at three outlying stations, San Germain, Las Manas and Marcia; Aguidilla, with three stations, San Sebastian, Moca and Montana. There is urgent call for a reinforcement of workers and means for their support.



MORRO CASTLE FROM THE SEA, SAN JUAN,

OPPRESSION OF THE POOR.

One who has had good opportunity to observe conditions in Porto Rico says, in the *Southern Workman*, that during the centuries the fortunes of the few have been amassed at the expense of the many; "nowhere else do the masses subsist upon more slender means. A tiny one-roomed hut, the frame put together in the rudest manner, covered with yagua (the shell of the palm blossom), the staves of old barrels, cast away, tin cans pounded flat, or old boards of every variety, constitute the usual habitation of the common peon laborer. In exceptional cases, by dint of hard work and strictest economy, these shacks become the property of the dwellers, but usually they are leased from some rich land owner who exacts a high tariff and is quick to eject his tenants in case payments are not promptly met. Where the peons work the plantations, shack shelter is usually a part of the pay for labor.

Under the old regime, it was impossible to rise from a lowly estate to one of more consequence. If a poor man did succeed in

raising a fair crop of vegetables upon his little clearing, he was taxed in proportion as his crop was valuable. If he reared a horse a few pounds heavier than the ordinary stunted creatures we see everywhere, an exorbitant tax was immediately levied upon its additional value. Windows in houses, verandas, or the addition of a second story, were all made a means for increasing the revenue of Spain. This burden was attached to all marriages, births, deaths, and baptisms. When the great military road was being constructed across this island, which, by the way, is one of the great engineering feats of the world, each inhabitant was taxed two dollars annually, notwithstanding that the work was done by slave and criminal labor. The fact that the road was so many years in building that the length of time consumed cannot be definitely learned, indicates what a vast amount of money was obtained from the people on this pretext."

FROM OUR MEDICAL MISSIONARY.

In my work I have largely met the poorest class of people as they are the ones who most need my help. The native doctors in Porto Rico do not visit among the people unless they are well paid, and when they are called to help the people the "poor doctor" is sent. He receives a small

salary and seems to work accordingly—for he makes only one visit, no matter how ill the patient may be. Before my office was in order or my drugs unpacked, the poor people heard of my arrival and came for treatment, and my practice has gradually increased so that I see between ten and

twenty patients a day although, at this writing, I have been here but six weeks and can understand only a little Spanish. As a rule the people are very patient with my poor Spanish and seem to take pride in helping me to understand them without the aid of an interpreter. I can do this fairly well when they talk distinctly and do not say too much, but when their woes are poured out in a perfect avalanche I am overwhelmed and have to call in either Dr. or Mrs. Green to help me.

The poor people are so frequently underfed and the victims of immoral living that they are very naturally fit material for all kinds of disease. Tuberculosis seems to be very common among them, largely due to poor food and lack of ventilation at night. During the day everyone who is well lives out of doors. The sick people, however, seem to be almost invariably in the darkest and least airy room in the house. At night every door and window is tightly closed to keep out the night air which they fear very much. Many are the ills caused by going out at night to our church services, according to the histories which come to me. As the people are all very poor, it being very hard for many of them to get work, and as the rents are also very high, the houses are usually very much over-crowded and from six to as many as fifty have been known to sleep in one of these tightly closed

rooms. It is always a mystery to me, when I visit their homes, how they manage to live at all in this over-crowded way. Somehow, it seems worse to find such a condition of affairs in the country villages where one would least expect it.

A short time ago I was sent for to visit a boy four years old who was sick with pneumonia. I found him in a house about twelve feet square which had two rooms in it. In this house live a man and his

wife and six children, the wife's sister and her three children, and three orphans.

It seems to be a very ordinary thing to adopt orphan children, and no matter how large or poor the family may be they are apparently glad to share their rice and beans with one or two of these motherless children. I say motherless, because so many are fatherless that one hardly considers a child without a father as a half orphan. This comes from the universal custom of the people of living together unmarried until such a time as either the man or the woman may tire of his or her partner, when the man departs and the mother is left to support herself and family. This custom is one of the greatest curses of the island and one which the missionaries are all trying hard to make a thing of the past.

I have spoken of the over-crowding of these houses; I must tell you something of the houses themselves and their furnishings, that you may know where these patients of mine live.

All through the cocoanut groves on the edge of the city are hundreds of

small thatched houses. The beds are made either of one or two canvases stretched over four poles, or else of plain boards laid over the poles a little ways from the ground. The more favored own one or two chairs, but the majority use boxes for seats, and usually go to the neighbors for chairs



PALM THATCHED SHACKS OF PORTO RICAN POOR.

when the doctor comes to visit them. A small charcoal stove, a few cocoanut shells for dishes, and a palm leaf broom to use in sweeping the floor of sand, complete the list of household goods. It is on these beds of uneven boards that I find my sick folk. Do you wonder that already I am beginning to feel the need of a hospital where my patients can have a comfortable cot and good food and care?

The food question for sick people here is of course a difficult one, as I suppose it is in all practically foreign countries. Milk is so expensive that I have decided to share in the buying of a cow so that I can give milk as well as medicine in many cases where it is really more essential. Especially are the children in need of better food. Fresh meat is rarely eaten as it is too expensive for the poorer classes to buy, and I am often told when I order soup, that they have not money enough to buy a bone.

Beggars are so numerous and such a pest, that one has to use a good deal of care in the dispensing of alms. A short time ago an old woman came begging for money, not knowing that she was describing her aches and pains to a doctor. She

was very much surprised to find herself ushered into my office and thoroughly examined and given medicine. It was not until I had treated her that we found out our mistake and saw that it was a penny rather than tincture of iodine that she wanted from us. But it helped her pain, and she came back again for more medicine when that was gone, and sent her son for treatment as well.

Just at present my reputation as surgeon has gone abroad.

I am glad that I have already been able to help relieve a little of the suffering, and hope that before long we may be able to do larger and more efficient work for these people with a well equipped hospital.

GRACE WILLIAMS ATKINS, M. D.

San Juan.

MAYAGUEZ.

This Porto Rican city is divided into two almost equal parts, the one extending along the ocean for a long distance, and the other removed a mile or more from the coast. Our Presbyterian Church has its work established in both parts of the city. Down at the Bay, where it is called the "Playa" work, we have services every Friday evening and have opened a school. These services are attended by a large congregation of people from all classes, rich and poor, black and white, old and young, who listen attentively to the preaching of the Gospel. Last evening quite a number of men stood during the entire service, yet the order was perfect, and there seemed to be the deepest interest manifested as they were told of the Saviour's dying love for sinful men. At the close of the service the new school was announced for the first time, and there was

THE GREATEST ENTHUSIASM.

Nearly all the young people in the room came forward to ask about it, and a mother, about fifty years of age, as she clasped my hand, said, "How I wish I could come too." This led us to think of the practicability of a "mother's class," and who knows but some time, even in the near future, this thought may materialize!

Up in the central part of the city we have another preaching station. The

First Presbyterian Church of Mayaguez organized in April, 1900, with eleven members, has been steadily growing. Owing to the general ignorance of the people about spiritual things it has been thought wise to give them plenty of time for preparation before being admitted into full membership of the church. Therefore, the applicants are usually put on a kind of probation and are given special instruction that they may well understand the solemnity of being professed Christians and be the better able—with the Master's blessing—to faithfully serve their Lord and Saviour.

IN THE SCHOOL THE BIBLE

is faithfully taught each day, and we have the promise of the Master Himself, "My word shall not return to me void."

Aside from the work done in Mayaguez services are held in San German, Maricao and Las Marias and will soon be held, also, in Avasco. The minister and his wife have been going out to San German, a distance of about fifteen miles—once every two weeks. Upon their arrival the missionaries visit the people and invite them to the services at 7.30 P.M., and they usually come in crowds. San German seems to be a great place for boys. I have sometimes counted as many as sixty on the front seats long before the time for the services to begin. Many of them are dirty, uneducated and rude in the ex-



IN THE CITY OF SAN JUAN, PORTO RICO.

treme, but they have souls to live through all eternity and we trust that some of these boys may yet become shining lights in the work.

We trust our Home Board will very soon see its way clear to send a missionary to take up the work in San German. It is of the utmost importance and a resident missionary could accomplish much more than we can from this distance. A school also should be established there. The other preaching stations—Marricao and Las Marias—are about eighteen miles over the mountains from here and the missionary makes the journey on a little Porto Rican pony and is greeted by a large audience at each place. There are many other points where we have reason to believe the work might be carried on successfully. The whole island seems ripe for the Gospel and souls are being converted to God in all our missions here.

The work is opening up and growing in a

VERY REMARKABLE MANNER.

The question is, Will our great Presbyterian Church rise up and in the strength of the Lord occupy the land. Of course, our first great need is an outpouring of the Holy Spirit, for without this we labor in vain. Next we need edifices. If so much can be accomplished with such poor facilities, how much might be done if we had comfortable houses of worship and the equipment necessary for the enlargement of the work! Right here in Maya-

guez a lot should be bought at once for our new church. Favorable lots are being offered for sale at the present time at very reasonable prices, and our mission should have one immediately.

POVERTY ON THE ISLAND

is appalling. Of the little children many look pinched and starved, many have never worn clothes. The other day I saw a boy, about eight or ten years of age, wearing nothing but a large hat.

LOOSE MARRIAGE TIES.

The people have little idea of the sacredness of the marriage vows and there is great immorality on every hand. Yesterday, as I sat in the buggy, while Mr. Caldwell entered a house, a man came up and spoke to me. He evidently knew me but I did not know him. He said he lived down on the seashore and had often seen us pass. In the course of the conversation he said, "One cannot trust a woman. I never expect to trust a woman again." Then he went on, "She has lived with me nine and a half years, and last night she ran off with another man." He seemed very much excited and finally said, "I believe that this is something that God Himself would not pardon." I asked him if he had been married to her. "No," he replied, "but I was going to be." Comment is unnecessary.

WANTED TO BE "UNMARRIED."

Some time ago a couple came to Mr.

Caldwell to be married. After the proper papers had been taken out and all the requirements of the law had been fulfilled Mr. Caldwell married them. A week or two later the bride returned and said her

husband treated her badly and as "El Cura Protestante" (the Protestant priest) had married them she had come "to get him to unmarry them."

SUSANNA ADAMS CALDWELL.

ON ARRIVING.

The very first impression was one of disappointment and loneliness. Arriving at Mayaguez September 11th, tired and worn out from my fifteen days' journey, naturally the world did not look at all bright, for I thought I never, never could learn to relish Porto Rican food, and that I should be able to sleep none at all on account of the troublesome fleas, mosquitoes, ants, etc. Everybody was jabbering in Spanish. I, of course, could not understand them, and it seemed as if they were all talking about me; I was truly a lonely stranger in a strange country.

In a very short time, however, as I became settled in my own room—a little place which I could call "home"—took up my school work, and began to get a little insight of the Spanish language, the world began to grow brighter, and now I am and have been very happy indeed, and content to labor here for the Master. In our school work, I can see many reasons for encouragement—even though I am teaching in a little room 15 by 16 feet, where the centipedes hide in the cracks in the wall; if I were only sure they would stay in the wall, I would feel

more comfortable, but knowing they are there, and not knowing at what time they may choose to take a walk, gives one a sort of uncertain feeling.

I find the Porto Rican child different in disposition, in temperament and in general naughtiness, from the Iowa child, so my plans and methods of discipline must be changed and adapted to suit. My children love to come to school and are eager to learn. Many of them are bright and quite as capable as children of the States. There is quite a variety of color; the extremes are, several who are as black as ebony, several as fair as lilies with their blue eyes and golden hair; the middle class, however, of which my school is largely composed, are just a good, rich brown, or deep yellow. The greater part of them are very anxious to learn the English language, their chief ambition being to "learn to speakie English and go to the States United."

The United States is to them a wonderful place, where the people all live in luxury, everything is grand and beautiful and the people are all good.

MARGARET WEYER.

FROM AGUADILLA.

The people greatly need to have inculcated a taste for the virtues that go towards establishing well-ordered, happy homes which in turn insure a well-governed, prosperous state, and they need to come in contact with well-rounded, well-established, godly men and women who carry with them a genial, healthful atmosphere in which the presence of Christ is felt.

The Presbyterian missionaries of Porto Rico are all working very hard, but there are only a few of them compared with the amount of territory to go over and the calls made upon their sympathy, time, strength and pocket-books.

There is a wide open door for Christian work. A vast multitude of people are willing to hear the Gospel and to be taught to read and write so as to be able to more fully comprehend the truths taught in the Bible.

In Aguadilla, we are faithfully striving to bring the highest good to the greatest number possible. Another year there ought to be two more teachers, one American, and one native. We can take only a limited number of children on account of few workers.

Besides the day school there are evening classes composed of old men and women, young men and women, and boys and girls who have to earn a living and cannot attend

school in the day time. These classes began with eighteen and now have an enrollment of about forty. The parents seem to appreciate the privileges of training offered their chil-



PRESBYTERIAN MISSION SCHOOL AT AGUADILLA, PORTO RICO.

dren in our school. An incident occurred one day which illustrates this. A boy, who is usually pleasant and well-disposed in school, took a notion he would rather do something

else than attend school that day. His parents, however, were not of the same mind, and sent a servant to carry him, who forthwith deposited him with considerable decision in the school-room door making various observations

concerning him out of which I gathered that he was a "mal muchacho." He was not a "mal muchacho" very long, but after a little while was smiling and sunny.

ANNIE T. AITKEN.

MRS. BROWN'S TWO SILK WAISTS.

The one was made of old-fashioned silk. It had great wide stripes of different shades of dull green, with an occasional stripe of white, black or brownish red. At regular intervals there were cross stripes of black as broad as your finger. Homely? Indeed it was, but when I saw it the homeliness was not its worst feature; it was absolutely shabby with patches and darns.

The sleeves above and below had broken, as taffeta will, and had been patched, the stripes carefully matched so that only close observation showed them. It was so skillfully done that it rivaled the close fitting bits in a Florentine mosaic. But the condition of the patches under the arms told that pieces had grown scarce—the stripes did not match, a red ended suddenly in green or a green in black.

The waist was not fit for any one to wear. The home missionary's wife would have looked very much more presentable if she had worn a plain black to match the cashmere skirt. I heard a lady say so at that meeting.

The other waist was a light taffeta, white, black and lavender, unevenly checked and very pretty. It was certainly too dressy, too light, too conspicuous for a missionary's wife—it would have been very much more becoming to have worn something plain and dark. That is what some one said at that wedding.

But is criticism justifiable? I happened to know the history of those two waists. Shall I tell it to you?

The Rev. Dr. Justin of the wealthy First Church had brought a bride to his home, and the congregation was to give them a fine reception. Rev. Mr. Brown and wife were invited. Dr. Justin was a warm personal friend of Mr. Brown, pastor of the mission church over in the new part of the town, down by the car factory.

"Oh, I do wish we could go!" said Mrs. Brown. "It has been such a long while since we were at anything except church and prayer meeting. I do wish we could go!"

"You worldly-minded woman!" rejoined Mr. Brown, laughingly. "Of course we will go. What would Dr. Justin think if we did not. We have a week to fix up in."

"Tom, you dear, absurd creature! you know very well I have not a thing to wear except the gray cloth that I wear all the time. I don't see," with an assumed severity, "why they don't teach seminary students common sense along with theology."

"Well, somehow or other some of us have learned enough to pick wives with lots of ideas, anyway. I'll trust you to get one in time to dress as nicely as anybody." And he walked off to his study, absorbed in his sermon.

Mrs. Brown was absorbed too, taking a

mental inventory of her possessions in dry goods. "That black cashmere skirt would do very well if I only had a waist! Whoever would think to look at me that I wore a waist cut over a thirty inch pattern only two years ago. I have not grown thin over my scant wardrobe, anyway."

It took all day for the idea her husband expected, to evolve. But it was a fine one when it did come. Up in the trunk was that old striped green silk that she had had when she went to boarding school years ago. "They make waists of all sorts of silk—anything only so it is silk," she told her husband and the boys.

So she made the waist—she was not an expert dressmaker but it looked quite well, not so very unlike other plaid waists at the reception.

That was long ago. Since then patches and darns had grown upon it gradually like lichen on a log, and when the Presbyterial meeting was held in Honton, and Mrs. Brown was asked to lead a devotional service she felt she dare not refuse because she had nothing to wear; so she went in the patched waist, gave a beautiful Bible reading, and thoroughly enjoyed the meeting. It was at that meeting, during the lunch hour, that I heard the remark about the waist.

Just last month the invitations for the marriage of Mabel Donahue came out. It was to be a large wedding, and Mr. Brown was to assist in the ceremony because Mabel's father had a great admiration for the missionary who was doing such grand work among his factory men.

"I do wish I could go!" said that worldly-minded Mrs. Brown, "but I can get no idea this time to help me out. The skirt would do but that silk waist just won't!" She sighed, then noticing the serious look on the boys' faces, she added, lightly, "I'm still sighing for the fleshpots of Egypt. Now Paul," as she patted him on the back, "little man, don't look so solemn; mother can live very well without going to the wedding."

"I think you might buy a decent waist once—you never get anything but some cheap thing!" exclaimed the older boy—a lad of fourteen.

"No, John, we certainly cannot spare the money, so that ends it."

But it did not end it. John had the idea this time, and communicated it to Paul that afternoon when they went to the "Ledger" office for their papers after school.

"Two months more and we can get the bike, Paul."

"Yes sir'ee, and then we'll take turns delivering on the wheel—won't that just be swell!"

"Say, hold on! I've an idea!" He proceeded to unfold his plan which was nothing less than that they should buy their mother a silk waist and do without the bicycle a little longer. "And have Miss Walpole make it if we have to walk another month to pay her," was his concluding remark.

It was too weighty a matter to decide quickly, but in due course of time two serious faced boys called on Miss Walpole and had a consultation with that criterion of fashion. Miss Walpole entered into the plan heartily, and skillfully guided the selection of the modest white, black, and lavender instead of the more brilliant colors of John's and Paul's choice.

Prouder boys never drew breath than those two when they laid the roll of silk in their mother's lap and told her that Miss Walpole was engaged to make it. And prouder mother, nor happier, walked the parlors of the Donahue home at Mabel's wedding than Mrs. Brown.

It was at this wedding I heard the remark about the light waist. Did you see either of the waists and wonder about it? or both perhaps? Did you hear any one speak unkindly about them? If you ever do again, tell this history to the speaker, won't you, please?

I am quite sure such remarks generate an atmosphere that chills the minister's wife even if she never hears a word of it. EVA RUPERT.

CLEARLY STATED.

The following is part of an address delivered by Mrs. C. W. Robinson before a joint session of the Synod and the Woman's Synodical Society of Illinois, at their last annual meeting.

For some years past, the time set for our meeting together has been so filled, that anything in the nature of a "President's Address" seemed superfluous.

To-day our hours are somewhat lengthened, and, furthermore, there was a message that would not "down."

By courtesy of Synod's program, this evening is to be "Woman's Meeting." We are appreciative of the privilege extended, and yet very desirous that it shall not, in any measure, serve to strengthen an undercurrent of suspicion that the women wish to work only in their own channels, regardless of the broader interest of the church at large. To tell the truth, we *do* resent such imputation, and fail to understand the reason therefor, or indeed, to believe that there is a reason.

Two questions are surely reasonable at this juncture. Is this work which has been given us a legitimate part of the building up of the Church of Christ in our land? If so would it be wise or profitable for us to leave it and transfer our interest to other departments?

Suppose the loving house-mother, in her desire to be helpful, should leave home and go regularly to the office or study of her husband. Would she thus render most effective assistance, think you?

There has been some regret that the words "school" and "teacher" were ever admitted as part of our missionary nomenclature, because they necessarily carry certain established definitions. These women are *missionaries*, and should always be recognized as such. It must be because this has not been properly emphasized that we hear it said in reference to their work, "Education is the business of the state, the church is set to preach the Gospel."

A teacher said to me a few months since: "Do you for one moment suppose that I would go off down there just to teach those boys to read and write, and to help mend their ragged trousers? It is their *souls* I am after."

Do they gain them? There is a steady increase in the number of conversions from year to year. 726 last year; 700 the year before, and so on through the record.

These in the schools alone; while many more are added to the churches, by reason of the influence in the homes of these young people who are zealous to bring others into the good which has come to them.

What is it to "preach the gospel" but to so hold up Christ the Savior, that the ignorant and unbelieving shall be brought into the light and yield themselves to Him?

But further, Dr. H. C. Trumbull has recently said; "The Great Commission, in its *one* undisputed form (Matt. 28: 19-20) requires the making of pupils and the teaching of them." You remember how it reads? "Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

"That is the divinely commanded agency," adds Dr. Trumbull; "preaching may be done in connection with having learners—that is one who teaches may also, at the same time preach; but teaching is a necessity, with or without preaching." Of course he refers especially to Bible teaching, but so unquestionably is that made paramount in all our schools that it fits perfectly into our position.

There are 79 Presbyterian churches which are the direct outgrowth of the schools. Ask the Synodical Superintendents and pastors in the Mormon and Mexican fields, and they will tell with one voice that the result had been impossible but for the pioneer work of the missionary teacher. The same is true of the latest addition [to the family of Presbyteries—that of French Broad, in the Synod of Tennessee, organized about three years ago, and now reporting 15 churches with membership of 669 and 1,592 children in Sabbath School. Last year they contributed \$316 for Home Missions, and \$145 for Foreign Missions. Are not these the true and legitimate fruits of preaching the gospel?

Dr. Kirkwood, Synodical Superintendent for many years in Colorado, says "these teachers so take possession in the name of Christ that

whole plazas are revolutionized." He further shows how the word of God must be the great agent in the evangelization of these Spanish people, but its power must be limited while so few are able to read. The teachers are preparing a generation of readers to whom it will be worth while to send the minister with the open Bible.

Everywhere among the "exceptional populations" the teacher and the schools thus constitute the entering wedge. Home mission pastors in these fields reiterate, with unwearied monotony, "without them, we are powerless."

As figures are popularly supposed to tell only the truth, it has seemed an easy matter to divide the receipts of the Board by the number of teachers employed, and make out for them, on paper, larger individual salaries than all the circumstances would warrant.

Just here, it may be well to say that the Board engages all missionary teachers for the full twelve months. No one leaves the field without permission from headquarters. Vacations are allowed once in three, four or five years, according to individual need for recuperation, and other years, the months which, to secular teachers are rest-times, are spent in house-to-house ministration, becoming more intimately acquainted with families and thus "holding the fort," that no ground may be lost between sessions.

The general average of teachers' salaries would be, I suppose, about \$400. Living expenses on some fields are high and must be met. I notice that at Dorland Institute in North Carolina, the average is about \$275; less than \$23 a month!

In analyzing the receipts of the Woman's Board, another fact should be emphasized. All possible self-help is insisted upon, and last year \$40,000 came in tuition and from the Indian nations. Some are really too poor to pay anything, and others but a few cents, but the desirability and necessity of it are persistently pressed upon both parents and children. The influence of this is soon evident in an added self-respect which is an education in itself.

Further, it is its own "Board of Erection." Land is secured and chapel schoolhouses built which, as the name implies, serve their combined purpose admirably. The property which has thus accrued to the Presbyterian Church (*not the Woman's Board*), and now so held, is valued at over \$800,000.

The fear has been expressed that the interest of the women was being centered in their own work to the exclusion of other Home Mission demands. By way of a "straw" of testimony, I went through the Home Board's report of individual contributions last year for evangelistic work. There were 401 items. Of these, 139 were so indicated that there was no way of knowing whether for men or women, and of the remaining 283, 106 were from *women*.

And it was a *woman* last year who gave the Home and Foreign Boards \$50,000 each toward the debt on the Presbyterian Mission Building in New York.

And now, since we *do wish* to hold a just balance, is there merited cause for criticism as individuals? Is there aught which gives color to the accusation that in our zeal to magnify *this* duty, there is danger of overlooking the *church* loyalty which is due from *all* her children? Let us, each one, examine ourselves, and, as presbyterial overseers, look, as we may, into the ways of those under our supervision, to see if there need be any wise curbing. If any have been too fierce in their partisanship so as temporarily to forget the truth that we are *church* members *first*, I believe a tactful word of warning all that will be necessary.

The vision of this new duty came to the women *through* the church, and was accepted as auxiliary *to* the church. It was as an infant, with feeble life, which needed the most careful and wise nursing to develop any vigor whatsoever, and is it a marvel that the mothering instinct was called out in all its tender power? As the child grew we have delighted in its development; have not begrudged the larger clothes which necessitated still busier activities, and time is not yet when any *less* will serve. But let us exercise a wise discrimination, that, while we continue to do the *one*, other duties be not left *undone*.

As Home Mission Societies we have been given a definite responsibility; we must jealously guard the funds committed to us for this specific purpose, according to the pledges assumed. But neither have we any right to attempt to deflect money which should properly go into other departments of church support in order to help us meet these pledges. I believe there are few cases where any such warning is needed. Find these few, and so act as to be able to take your stand with the old war governor, who could say that he "seen his duty, and he done it."

It has been said that the Lord measures our gifts by what is left for our *own* use. According to that standard, do you think there are many, either of men or women, who have attained to the high privilege of the full measure of, "as ye are able?" Let us *all* think less of what is our "share" of the lift, and more about the almost overwhelming needs which demand whole-hearted loyalty on the part of *all* in the service of Him who gave even His life for us.

Oh! *don't* let us be, as men and women, of those who are "measuring themselves by themselves and comparing themselves among themselves," but "according to the measure of the rule which God has distributed to us." So, the question is not, after all, what the *women* shall give, or the *men* shall give, or to what branch of His service it is devoted, but "how much owest *thou* unto the Lord."





NOTES FOR YOUNG PEOPLE.

UNDER A FIGURE.

The report of one of our young people's Presbyterian Secretaries in Pennsylvania in recounting the year's work among auxiliaries, takes the form of a record of births, deaths and cases of resuscitation, while showing that vigorous health has marked the condition of others. Rehearsing with joy the birth of eight new bands and one C. E. society, recording with sadness and regret the names of other bands and C. E. societies which have been stricken from the roll because they "are no more," the report goes on to say: "There have also been some curious cases of suspended animation and subsequent resuscitation, forcing us to recall to memory the 'valley of dry bones,' as no one knew that there was any life left in them until there came the fulfillment of Scripture, 'Behold I will cause breath to enter into you and ye shall live; and lo, a noise and behold a shaking and the bones came together, bone to bone, and the breath came into them and they lived.' They were not dead but sleeping. A disease which is a frequent cause of death among our missionary organizations," the report goes on to say, "is a peculiar form of deafness—sometimes partial, at other times entire."

It seems to us that that last sentence is full of wise warning, for if a passive, unresponsive state be a symptom, more than one society in other presbyteries, as well, is in the preliminary stage of decay. Why not rouse in time, respond to the call for active effort, no longer content with simply the mere "name to live," but be really alive, proving existence by effort, quickening life by aggressive work!

WORD FROM PORTO RICO.

Mission work is needed among all classes. The wealthy should be Christianized; the poor, taught cleanliness, morality and honesty. Oh, such filth as I see every day! In some instances one can scarcely detect the texture of the garments worn, they are so filthy. Little children in a nude state are running around with a coating of filth on their bodies, their little abdomens

distended to unusual proportions from malnutrition. Poor, helpless little children! my heart aches for them. Then the beggars with all kinds of deformities, some crawling along the streets pleading for "an centavo." It is not always wise to give promiscuously to these poor creatures, for in a day one would be kept busy answering the door bell.

I ask myself, "Why does this state exist in Porto Rico? Why this degradation and immorality on every side?" I think the answer is this: "It is a corner of the globe where the gospel of Jesus Christ has not yet penetrated." Our Church has only made a beginning. What can a handful of workers do among such a multitude! We need more schools, ministers, and churches. Our room, though quite large, is entirely inadequate for the number who wish to come.

JENNIE ORDWAY.

PUEBLO INDIANS.

Two of our Indian boys were at work on the railroad and did not get the work which was assigned them done by Saturday night. The foreman told them they must work on Sunday. The boys felt that they could not do that unless it was a work of necessity. After some little deliberation between themselves, they concluded to see the foreman and ask the liberty of working till midnight Saturday, and they were granted their request, neither setting aside authority nor doing violence to their conscience. In the month of September last, a representative of the Government school came to get scholars from our school, and almost always these visits are on Sundays; and in connection with the business of gathering up numbers to keep up their schools, they combine the business of purchasing blankets. It was Sabbath when this person went to the abode of a member of the church. The man said: "Yes, we have blankets we would sell, but we are Christians and do not buy and sell on the Sabbath day." And although they were very poor and needed the money, no blankets went out of that house that day.

CUBERO, N. M.

CHAUTAUQUA.

Our missionary teachers will please note this announcement.

Missionaries under the care of the Presbyterian Boards, who wish to visit Chautauqua, New York, during the meetings of the Assembly in July and August, can find comfortable quar-

ters in the Presbyterian Missionary Cottage, free of charge. Very moderate rates for meals can be secured near by, or light housekeeping is allowed in the cottage. For fuller information apply to the secretary, Mrs. J. Berry, Chautauqua, New York.

HINTS AND HELPS.

PROGRAM FOR JUNE—TOPIC ALASKA.

A Heap of Fragrant Roses. Last June it was suggested for the meeting that roses be distributed, attaching to each stem the name of a missionary in Alaska, and text or quotation found in Prayer Calendar, to be read during devotional season. A number wrote that the plan worked out beautifully. Among those who thoughtfully sent such a message was one well known and loved for the delightful uplift of her pen-work in many publications; she accompanied her note with some charming lines which she wrote after the meeting. We suggest that the rose plan be used again; the leader concluding the exercise by reading this lovely and tender poem, "A Rose for each Missionary," which will be printed next month in the Alaska number.

Prayer.—That greed for gold which takes many to Alaska may find its counterpart in zeal for souls which shall animate Christians.

Papers.—**Prospects of the Territory:** a. In Financial Outcome. b. In Development of Industries. c. In Opportunity for Christian Work.

Map Talks.—**Missions on the Coast:** Locate stations. Make a map of manilla paper, enlarging from small map to be obtained from our Literature Department. Give short sketch of each station.

Missions in the Interior: Treat in similar manner.

ANNUAL MEETING.

The Twenty-second Annual Meeting of the Woman's Board of Home Missions will be held in the Auditorium of the Witherspoon Building, Philadelphia, in connection with General Assembly. The projected Twentieth Century Celebration by General Assembly on Friday, May 17th, necessitates a change of date for the Annual meeting of the Woman's Board of Home Missions, and the women will consequently gather a day earlier for that event, making Thursday, May 16th, the all-day festival of Woman's Home Missions. A notable meeting for that day is planned, and it will be followed by other sessions of interest. On Saturday there will be a reception of missionaries; on Sunday afternoon will be held the popular missionary meeting; and on the following Tuesday and Wednesday afternoons the open "Synodical Conferences," business meeting with synodical reports, discussion of methods of work, etc., while a union prayer meeting is held every morning at half past nine o'clock.

Delegates and visitors from all parts of the country will communicate with the Chairman of the Entertainment Committee, Mrs. W. P. White, Room 221, Witherspoon Building, Philadelphia, Pa., as to rates of board, etc.

Railroad rates are the same as those accorded to Commissioners of General Assembly, of which announcement will be made by the stated clerk of the Assembly, W. H. Roberts, in weekly religious papers.

PRAYER FOR THE ASSEMBLY.

This communication is inserted with the hope that there may be a large response in fervent, effectual prayer:

"The Illinois societies ask you—individually and collectively—to join us in a circle of prayer for the coming meeting of General Assembly. Not that we for one moment think you are failing in prayer for this—but to *deepen* it. We want to join hands, as it were, and make it a subject of daily prayer until the close of the meeting. We want to take it to our closets, to all meetings of our societies, and to our church prayer meetings; we ask pastors to bring it

forward definitely at meetings of Presbyteries. Not that the Assembly shall *do this or do that*, but that all shall be so overshadowed with a mighty power of the Holy Spirit that they shall walk humbly and judge wise judgment."

"Will you not pass the word along as you can? Let us light many torches."

ALICE J. D. ROBINSON.

CHEER FOR CHRISTMAS, 1901.

We are very anxious that the boxes for our mission schools should be started in good season this year, as a number did not reach the field until after the holidays last season and consequently some had to go without at Christmas time. Boxes, even going to the South, should be shipped so as to reach the field not later than December 10, and in order to do this *October is none too soon to start them*. Will not societies apply early to us for information, beginning the work before disbanding for the summer, so as to have it so well in hand that an early shipment may be made in the fall? Boxes going to the far West should have very early attention, as the teachers desire to prepare a little entertainment and should have the gifts at hand for best results.

We hope to hear from many societies anxious to help send brightness and cheer to those who have so little in their lives to give pleasure. Only this week we had a communication from one teacher who told us the pupils in her school "had never seen a Christmas tree," the school being recently opened. One teacher writes, "The gifts received were excellent and wisely selected and the children have had great pleasure all this year and still talk about it, and the influence has been of the best."

We are very glad to learn, that for the most part, the gifts sent for 1900 were excellent and greatly appreciated, although there were a few exceptions. May we suggest that second hand articles as a rule are not the best to send to our schools, especially if they are not perfect? Articles that are soiled, broken, or not complete, cannot be used as Christmas gifts, and of course when such are sent, they are useless. Gifts should be simple, but we want to emphasize that they should be in good condition.

COMFORT FOR OUR TEACHERS.

There are many articles needed in the different parts of our mission field, that auxiliaries would probably readily supply if made known to them.

Carpets, bedding, and many other articles sent to our teachers have given untold pleasure and comfort and helped them to do better work than they could otherwise have accomplished. The anticipation of the "Wonder Bag" has not been surpassed by the realization after the recipients have peeped into that mystery.

Sometimes the curtains of a household will be laid aside for various reasons; did it ever occur to that housekeeper that these would be acceptable to some of our teachers and help to make their rooms home-like and refined? We have had requests for these,—or new ones if you prefer (swiss or scrim)—from several fields.

Bedding, such as sheets, pillow cases, pillows, blankets, and comfortables constitute another expressed need for some of our day school teachers, and are needed in larger quantities for the boarding schools. Comfortables made of pretty cheese cloth or cotton silkline either plain colors or with figures, in blue, soft yellow, or pink would be very acceptable to many and are inexpensive. Table and washstand covers, made of washable material, would meet another want. Table linen is also needed. Sewing material—gingham, muslin, canton flannel, outing flannel, cotton, needles, &c. &c. come with other requests. One or two have requested zephyrs, stamped pieces for outlining and silks to work them, as the pupils are being taught this kind of work.

Sewing bags, duster bags, laundry bags could be prepared by our Bands and would be gratefully received by many. Some are in need of reference books—often our missionaries have the work of school-room teacher, preacher and Sunday-school teacher: Lippincott's Gazetteer and Biographical Dictionary, as well as Peloubet's Notes of the Sunday School lesson, would be useful and practical gifts. Perhaps some one has these books and finding they do not need them longer would be glad to send them where they would be helpful.

Hymn books that are in good order, all leaves intact, are of great assistance.

Pictures for the wall and the Perry pictures help make the home attractive, and are greatly desired, and in turn have their influence on the pupils. The pupils returning to their homes often profit from the example set them and take methods and ideas with them, and in this way the influence and spirit of refinement is being felt far and wide. The following quotation will give some idea of results.

"If the friends contributing to the comfort of our home life could see the result as we see it in the homes of our pupils they would feel gratified and amply repaid. We visited one of our dear girls who is married and putting to practical use the lessons learned while here. The spare bed room—for she had one—was furnished entirely with home-made furniture, except the bedstead. It was interesting to note how the size and shape of table, wash-stand and little settee were exact imitations of those we have here. All these she had constructed of

goods boxes, covering with the cheapest possible kind of material, but they had a suggestion of comfort all their own and made the otherwise bare room quite cozy and homelike.

"Another, through her own efforts, had the cleanest, daintiest little home in her neighborhood. Everything neat and showing refined taste, everything made so inviting and comfortable. Of course this means work and hard work, but she was a dear girl and an earnest Christian." E. B.

ANSWERED PRAYERS SIGNS OF PROMISE.

Thoughts for the National Circle of Daily Prayer.

They shall come with weeping, and with supplications will I lead them. Jeremiah 31:9.

But who may abide the day of his coming? and who shall stand when He appeareth? for he is like a refiner's fire, and like fuller's sope. Mal. 3:2.

Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

While we have been praying for the "more manifest presence of the Holy Spirit throughout our land," how have our prayers been answered? Are there signs of promise?

With thankful hearts let us acknowledge God's goodness in answering our prayers, and the many signs of promise. Has there not been poured out in abundant showers, the "Spirit of grace and of supplication"? "The Revival of the Prayer Spirit" is noticeable everywhere. Never were so many books on the subject of "Prayer" published; never so many treatises on the nature and work of the Holy Spirit. Never were such books so widely read. Never were Christian leaders more inspired to prayer and effort for the deepening of the spiritual life; never have they sought more earnestly to lead the young to the devotional study of the Bible. In the "Christian Endeavor" hosts alone, there are 23,199 "Comrades of the Quiet Hour."

Again, do we not see that the Holy Spirit has been given in cleansing and sanctifying power, as the "refiner's fire, the fuller's sope"? Prominent ministers, whole presbyteries have been led to solemnly engage in humiliation and prayer for deeper spiritual life, for more entire consecration. Earnest Christian women have followed their example. There have been abundant signs that our Father has been purging the fruitful branches of the true Vine that they "may bring forth more fruit."

Once more, has not the spirit of unity, of brotherly love been shed abroad among the various denominations of the evangelical church? Have they not been drawn together in manifold ways into fellowship and that unity of the Spirit, which is better than organic union? But "the evils, perilous to our existence as a Christian nation," "in view of which" we began our prayers, have they disappeared, as morning mists disappear before the sunshine? By no means; in some cases they loom up in even more formidable proportions than ever before! Let us pray that God will prepare and anoint kindly "Davids," who shall go forth to slay these Giant Evils; queenly "Esthers" of gentle, gracious presence

and heroic soul, who shall bring all pure, beautiful womanly influences into action for the deliverance of our people from the Destroyer's power! Let us ask God to prepare an invincible "Ironsides regiment" of purified, sanctified, disciplined Christian soldiers, who shall never suffer defeat in the battles of the Lord.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar,—
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who meekly bears His cross below,
He follows in His train."

MARY L. MATTOON.

NOT APPROVED.

We wonder if our informant is right in thinking that there is a growing tendency in missionary societies to present testimonials to retiring officers. At least, she is most certainly right in claiming that *such a tendency should be checked* if it does exist. While, of course, regular funds are not taken for this purpose—the necessary amount being raised as an extra—this does not meet the objection. There are members, not a few, who in consequence of limited means or other restraining circumstances, have little money at command; some cannot give more than ten cents a month, and such will feel keenly their inability to join in the purchase of some gift "to a retiring officer or in furnishing flowers for a funeral," as our correspondent suggests, or will hesitate to join a society where such extras may be asked. Abolish the custom if it exists.

LITERATURE DEPARTMENT.

The topic for May is "Porto Rico,"—this is a new subject for societies to study.

Our new "Map Locating Mission Schools" (price ten cents) includes Porto Rico. All May programs may therefore include a map talk which may be embellished

with interesting items from the letters of the workers in this new field which have from time to time appeared in recent issues of our magazine. Leaflets on the topic are given in the list on the cover of this issue.

Treasurers of local societies will find our leaflet—"One Way to look at the Membership Question" (one cent each) and its accompanying pledge card helpful when securing new or renewed pledges for the coming fiscal year.

The "Individual Pledge Card" for use in Young People's Societies, just issued, will approve itself to the treasurers of these organizations.

Secretaries of literature should be responsible for the placing of "Hints and Helps" booklet in the hands of every newly elected local officer; it is furnished without charge for such use.

"Serving the Present Age" (two cents each), is a narrative calculated to stir personal responsibility for the work of the coming year. Have it read aloud in your meeting. S. C. R.

STUDENT MISSIONARY CAMPAIGN PROGRAM.

Second Quarter Topics: 1. Schools and Churches among the Freedmen. 2. Missions and Missionaries in Alaska. Suggested Scripture, Acts viii. 26-40.

I. Teaching School in the South. Time, 8 minutes. Give a vivid description of some typical Freedmen's schools—buildings, pupils, courses of study and daily routine of work. See HOME MISSION MONTHLY, Apr. '99, pp. 136-9; Apr. '00, pp. 127-30, 136-8; July, '00, pp. 207-8; Oct. '00, pp. 280-1. "Assembly Herald," Apr. '99, p. 229; Aug. '99, pp. 93-4; Sept. '00, p. 782; Oct. '00, pp. 820-1.

II. The Christianization of the Freedmen. Time, 6 minutes. Outline: (1), need; (2), difficulties; (3), results. See HOME MISSION MONTHLY, June, '99, p. 653; Apr. '99, pp. 130-1; Apr. '00, pp. 123-4. "Assembly Herald," Feb. '00, pp. 420-1; Apr. '00, pp. 530-1.

III. The Home Life of an Alaskan Missionary. Time, 9 minutes. See HOME MISSION MONTHLY, June, '99, pp. 180-8; Nov. '99, pp. 4-5; Feb. '00, p. 91; Mar. '00, p. 107; June, '00, pp. 178-9, 182-3; Aug. '00, pp. 230-2; Sept. '00, pp. 250-4; Oct. '00, pp. 276-80. "Assembly Herald," Mar. '00, pp. 484-5; Sept. '00, p. 773; "Report of Home Board," p. 44.

IV. Present Needs and Opportunities of Work in Alaska. Time, 7 minutes. Endeavor to show the insignificance of the work being done when contrasted with the work that ought to be done. See HOME MISSION MONTHLY, June, '99, pp. 174-6; June, '00, pp. 172-5. "Assembly Herald," June, '99, pp. 371-9; June, '00, pp. 613-22, 625.

Prepared by F. M. Stead.



Pine Knot by William E. Barton. D. Appleton & Co., New York. This narrative of Kentucky life will appeal with distinct force to every discriminating reader. Especially will it be enjoyed by those who are interested in the large class of hardy, primitive men and women who are found in the mountains of the South. The story, its people, and its incidents move with a spirit and naturalness which is delightful. There is no forcing, no strained dialogue; yet there is no lack of intensity, the humor and pathos are undoubted, and the interest is sustained from start to finish, while its historic

features make the book one of permanent value. Every missionary library should possess a copy.

Recollections of a Missionary in the Great West, by Cyrus Townsend Brady. Charles Scribner's Sons, New York. \$1.25. The author of *For Love of Country*, *The Grief of Honor*, and *For the Freedom of the Sea*, has added a no less stirring and virile volume to the literature of Home Missions, giving with distinctness and engaging interest the life of the minister on the frontier—"a life" as he puts it "of mingled work and pleasure, joy and

pathos, hardship and fun." A home missionary of the Episcopal church, Archdeacon Brady says that his antecedents were all Presbyterian. Certain it is, of whatever creed or church, no one can read this volume without a keen perception of conditions which obtain on the frontier and which call for all that is strong and tactful, wise and winning in the work of organizing and ministering to new churches. The book will be an acquisition to Home Mission literature and libraries.

Pioneering in the San Juan, by George M. Darley. Fleming H. Revel, New York, \$1.50. Rev. Mr. Darley began his labors over two decades ago, as a Presbyterian home missionary, in the Rocky Mountains of Colorado. In this volume he has chronicled much of the history of those earlier years of his ministry. While the author has made little attempt at continuity of events, facts and incidents are set forth with the peculiar flavor of life in the mining camps and new settlements. But more than this; the hardships, the perilous experiences are shown which a wide-awake missionary in the mountains encountered in pushing his work. This is still another book to add to missionary libraries.

Light Through Darkened Windows, by Anabel Wilbur Alexander. Jennings & Pye, Cincinnati; Eaton & Mains, New York. \$1.00. We have here a story, or more properly speaking, a sketch which traces the ministry of pain in the life of a shut-in. A beautiful young woman is suddenly and hopelessly stricken but once again the lines of the poet prove true,

"And the anguish of the singer
Makes the sweetness of the strain."

Rebellion and gloom give place to sunny service; through the darkened windows of life there shines a Light which glorifies all that it touches.

Straws. Number one of the What-to-do Series. The extended sub-caption of this small booklet describes quite clearly the purpose of "Straws"—viz: "Information and suggestion picked up in many fields; good to show which way the wind blows, and to catch at; chances for women to make money." The aim of the compiler is to afford practical suggestions to the many women who seek means of support. A friend of mission work, who believes that this little booklet contains helpful suggestions for women who would like to earn money for their missionary contributions, offers to give one hundred copies to the Woman's Home Board to be sold at 25 cents each through their Literature Department, the proceeds to go to the work of the Board.

The Middle Five, by Francis La Flesche; Small, Maynard & Co., Boston. This story of Omaha Indian boys at school is told by one of their number. The scene is in eastern Nebraska, at a time when that portion of the West was termed a wilderness, though teeming with red men. The school was under the care of our Foreign Mission Board. The writer sets forth in the preface that the Indian's mode of thought, his beliefs, his customs, never find full or really intelligent expression when a white is the interpreter. Indeed, the picturesque language of the red man is all but impossible of correct interpretation. His attempt, therefore, has been to more clearly show how the small Indian boys and their parents met the approach of the white man's ways and methods. Mr. La Flesche is the brother of Bright Eyes and of our former missionary, Dr. Susan La Flesche.

RECEIPTS OF WOMAN'S BOARD FOR MARCH, 1901.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S; Senior Christian Endeavor, C; Junior, J; Intermediate, I; Boys' Brigade, Brig; Girls' Band, G; Boys' Band, B; other names of bands by initial letters—B—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

RECEIPTS FOR FREEDMEN FOR MARCH.

Atlantic.—*East Florida*—Crescent City, 8; Miami, 6; St. August. Mem., 50. *Fairfield*—Bethlehem, 1st, 50c; 2d, 1.50; Carmel, 75c; Cheraw, 50c; Congruity, 2; Eben- ezer, 50c; Goodwill, 1; J. Y. L., 1; Hermon, 25c; Hope- well, 1; Ingram, 75c; Ladson, 1.25; Bd., 50c; Melina, 1; Mt. Sinai, 50c; Pleasant Rge., 1; Shiloh, 2d, 1; Sumter, 2d, 50c. *Knox*—Christ, 1; S., 50c; Macon, Wash. av., 1. *McClelland*—Abbev., 2d, 1; Mattoon, 1; Westm., 1.

Baltimore.—*Baltimore*—Balti., 1st, 60c; S., 100; 2d, 43 22; C., 7.50; J., 1.25; W. H., 12; Pri. S., 5; E. W., 22; A. P. Bd., 14; R. H. S. Bd., 15; 12th, 5; B'dary Av., 67; M. Lks., 11; B'dway, 3.88; H. Dep't S., 8.33; Cent., 94; S., 5; C. W., 11; J. S., 15; Faith, 12.38; C. Wks., 15; C. Wks. 26; W. W. Bd., 1.71; B. Bd., 11; Fulton Av., 9.60 S., 6; Hampden 8; La Fayette Sq., 61; J., 3; Chinese S., 5; S. 12.50; Light St., 13; J., 3; Park, 69.28; Reid Mem., 2d; H. H., 5; J., 3; W. Aux., 2; Ridgely St., 25; J., 2; G. Bd., 3; Waverly, 5; G. Bd., 2.50; Y. P., 4; J., 5; B. Bd., 2.50; Westm., Cyrus Dickson Mem., 38; Bel Air, 10; Bethel, 27; C., 5; Chestnut Gr., 1; Churchv., C. Wks., 27.50; Ellicott C'y, 5.25; R. of S., 11; Emmitts B., 1.67; Frank- linv., 11; Govanst., Pri. S., 14; Havre de Grace, 14; Lonaconing, S., 30; Mt. Paran, 2; Relay, 4; Taneyt., 7; C., 5. *New Castle*—Bridgev., 25c; C., 1.50; Buckingham, 9.25; Chesapeake, C'y, 1; Head of Christiana, 39.13; Del. C'y, 7; Dover, 7.68; C., 5.71; E. Cir., 20.25; Elkton, 61.90; S., 50; Bd., 9; C., 1.25; Forest, 12.03; Frankford, C., 7; Green Hill, 7.20; B. B., 4.50; Lewes, C., 5; L'r Brandy- wine, 7.82; Makemie, 10.03; C., 1.26; Manokin, 5.05; C., 2.03; Milford, 1; S., 4.27; Newark, 12; A. Bd., 15; S., 15; C., 6; New Castle, 11; Pencader, 3; S., 1.87; C., 2.41; Perryv., 15.50; Pitt's Cr., 13.15; Pt. Deposit, 9.50; Pt. Penn., 5.10; C., 1; W. W., 2.50; Red Clay Cr., 1; C., 10; Rehoboth (Md.), 11.25; Rock, 7.50; V. Bd., 1; Smyrna, 11; C., 1; St.

George's, 20.50; Y. P., 1; W. Nottingham, 14.75; Mr. J. J. Hanna, 15; S. Bd., 5.61; White Clay Cr., C., 5; Wicomico, 11; C., 5.50; Wilmingt., 1st, 17.82; C., 10; W. W., 1.13; Y. P., 10; Cent., 133.10; C., 14.75; J., 6; E. Lake, 10.50; Hanover St., Har. Soc., 22.45; S., 5.78; C., 21.50; J., 4.29; Mrs. M. L. Bootes, 25; Olivet, 4; Milli. Bd., 2; J., 1; Rod- ney St., 20.04; Miss E. P. Bissell, 25; C., 1.50; N. Bd., 8.65; L. W. Bd., 15; West, 45.80; C., 8; Zion, 1; S., 12.16; C., 3; H. Har., 5.25; Par. Soc., 9; I. T. Bd., 3. *Washington City*—Balston, C., 8; Darnestown, J., 11; Falls Ch., 27.50; S., 25; Hyattsv., 17.50; Y. L., 25; Mcl. Bd. of S., 2; Lewinsv., 6; C., 1; Manassas, 7.70; Riverdale, 2; Takoma Pk., 4; C., 4.03; Wash. C'y, 1st, 45; C., 6.25; L. Ben. Soc., 25; J., 3; 4th, 39.26; C., 4.66; 6th, 66.50; Cheer. Giv., 18.75; As- sembly, 28.58; C., 16.45; Covenant, 374.33; Y. L. Soc., 84; C., 31.59; League, 15; G. Bd., 15; J., 3.50; Eastern, 12.50; C., 15; Y. P., 12.50; Pri. S., 12; J., 4; Int. C., 10; Eck- ington, 14; C., 3.14; J., 3; Faith, 6; S. Bd., 30; C., 25; Light Brs., 5; Garden Mem., 5.15; Y. L., 6.35; C., 3.84; G. S. Bd., 2.73; Gunton Temple, 41.20; C., 9.83; J., 1.70; Gurley Memorial, 32.53; C., 18.50; M. C. Bd., 7; Metropolitan, 56.15; C., 32; J., 10; I. A. M. Guild, 5; M. Bd. of S., 12.50; N. Y. Av., 306.91; Thank off., 65; Wed. P. M. Soc., 130; C., 33.97; Y. W. Gld., 15; G. Gld., 15; Cloughton Cl., 25; North, 9.25; C., 4.80; J., 2; Y. M. of S., 2.50; Peck, 7.30; C., 2.50; S. B., 10; Western, 17.50; S., 10; C., 9.50; Westm., 33; C., 6.25; J., 1.10; West St., 63.25; Mem'l to Mrs. William- son, 150; C., 11.25; Bethany, C., 5.05; S. Bd., 9.44; War- ner Mem., 40.56; C., 4; Presb'l C. Union, 25... \$4,334.15
California.—*Benicia*—Blue Lake, C., 1; Covelo, 2; Ful- ton, 7.05; C., 2.50; J., 4.60; S., 3; Grizzly Bl., C., 50c; Healdsb., 6; J., 2; Kelseyv., S., 1; Lakep., Bd., 80c; Mendocino, 10; Napa, 28.50; C., 8.50; J., 2.37; Petaluma, 6.75; S., 2.10; C., 1; San Rafael, 11.50; S., 5.50; W. H., 2.25; Int. C., 4.25; Santa Rosa, C., 8; J., 4; St. Helena, C., 3.50;

J., 1.25; Two Rocks, C., 6; Vallejo, 8; C., 20; J., 3.50; San Anselmo, 7.75; C., 5; Presb'l, 2. *Los Angeles*—Alhambra, 13; C., 5.50; Anaheim, 5.50; C., 1.90; Azusa, 30; Spanish, 2.75; Banning, 3; Colton, 18.25; C., 2; Coronado, 15.75; El Cajon, C., 10; El Monte, 2.50; Elsinore, 7.55; C., 1; Glendale, 6; C., 2.50; Inglewood, 1.64; Long Beach, 16; S., 5; C., 6.50; Y. L., 2.50; Los Ang., 1st, 25.60; Mrs. W. S. Bartlett, 50; C., 1.85; J., 2.50; ad, 10; C., 4.50; 3d, 27.50; Bethany, C., 2; Bd., 2; Int. C., 13; J., 2; Bethesda, 7; J., 1.50; Boyle H'ghts, 43; Miss McClintock's Cl., 2.25; Central, 16; Stewart Mem., 5; C., 5; G. R., 2; G. View, 18.75; S., 3.55; C., 1.35; K. Dimmick Bd., 2; Hilland Park, 11.75; S., 4.38; C., 1.82; Immanuel, 276.75; C., 15; Y. L., 75; M. B. Bd., 5; Sun Bd., 5; Knox, 4.50; Redeemer, 11.50; C., 1; Spanish, 2.10; Bd., 2; Monrovia, 9.95; C., 7.47; Nat'l City, 6; J., 3; N. Ontario, 1st, 2; Ontario, Westm., 10.06; Orange, 9; C., 6; Palms, 20; Pasadena, 1st, 25; J., 5; Pomona, 11; Redlands, 120.45; C., 7.79; Rivera, 23.20; S., 6; Riverside, Arlingt., 51.75; C., 5; Calvary, 63.50; C., 18; San Bernardino, S., 17.70; C., 2.50; San Diego, 58; Y. L., 5; Santa Ana, 25.40; Santa Monica, 2; C., 1.25; Tustin, C., 3; M. M., 4; Westm., 11.50. *Oakland*—Alameda, 45; C., 12.50; J., 3; S., 7.42; Berkeley, 1st, 41.60; C., 10; Danv., 3.50; Elmhurst, C., 5; J., 5; Golden Gate, S., 2.41; Hayward, 12.20; Livermore, C., 5; W. A., 2; Newark, C., 4.20; No. Temescal, 8.55; C., 5.80; J., 11; S., 7.65; Oakland, 1st, 202; K. D., 135; S. K. D., 13; J., 11; Vol. C., 25; Cor. C., 15; Pri. S., 10; B'klyn., 11.25; C., 3.75; Int. C., 3.35; J., 3; K. D., 2.50; Centennial, 1.60; C., 3.60; Oakland, Union St., 56; M. Sub. Co., 50; Pleasanton, 15; C., 1.25; J., 2; San Leandro, 1.90; C., 5; J., 2.50; So. Berkeley, 5.40; C., 1.25; Valona, 4; C., 5.38; Walnut Cr., C., 5; Westm., 2.50; C., 3.65. *Sacramento*—Carson City, 5; J., 3; Chico, 19.80; S., 12.36; C., 2.50; Colusa, 3; S., 2.2; C., 5.35; Dixon, 3; J., 2; Elk Gr., 6; Elko, C., 25c; Fall R. Mills, 1.50; Ione, C., 3; J., 7.50; Marysv., 2.50; S., 2.53; Placerv., S., 2.50; C., 1; Int. C., 50c; Red Bluff, 27.15; C., 3.75; Int. C., 5; J., 1.25; Redding, C., 1.25; Sacramento, 14th St., 4.40; Westm., 6.85; S., 2.90; C., 65c; Tehama, S., 2; Vacav., 1. *San Francisco*—San Fran., 1st, 193; Mrs. Garatts, 15; S., 30; Gray Sec. C., 86.64; P. S., 6.13; Int. C., 5; J., 5; Calvary, 71; C., 53.25; Int. C., 1; Franklin St., 15; S., 3.45; C., 2.50; Holly Pk., 20; Howard, 48.10; S., 7.54; C., 5; J. & Int. C., 6.27; Lebanon, 18.50; Mem., 5.50; C., 4; Mizpah, 4.41; C., 2; Olivet, 20.65; C., 2.50; St. John's, 7.90; S., 1; C., 50c; Trinity, 75; S., 35; C., 19.90; J., 1.75; Int. C., 1; Westm., 62.20; C., 9; 2d St., J., 5. *San Jose*—Cayucos, C., 5; Gilroy, S., 6.66; Los Gatos, 15; C., 5; Milpatis, 8; Monterey, 1st, S., 2.50; Palo Alto, 48.50; San Jose, 1st, 37.25; C., 10; Int. C., 50c; 2d, 16.80; C., 5; San Luis Obispo, 4; Santa Clara, 1.50; Watsonville, 14; C., 5.00. *Santa Barbara*—Carpenteria, 4.50; H. Wks., 50c; W. Wks., 50c; El Monticito, 8.25; C., 3; H. H., 2; Hueneque, 3; Santa Barbara, 30; C., 5; Y. W., 5; W. W., 3; Santa Paula, 15; B. B., 5; Simi, C., 80c; Ventura, 6.15; Nordhoff, 5. *Stockton*—Fowler, 14; C., 2.50; C. Leag., 6; Fresno, 35; C., 7; J., 5; Madera, 10; C., 10.30; J., 2; Merced, 10; Modesto, 3.80; J., 40c; Sanger, 2.50; Sonora, S., 1; Stockton, 35; S., 9; C., 5; Tracy, K. D., 6; Woodb'dge, 4; Orosi, 5; C., 5; J., 1.50. *Catawba*—So. Virginia—Bethesda Notawa, Bd., 1; Mizpah, 2; Ridgeway, 1; Roanoke, 5th Av., 1; Russel Gr., 1; Bd., 1; Burke, C. E. C. Bd., 10; Jetersv., Allen, 1; Esto Holmes Mem'l, 2; Yadkin—Lexington, 1. *\$21.00*

Colorado—Boulder—Berthold S., 10.80; C., 15.08; Boulder, 42; C., 15; J., 3; Brush, 4; C., 1.75; Cheyenne, 15; Ft. Collins, 18; C., 25; Fossil Cr., S., 5; Greeley, 15; Laramie, 9.15; C., 4.15; La Salle, 14.50; Timnath, 13.75; C., 5; Valmont, 2.25. *Denver*—Brighton, 5; Denver 1st Av., 63.07; S., 4.75; C., 10.84; 23d Av., 8.25; Cent., 17.80; C., 5; Judson Bd., 12.50; Int. C., 3.30; Highl Pk., 17.86; C., 6.25; Hyde Pk., 15; North, 21; S., 8.85; So. Bdway, 19.50; S., 5; C., 2; York St., 16.80; C., 2.51; J., 2; Westm., 30.35; Georgetown, 1.50; Golden, 2.25; C., 10; Ida. Sprs., 12.60; S., 3.20; Littleton, 7.50. *Gunnison*—Aspen, Mrs. Cooper, 1; Grand Junction, 8.75; C., 1.55; Gunnison, 10; C., 4; Leadv., C., 8.50; Ouray, 5.75; C., 7.50; Ridgway, 8; C., 2; Salida, 1.50; C., 2.50. *Pueblo*—Alamosa, 5; C., 5; Canon City, 24.75; J., 5; C., 7.08; Colo. Spr. 1st, 19.25; C., 15.10; Boyle M. Bd., 5; 2d, 5.25; Cripple Cr., 6.50; Florence, 10.35; C., 7.50; Goldf., 2.50; Hooper, 1; La Junta, C., 1.25; Monte Vista, 13.75; C., 2.50; Mt. V. Bd., 2; Monument, 2.50; Pueblo 1st, 37.50; C., 15; Fountain, 2.50; C., 2.50; Mesa, 12.50; S., 4.96; C., 8; Wks., 10; J., 1.55; Westm., 10.50; C., 8.25; J., 2; Rocky Fl., 7.60; C., 5; San Rafael (Mex.), 2; Trinidad, 11; C., 6.25; Victor, 6.10; Walsenburg, 1.25. *\$1,326.82*

Illinois—Alton—Alton, 40.30; Bellev., 2.50; Brighton, 3.60; Carlinv., 18.58; Carrollton, 30; Chester, 5; E. St. Louis, 10.52; S., 13.20; Greenf., 8; Greenv., 25.40; Hillsboro, 3; Jerseyv., 24.10; Litchf., 18.76; Nokomis, 25c; Rockwell, 3; Trenton, 15; Virden, 19.50; S., 3.50; C., 7.30; Walnut Gr., 15; Whitehall, 4.75. *Bloomington*—Bement, 40.12; J., 7; C., 15; Bloomington 1st, 30; C., 7;

2d, 105; I. A. M., 5; Y. P. U., 45.24; Champaign 1st, 50; C., 14; J., 4.25; Chenoa, 12.34; C., 5; Clarence C., 5.75; J., 5.88; Clinton, 8.82; S., 5; C., 25; Cooksv., 10; Danv. 1st, 15; C., 15; J., 5; S., 25; El Paso, 10.60; C., 9; Fairbury, 22.40; J., 1; Gibson City, 12.53; C., 10; Gilman C., 10; Heyworth, 13; Hoopeston C., 13; Lexington, 2.01; Monticello, 15; C., 6.75; Normal C., 15; "The 3 G's," 2; Onarga C., 16.80; Paxton, 2.50; Philo, 33; C., 5; J., 2; Piper Cy., 63.70; C., 13; J., 3; Pontiac, 30; Rankin, 10.93; C., 3; J., 1.50; S., 2; Rossv., 5.05; Selma, 14.06; Tolono, 17.27; J., 2.81; Towanda C., 1.50; Urbana, 1; Watseka, 10.08; Wenona, 13; C., 15; J., 2. *Cairo*—Anna, 4; Bridgep., 2.80; L. L. B., 5; Cairo, 9.81; C., 10; Carbondale, 17.15; Carmi, 9; Centralia, 5; Cobden, 7.50; Du Quoin, 6; Fairf., 6; Flora, 6.75; Golconda, 6; Harrisb., 7.84; Metropolis, 7.35; Mt. Carmel, 4; Vernon, 4; Murphysboro, 14; Tamaroa, 8. *Chicago*—Arlington Hghts, C., 5; Austin, 22.09; C., 7.50; Berwyn, 10; Buckingham, 15; Chicago 1st, 395.30; C., 18.20; 2d, 482; S., 10.11; C., 20; Mosely Miss. S., 15; 3d, 327.47; S., 21.66; 4th, 810; C., 25; 6th, 501; C., 15; 7th, 5.09; C., 1.25; 8th, 20; 9th, 14.50; 10th, 15; 11st St., 59.40; C., 6; 2d Av. C., 7; Belden Av., 2.65; Bethlehem, 10; C., 5; Brookline, 4.80; C., 5; Calvary C., 7; Campbell Pk., 23.84; C., 2; Int. C., 5; Central Pk., 4; Christ, 3.25; C., 10; Covenant, 190; Crerar, 5; C., 2.50; J., 7.50; Endeav., 8.56; G. Bd., 5; Englewood 1st, 52.50; Miss Wilbur's Cl., 18; Fullerton Av., 40; Hyde Pk., 115.76; Immanuel, 5; Jefferson Pk., 24; C., 10; Kenwood H. M. Com., 380; S., 75; Y. W., 124.80; Lakeview, 48.75; Bd., 3.30; Millard Av., 5; Normal Pk., 15; Ridgway, 1.87; C., 2.50; J., 1; Rosel., 2.40; J., 2; Scotch Westm. C., 5; So. Side Tabern., 12.20; J., 1.50; Windsor Pk. C., 5; Woodlawn Pk., 28.80; Chicago Hghts, 10.22; Du Page, 10; Elmhurst K. D., 10.76; Evanston 1st, 178.60; Noyes Cir., 250; S., 25.40; C., 12.40; Gardner, 3; C., 5; Galilee, 50c; Herscher, 3; Highl. Pk., 67.30; C., 5; Homewood, 1; Joliet 1st, 11; La Grange, 13.44; Lake Forest, 100; Y. P., 36.10; Y. P. M. Bd., 10; Manteno, 25.85; C., 10; Maywood, 9.10; C., 5; Morgan Pk., 12.60; No. Chicago, 3; Oak Pk., 74.79; Peotone, 10.24; R. Forest, 10.11; Riverside, 22; St. Anne, 9; Waukegan, 31.32; C., 10; S., 12.18; Wilmington Mrs. A. J. White, 10; C., 1; Surplus, 82.43; Contingent Spoc., 7. *Freeport*—Argyle, 10.07; Y. P., 3.14; Belvidere, 44; C., 2.50; Cedarv., 15; Dakota, 4.57; Elizab., 5.87; Freeport 1st, 35; C., 4; 2d, 16; C., 3; J., 5; Galena 1st, 21.50; M. C., 5; So., 20; Y. L., 6.75; Guilford Glean., 30.21; Hanover, 30; Harvard, 4.50; Linn and Hebron, 12; C., 5; Marengo, 16.78; C., 8.61; Middle Cr., 8.45; Oregon, 11.40; C., 3; Ridgef., 6.50; Rockford 1st, 9.50; J., 3; Westm., 28.04; C., 9.50; J., 1.25; Winnebago, 12; S., 2.53; Woodstock, 5.73. *Mattoon*—Arcola, 1.23; Assumption, 4.87; Charleston, 24.14; Effingham, 11.05; Kansas, 37; Mattoon, 20; Morrisonv., 2.15; S., 4.82; C., 3.25; Moweaqua, 2.75; Oakl., 5; Pana, 43.16; Paris, 20; C., 6.39; Y. L. and F. M. Soc., 7; Robinson, 10.10; Shelbyv., 36; Taylorv., 3; C., 1; Toledo, 2; C., 10; J., 1; Tower Hill, 2.62; C., 5; Tuscola, 4. *Ottawa*—Aurora, 2; C., 8; Au Sable Gr., 3.65; Grand Ridge, 2.50; Mendota, 17.67; Morris, 7.50; Ottawa, 12.50; C., 6.55; J., 1; Paw Paw C., 3; J., 4; Sandwich, 8; C., 5; Troy Gr., 1.50; Waltham, 3; Waterman, 3. *Peoria*—Canton, 9; M. W., 7; Dunlap, 4; Delevan, 2; Elmira, 100; Farmington, 12; Galeburg, 58; Green Val., 20; C., 5; Ipava, 5; Knoxv., 20; C., 10; Wlat., 19; Lewiston, 6; Oneida, 6; Peoria 1st, 25; C., 2; L. L., 21; 2d, 40.85; Grace, 15; Westm., 4.50; Vermont, 5; Wash., 14; Yates Cy., 3. *Rock River*—Albany, 4.00; C., 1.61; Aledo, 33.40; Alexis, 14.94; Arlington, 4.13; Beulah, 5; Centre, J., 2; Dixon, 11.58; Candle L., 30; Edgington, 16; Franklin Gr. C., 5; Fulton, 11; S., 15; J., 10; Garden Pl., 6.70; Geneseo, 5.24; C., 5; Hamlet and Perryton, 5; Keithsburg, 13; Ladd, 5; Milan, 14.00; Millersburg, 5.75; Morrison, 28.85; Y. L., 9; J., 18; K. B., 8.51; Newton, 7.05; M. Sol., 2; Norw., 11.95; Peniel, 8.21; C., 5; Perryt. C., 2.50; Pleasant Rdg., 11; Princeton, 14.65; Rock Isl. Bdway, 35.61; R. Bd., 10; B. C., 22.50; Cent., 27.20; C., 5; Sterling, 10; Viola, 2.35; Woodhull, 10.07; S. Cl., 25; C., 5. *Schuyler*—Augusta, 25.12; Bethel, 6.87; C., 6; B'klyn., 10.40; Bushnell, 28.04; Camp Cr., 18.10; Carthage, 10.46; Clayton, 10; Elvaston, 5; C., 5; Fount. Green, 9; S., 1; C., 2; Hersman, 23.15; Macomb, 41.85; C., 25; Monmouth, 41.12; Mt. Sterling, 49.17; E. W., 16; Nauvoo, 8; S., 2; Oquawka, 3.50; C., 5; Prairie Cy., 22.40; Rushv., 30.60; Warsaw, 10; Wythe, 8.85; Presb'l. Soc., 10. *Springfield*—Buffalo Hart, 6.60; B. B., 1.40; C., 1.50; Chatham, 6.50; Decatur 1st, 40; S., 55; Westm., 2.50; Divernon, 6.44; Farmington, 17.50; S., 25; Greenville, 4; Irish Gr. and Sweetwater, 4.38; Jacksonv. State St., 43.40; J. W., 11.08; Westm., 100; C., 5; G. Bd., 4; Lincoln, 38.83; C., 5; Macon, 5.75; Maroa, 10; Mason Cy., 5.77; No. Sangamon, 37.50; C., 5; Petersburg, 17.56; Pisgah, 18.30; S., 2.50; C., 10; Pleasant Pl., 7.85; Springf. 1st, 66; E. J. Brown Soc., 54.10; Brainerd Chap., 12.75; 2d, 55; S., 25; C., 32.50; 3d, 5; Unity, 3.80; Va., 50; Williamsv., 3.70. *\$9,103.43*

HOME MISSION MONTHLY

VOL. XV.

JUNE, 1901.

No. 8.

EDITORIAL NOTES.

THE Woman's Home Board has work for the summer to propose to its constituency. Summer work! do you exclaim? Yes, and most important summer work. Repairs on our mission buildings upon the various fields must be made. A leaky roof must be mended in the dry season; a wholesome coat of whitewash applied; as well as more extensive undertakings carried on in the erection of buildings necessary in certain places for the best good and permanency of the work. All of these, repairs and buildings, are crying necessities. Some have waited long and the work is suffering in consequence. The summer time is the proper time for this work, in the interim between the sessions of the mission school. There is also greater convenience and lessened expense in building at this season.

THERE is another side to this summer work and that is the money side. Repairs must be paid for. Appropriations can be voted, but remember, no work can be done until the money is in hand. This is why appeal is made at this time.

CONTRARY to the general impression, much may be accomplished for Home Missions in the summer. It is true that, in cities, societies hold no meetings during the three or four heated months; but that does not mean that the members cannot and do not aid the work. They have their magazine, the HOME MISSION MONTHLY; they can keep posted as to the needs; they can, by extra summer offerings speed the work; they can tell others about it; they can enlist the aid of those whom they meet during these "going away" months.

Then there are the beloved societies throughout the country who take no respite. Many country societies find their best time for meeting in the summer. Surely they will help; they always do.

TO THOSE who may go away and to those who stay at home, to one and all, this plea for "summer work" is addressed. Let it be for the Repair and Building Fund. Read the details in the figures on page 186. Tell your society, tell your friends about it. See that the funds are sent on as soon as raised, so that these pressing needs may be met.

THE annual meeting will be in session when the June magazine reaches our readers. Look for full reports next month.

HERE is the total received by the Woman's Home Board for the fiscal year just closed: \$357,201, of which \$296,833 is for Home Mission educational work. This latter amount includes not only contributions from societies and individuals, but also the sums collected on the mission fields for tuition, which is, happily, an increasingly large sum each year.

To call Alaska a Territory is a misnomer so far as its relation to the body politic is concerned. Alaska has no government of its own, not even territorial, but in our National life is only a District, having no organization beyond the administration of justice through the courts. The Governor of Alaska, his associates, and all who hold public office in Alaska, do so by appointment at Washington.

WHEN the editor visited Alaska nine years ago, one of the stations we most wished to see was the Chilcat Mission at Haines. But the obdurate Captain decreed there was not time, the ship having halted a half-mile or so off shore simply to receive and deliver the mail matter. In one of the canoes of the natives, which shot swiftly out to meet the ship, was the missionary whom we saw for a few moments before he was obliged to put back to shore. But we

did not meet the dear missionary wife—who had not seen a white woman in two years or more, and who, hopeful that there would be freight to unload and the ship thus be compelled to tarry long enough for sisterly hand-clasp, was busy preparing hospitable welcome. Somehow, we have never been quite able to get that disappointment entirely out of mind.

BEHOLD the change wrought in the past four years! Beside this lonely little mission station of Haines, has risen the thriving city of Skagway, with nine American steamers vieing with Canadian vessels in the traffic which comes and goes from this once out-of-the-way spot. And more! here is a newly declared self-supporting Presbyterian Church.

A CHRISTIAN Alaskan helper, connected with the Moravian Mission at Bethel, on the Kuskokwin, takes down the discourses of the missionary in his own native hieroglyphics, and then delivers the sermons to the people at out-stations where the missionary cannot well go himself.

A FEW lines from one of our Alaskan correspondents may help some to understand why the potlach feasts are opposed by our missionaries. "Would you like to know what one of these feasts is like? They feast on all the good things they can procure, while food, blankets, prints, muslins, sailcloth and other articles are given away by the \$1,000 worth, or more. But the waste is the least of the evils connected with this custom. Quarreling, neglect of children, and all the sins mentioned in Romans, first chapter, take place."

"POINTS for a Good Missionary Society" is a new leaflet, about to be issued by our Woman's Board, written by Mrs. Wallace Radcliffe. These sentences show its drift: "The life of each church is distinct and individual. Shaping forces of environment, tradition, constituency, evolve varied results in a church organization as in an individual. No two missionary societies, even with the same avowed aim and responsibility, are exactly alike. One society is a praying society, blest with many members gifted and ready in prayer. An-

other's special development is in systematic study of mission fields. The characteristic of another is its proportionate giving. Each is, to some extent, a criterion or epitome, even a necessity, of the life of the church of which it is a part."

In expanding her subject Mrs. Radcliffe employs the figure of the eye, the ear, the lip, the hand, the foot. The "special function" of the feet of Christian women from a missionary point of view is put thus: "Promptness is one duty. There are those who must from varied pressure at home come late to meetings: there are more who from genuine thoughtlessness come five, ten, fifteen minutes late, invariably a source of distraction and detriment.

. . . If these feet have gotten us there in good time why not let them take us up the aisle to the front. There are few people more trying to a leader than the 'back seat contingent.' . . . There are feet, alas! quite palsied when it comes to missionary meetings which seem apparently electrified for shopping, for sight seeing, for climbing the social ladder or keeping step on its slippery rounds. Shall we not obey Solomon's injunction, 'Ponder the way of thy feet.'" Surely every reader will wish a copy of the leaflet. Watch for the announcement that it is ready.

"TO-NIGHT, Waite, the full-blood boy who graduated from this school two years ago, lies at the point of death," wrote the principal of our Tahlequah school. "As I sat by his bed-side this afternoon he told me that the future had no terror for him, his faith was strong. Were this soul the only fruit of our work who would dare question, 'Does it pay?'"

To the question whether she had ever seen a centipede, Miss Blake, of our Chaperito, New Mexico mission, replied: "I had not seen one for two years when, one day, I felt something cool slip down my dress inside my waist. Upon examining I saw something yellow trying to crawl away. Thinking it a grasshopper I caught hold of it and threw it across the room, to find it was a centipede four inches long. I killed it with an axe, and shall always regard the escape as a Divine interposition." But, then, she cheerfully adds, "These

terrors are only occasional. We do not even remember them most of the time."

A PRESBYTERIAN family recently moved into one of the solidly Mormon towns or Utah, on account of the health of the wife. They have but little money and the husband was offered a business position if he would be baptized into the Mormon church. Refusing, he was still further urged, and asked, "Cannot you pretend to be a Mormon for the sake of a living?" "We are afraid he may be driven to commit himself in some way," says our informant. The power of the boycott will doubtless be tried.

THAT annual wood cutting expedition of Alaska boys is not quite like a camping frolic, as the record of work shows. Fourteen boys went out with an instructor this year; twelve of the boys cut down 141 trees in two and one-half days, and this was considered easy work compared with trimming the trees and rolling them into the water, and then at high tide towing them to a good anchorage place (this often had to be done at night). After twelve days of hard work the task of floating the logs was finished, and on the following three days they were bound together in a raft, 400 feet long and 36 feet wide, ready to be towed to Sitka to be sawed up into fuel for the use of the school.

ALASKA is experiencing all the phases of the frontier. Already it has its deserted cities. Dyea—a few miles from its conquering rival, Skagway—boasted a population of thousands three years ago, all gained in little over a twelvemonth. Today it stands depopulated, with less than half a hundred people left to cling to blasted hopes.

OUR missionary at Skagway says of Dyea that the waste of money and effort is "appalling. Houses that once rented for fabulous sums are now free for the occupying. Spending a night there, in the morning we wake to see a city of empty houses with wide open doors—a rather novel sort of hospitality—and over some of them are still the saloon and restaurant signs. Where there were once fifteen thousand busy people not a sound breaks the stillness."

MUIR GLACIER lies near Hoonah and thus hundreds of people pass within a short distance of the mission every summer, but a vessel seldom calls unless driven to take refuge in the harbor. Our missionaries have had to go to Juneau, a distance of seventy-five miles, for their mail, taking passage in some small open boat of the natives. Hence the jubilant ring in this message from Mrs. McFarland: "We are to have a post office in the near future, and a semi-monthly mail. You can scarcely imagine what this means to us!"

Who shall rightly estimate the benefit of the hospital work of our Sitka Mission? One of the most pleasing features is cited by Dr. Wilbur in "the awakening of the native people to the benefit of the hospital. This I think is something for which to be most truly grateful, for the hospital exerts its most helpful influence on patients brought to its wards. Such cases almost uniformly improve, many are cured, and all see the value of cleanliness and order in the treatment of the sick, and are given the Words of Life at times when they are most likely to receive them gladly."

Latest news states that Mr. Kelly, superintendent of the Sitka Mission, lies very low with typhoid fever.

In this number:—

For thrilling experiences with a distiller of "gun water" read "Life at St. Lawrence Island."

For instance of a continuous revival see "Jottings from Juneau."

In "A Battle Won" observe how natives torment those giving up old customs.

To know of the peculiar difficulties at Point Barrow read "Northernmost Mission in the World."

For success of reindeer project scan "Facts About Alaska."

To know names of workers and stations see "Missions and Missionaries."

For scope of work note "Alaska Items."

To account of modern miracle of missions in "Wrangel Notes" add this latest item of news, viz.: an energetic, all-round missionary is under appointment and will at once proceed to Klawack.

For Report of Education in Alaska write to Department of Interior, Washington, D. C.

A ROSE FOR EACH MISSIONARY.

With Alaska for the topic of the meeting, the leaders placed upon the table thirty-six exquisite roses, in two fragrant heaps, a rose for each missionary in that frozen land.

Yes, bring a fair and fragrant rose
A perfect flower for each of those
Whose lives are spent amid the snow
Where far Alaskan breezes blow.
For each a rose, and let it speak
Of love and beauty, though so bleak
Their chosen homes where shortened hours
And sunshine missed, forbid such flowers
As blossom in the garden plot
From which the sun withdraweth not.
Their isolation moves the heart;
How shall we offer them a part
Of our full joy that overflows?
For each, a rose, a perfect rose,
A rose of sympathy and love
Shall speak a message from above.

The rose whose perfume fills the air
Shall breathe of tender, fervent prayer
That fills with odors sweet and rare
The golden vials cherished there,
Before the high and glorious throne
Where God, Jehovah reigns alone.

These roses in the quiet room
They beautify with fragrant bloom,
May well remind us of the band
Who go to make a barren land
To bud and blossom as the rose,
When first its odorless leaves uncloze.
A rose for each—a rose for each!
We bend to hear the fragrant speech,
And learn the lesson which they teach.

JULIA H. JOHNSTON.

THE NORTHERNMOST MISSION IN THE WORLD.

Without doubt the Territory of Alaska is on the threshold of great possibilities, which should not be overlooked by the church of Christ.

Southeastern Alaska has been known for years; it is now the great tourist ground of the West. The Yukon Valley has begun a career of which no man can see the end. The western coast has but recently sprung into a fame which will be soon forgotten, while the Yukon Valley steadily and surely increases in importance and population. The great northern tundras will be the home of vast herds of domestic reindeer, from which will be drawn the meat supply of the valley regions.

The northernmost point, Point Barrow, has had a mission station now about ten years, the most tangible results being in breaking down, to some degree, the wall of ignorant superstition.

In civilized countries some men make business their religion; so, with the Eskimo, whaling is his business and religion. Every superstition points in some degree toward whaling. Even their lax sexual relations are due to, or at least said to be in consequence of superstition in regard to whaling. The more times a man trades his wife with other men, the better luck he will have whaling! This was done by many last winter.

They are all willing to come to church, in fact they crowd the church so that we have to divide the attendance, men coming

in the forenoon and women in the afternoon. They are willing, almost too anxious, to pray long prayers on the high seats of the synagogue to obtain life beyond the grave, where there are no tears, no sickness, no death. All this, I say, is willingly done, *if*—they are allowed to live their own superstitious, sensual animal lives till they die.

When the ten commandments were laid down, a life of purity suggested, there was a gasp of surprise, and the missionary was looked upon as a visionary sort of being.

Of the total population of several hundred, I think there are now about fifty who realize the truth in our doctrine of salvation through Christ alone, and who are living up to their best knowledge. Of course some fall or lag by the wayside, but these must be helped rather than despised.

I have often been asked if the Eskimo were at all companionable. Barring the things in which we are educated they are bright and interesting, often amazingly so. Two young men, Apion and Koonooya, always go with me on my trips, and I enjoy their company, certainly more than that of the average white man of that region.

Educational work is necessarily slow and unsatisfactory. Out of an enrollment of eighty there is an average attendance of less than thirty. There are several reasons for this wide difference. First, there is no sentiment abroad among the adults

toward any education, so the children come when they feel so inclined.

Second, the life of the Eskimo is one of hunting, and about half of the year is actually spent that way, though not consecutively, and when the head of the family goes, the family, down to the infant in arms, goes too. This breaks the regular attendance.

Third, the spirit of the traders is naturally against any advancement of the people. The more civilized the people become, better things and larger trade values are demanded for their barter goods.

The school, however, under Rev. S. R. Spriggs, has made rapid progress during the past year, more substantial real gain, I think, than any previous year. The best way to educate the Eskimo would be to take the children into a school home, as is done at Sitka, for at least a part or the year.

The medical work, too, is unsatisfactory. How much good will the most accurate diagnosis, the best prescription and administration of drugs do, think you, in a case of pneumonia, when your patient has to lie the while on a damp blanket on the damp ground in a tent? Is it the fault of the physician that pneumonia is fatal in almost every case? If I had a



TAKPUK AND EKALELLO.

The chief reindeer herder and his wife. Dr. Marsh says of the wife: "She is our dressmaker, making fur and other garments very nicely."

small hospital I think the ratio would be different.

Just a word about reindeer. Don't let any paper or person persuade you that the enterprise is a failure. It is exactly the opposite. They multiply as fast as represented, and the percentage of loss is less than estimated. With the herds increasing in number, the value increases at a greater ratio, and it will be but a few years until we are able to drive down herds every winter to the Yukon to sell for meat.

H. R. MARSH, M.D.

Point Barrow, Alaska.

DRIFTWOOD ON THE ALASKA COAST.

One of the greatest curiosities noted by travelers in Alaska is the wonderful haven of driftwood on the coast between Yakutat and Kyak Islands, some 1,200 or 1,500 miles northwest from Seattle. The constant deposit of logs and driftwood in this particular spot, which has been going on for hundreds, perhaps thousands of years, is due to the phenomena of the tides, the Pacific gulf stream, the mysterious ocean currents and peculiar formation of the shore lines at that point. Logs and timbers are readily identified there as having come from Japan, China, India, and other

parts of Asia, as well as from California, Washington, and other parts of the American continent. There are fine logs of the camphor tree, the mahogany, the redwood, and the pine in this driftage. Some of those from the State of Washington contain the names or the men who felled the trees and of the sawmills for which they were destined but never reached.

Logs eight feet in diameter are in this novel woodyard, and some entire trees 150 feet long are there, uplifted by the roots, cast into the sea by some terrible tempest, and sent floating around the world. Often

persons on the beach descrie big trees floating shoreward with fantastic roots above the waves. One beach after another has been formed by the floating timbers, and a little distance back from the shore the deposits are so old that the wood in some places is petrified, while a little deeper in the earth it has turned into coal. The newer logs are without bark and as hard as stone, due, it is thought, to their long

immersion in salt water. They have all taken on a whitish appearance. In places the timbers are piled twenty feet high; at other points they rise to a height of only four or five feet. Under this wonderful beach are found large quantities of dark, ruby sand, rich in fine particles of gold, for the separation of which no successful process has yet been discovered—*Chicago Times-Herald*.

ALASKA ITEMS.

FROM THE ANNUAL REPORT OF THE SUPERINTENDENT OF SCHOOLS
OF THE BOARD OF HOME MISSIONS.

This year—as last year also—the Woman's Board has assumed the support of the entire missionary force in Southeastern Alaska. The two churches for the white people at Juneau and Skagway have made gratifying progress, notwithstanding the fact that the former changed pastors in the middle of the year. The other seven churches are native churches, and are each presided over by a missionary of the Board, all being Americans, save Rev. Edward Marsden, the first native Alaskan to be thoroughly educated and ordained to the gospel ministry, who has charge of the church at Saxman. These ministers are each assisted by a native interpreter, also supported by the Woman's Board.

In addition to the missionaries in Southeastern Alaska, the Woman's Board supports Rev. H. R. Marsh, M.D., and his wife, at Point Barrow. Dr. and Mrs. Marsh have spent the year in the States, but will return early in the summer, under a five years' commission. Dr. Marsh will take with him a little steam launch, with which he will be able, with the assistance of the natives and their canoes, to secure all the fuel necessary for the use of the mission, from coal found on the coast within one hundred miles of Point Barrow. This will very greatly facilitate the work, and reduce materially the expense of living in that rigorous climate.

Dr. P. H. Lerrigo has continued the work at St. Lawrence Island during the past year, being both teacher and missionary.

The Sitka Training School for native boys and girls has been conducted with unusual success. The carpenter shop and boat-building shop are under the manage-

ment of two competent mechanics who thoroughly understand their business. In these the young men are taught trades which will enable them to make for themselves an honest support in the future. The shoe shop, in which is manufactured every pair of shoes worn by the entire school, is under the direction of a native Alaskan who learned his trade in the Sitka school. This shop brings in a considerable income from work done for outside parties. The sewing classes, cooking classes, and science kitchen are all under the direction of trained instructors, who seek to prepare the girls to become good housewives. As a result Sitka is turning out numbers of young men and young women who are not only thoroughly trained in the industrial arts but well grounded in Christian principles as well. From a number of letters and publications which have come to the office during the year, the Woman's Board has learned of the results of this religious and industrial training as seen by business men who have looked into it on the ground, and who are interested in it from a commercial standpoint. One gentleman, largely concerned in the fishing industry, makes the statement that during the past year he has employed large numbers of native men in his various factories, and that he finds the men trained in the Presbyterian School at Sitka the most industrious, intelligent, and trustworthy of all his employees. It is only from the men whose gains are augmented by debasing and debauching the natives that other reports are sent out.

Our Sitka hospital is widely known, and many natives come from long distances to



SNOW HUT FOR ESKIMO DOGS, WITH THE SLED ON TOP.

Since the sleds are made without nails, being tied together with seal thong, it is necessary to keep them out of reach of the dogs, as when they become too hungry they strip the sleds.

receive treatment therein. Much good is accomplished by the religious instruction which is imparted. These two institutions—the training school and the hospital—are accomplishing a wonderful work toward the regeneration, education and elevation of the native Alaskans.

Our greatest danger lies in the fact that as Christians and missionaries we fail to appreciate the tremendous odds against which we must work, and the gigantic evils which are to be met in the attempt to save this people. Witchcraft, Shamanism, child-murder, the putting to death of the

aged and decrepit, and all the hoary superstitions and practices of paganism still prevalent, present almost an insuperable barrier. What is far more serious is the worse than heathenish practices of white men who are bent on gain, even though it be at the expense of death, physical, moral and spiritual, to the natives. This class of white pagans too often get the ear and poison the mind, of the Christian tourist who, returning to the States, retails these oft-repeated and as often exploded stories of “failure of missions,” greatly to the hurt of the work.

JOTTINGS FROM JUNEAU.

At no time during my seven years' labor here has the work been more encouraging than at present. So far as I can recollect no communion has been held in these seven years (and they are held every three months) without some souls having been received on confession of faith. But the two last have been the banner years, one hundred and forty-three, all but five on profession of their faith, having been added to the church within that time. In addition, one hundred and four little ones were baptized during those two years. This last quarter ending March 3d, twenty-seven were received on profession of faith, and fourteen infants were baptized. Of course many of those who were baptized during the period of my pastorate, both young and old, have been removed by death or change of residence. Still our growth has more than equalled our losses, and whereas we had a membership of about

sixty-five, seven years ago, we now have a membership of nearly two hundred, having at least fifty more members than our church building could accommodate were they all present at any one time. Since we have a mission at Douglas Island, those who are members of our church residing there, now seldom come to services on the Juneau side. This, in a measure, solves the problem of accommodating our members with the present limited capacity of our church building. Still, we are badly cramped and need more room. The Douglas people come to communion services and every communion service witnesses our church painfully crowded.

The editor has asked me to mention our discouragements. But I am a little loath to mention discouragements. I like to look on the bright side always. I am of a very hopeful temperament, having great faith in the power of the Gospel. But as

the object is to let those who support the work know the field in its various aspects I will mention the most formidable obstacles in the way of native progress in the Christian life.

The most serious are the pernicious old customs such as pot-latching, feasting for the dead, and dances. In observing or practicing these, old superstitions are perpetuated which are degrading. But I am happy to say these observances are more and more being discarded and falling into disrepute. There is a movement on hand now amongst our people to crush these old, pernicious customs.

Another evil is strong drink. The subterfuge—high license instead of prohibition—is no gain to our people, but if anything a loss. They see more drunkenness amongst the whites now than they ever saw before. It is the biggest nonsense to suppose that the natives would find it more difficult to

obtain liquor under high license than under prohibition. The wonder is that with so much drunkenness paraded before them by the whites the natives are as free from the same vice as they are.

Another evil which stands in the way or true progress is the low notion which many of the natives have of the married relation. For the most trifling offences they think themselves justified in separating from each other. It is a common occurrence for the wife, who has some real or imaginary grievance against her husband, to run away, and vice versa. While there are those who are faithful, yet so many have such loose notions about the married relation that it is a source of much trouble and a positive hindrance to Christian progress.

But we are encouraged, for we note improvement all along the line.

Juneau, Alaska.

L. F. JONES.

FACTS ABOUT ALASKA.

The total land surface of Alaska is approximately 590,884 square miles.

Statistics. The average number of persons to each one hundred square miles in Alaska in 1890, was five; in 1900 it had increased to eleven. The last census shows Sitka to have a resident population of 1,396; Juneau, 1,864; Skagway, 3,117; Nome, 12,486.

Alaska cost \$7,200,000. The fur companies have already paid over \$6,000,000

into the Treasury, with \$1,340,533 in dispute. They have taken over \$33,000,000 worth of sealskins in the time.

The output of the salmon fisheries since annexation has exceeded \$30,000,000.

Timber. In southeastern Alaska trees of large size, valuable for timber, grow in profusion. In the frozen portions no timber is found. In those regions where there is a very brief summer and the ground is frozen for most of the year, the



ALASKAN REINDEER HERD.

roots of the trees spread out over the surface; the large tap root is wanting.

An Oddity. On the lower Yukon clothing made of bird skins is common, and is worn by the men. Some curious caps are made from the loon, with the breast above, the head of the fowl still attached and hanging down at the back between the two wings, which appear at either side.

Reindeer. An inquiry recently made of the Interior Department at Washington elicited the following report:

During the past eight years 997 reindeer have been imported from Siberia into Alaska by the Department of the Interior. The increase, by birth of fawns, has been 3,342. The total number of deer at present in Alaska is 3,323, which includes 92 reindeer remaining from the number imported from Lapland by the War Department. One thousand four hundred and ninety-five of these deer are now the personal property of twenty Eskimos, who have learned the care and management of reindeer by five years' apprenticeship at the Government stations.

During the Winter of 1899-1900 reindeer mail routes were successfully maintained between Eaton and Nome, Eaton and Kotzebue, and Eaton and Nulato, the aggregate number of miles traveled being between six and seven thousand.

Freighting. Lack of roads and of pack animals makes it often necessary for the prospector in interior Alaska to carry his provision and equipment over the trail on his back. In "Following the Yukon" the author thus describes man as a beast of burden:

In a perfectly constructed pack-sack the weight is carried partly by the shoulders, but mainly by the neck, the back being bent and the neck stretched forward till the load rests upon the back and is kept from slipping by the head strap which is nearly in line with the rigid neck. An astonishing amount can be carried in this way with practice, for a half mile or so, very nearly one's own weight. Getting up and down with such a load is a work of art, which spoils the temper and wrenches the muscles of the beginner.

A CRADLE SONG.

Here is a cradle song which an explorer of interior Alaska heard crooned by a native mother to her little one. He has given it a somewhat-free translation:

Where is my son?
Does he lie starving on the hillside; why does
he linger?
Comes he not soon I will seek him among the
mountains;
Ahmi, Ahmi, sleep, little one, sleep,
He brings you buckfat, marrow and venison
fresh from the mountain;

Tired and worn he has carved a toy of a deer's
horn,
While he was sitting and waiting for the deer
on the hillside.
Wake and see the emo, hiding himself from the
arrow!
Wake, little one, wake, for here is your father!

SKAGWAY.

The prospects for Alaska are the very best. Its resources are just being discovered. The permanent population is increasing every year. The facilities for reaching us are good; we have eight or nine American Steamers, besides the Canadian, plying between here (Skagway) and the Sound, making the single trip in from three to six days. Letters from New York reach us in from nine to twelve days.

From this you may conceive that there is a misapprehension abroad in the Church regarding the present privation of these Coast Missions, especially those on Lynn Canal or the main line of steamer traffic. Here in Skagway, we have well provisioned stores. Current magazines sell here at their list price. All who wish may have religious papers coming to them regularly, —for ourselves, I may say that the parson-

age is over-abundantly supplied. There are about fifty pianos in Skagway and musical entertainments of a high order can often be enjoyed by the public. I speak for Skagway; the fast steamers do not stop at small, mission towns, and there is more privation.

Our climate, except for windy streaks, is not unpleasant nor forbidding. Vegetables of nearly all kinds can be grown here with ease. Last week, the second week in April, our gardeners were selling two different kinds of garden produce.

I say this much that we may not be found guilty of "obtaining sympathy under false pretenses." For peak-bound as we are, dropped down here in a deep valley with a forest of towering mountains about us, a city lost to the outside world but for steamer connections, receiving news when it is stale with you and forgotten, having many inconveniences in the homelife, yet we are not without compensation, enjoying as we do a certain freedom and spontaneity of social life that make Eastern formalities appear most undesirable.

The Skagway Church has experienced a good year and, in spite of the instability or the town and

present commercial discouragements from local complications, we are looking for a still better year in the one before us.

Since the middle of January, the pastor and people have felt the impulse of a new life, a deeper, richer experience that has filled the speaker's mouth, out of the fullness of a richer heart-life, with more earnest messages, filled the prayer meeting room with true worshipers and seekers after a

higher life, led to cottage prayer meetings, called some of the spiritually dead to life, and brought to the Sunday services a more regular and increasingly large attendance. Our Christian people are enjoying and living the Christian life as never before. They are counting themselves holy unto God to be used in His service. The spirit-filled life is constantly set before them as manifestly the life Christ intended them to live.

April 15th was a red letter day in which we made our "Declaration of Independence." For, by the grace of God, we yesterday determined to be self-supporting for the ensuing year. The motto on our silver dollar, "In God we Trust," is our motto. There is a disposition to

prove our devotion by a consecrated income, and though we have but a handful of actual members and the strongest among them are leaving us this spring, we do not fear the outcome. After setting before the people the Scriptural plan for church support, a congregational meeting was held, and after a dozen or so had spoken, all in favor of self-support, a motion to that effect unanimously prevailed. This



A FLASH-LIGHT PICTURE.

A coffee and hard tack party after a snow bee, at which a snow alley had been built to the Church at Point Barrow, Alaska. The girl at the front, afraid of the "picture gun," is warding off the attack quite effectively.

means, for the coming year, that the Woman's Home Board will be relieved of \$600 expense, and our local church strengthened in every way, in faith, love, and all good works. Moreover, certain principles are laid down which are understood to be according to God's revealed plan of church sustenance. No stated salary is asked of the people, simply receiving from God's people their offerings, from whatever

source they may come, according as God has prospered them. Again, the church of God is not to be pauperized by adopting any plan that calls upon the unregenerate for support, for we wish to offer to them a free salvation "without money and without price." We believe God will bless spiritually a work that is carried on with consecrated money.

By this recent action we became the first church in Alaska to be independent of the Board's aid, and for this year, at least, we will do away with the term Mission.

Will not God's people pray for this work, that God will honor it and, blessing it,
Skagway, Alaska.

make it an encouragement to other weak churches to do likewise.

N. B. HARRISON.



AN "IGLOO."

A typical Eskimo house at Point Barrow, Alaska. The small mound which appears in the distance is the entrance to the underground alley which leads to the larger room. In the foreground is the "place to put 'em," where everything extra is kept out of reach of the ever-present dog. On the rack, drying, are bear, fox, and seal skins, while below them is stored the indispensable sled.

MISSIONS AND MISSIONARIES IN ALASKA.

SUPPORTED BY THE WOMAN'S BOARD OF HOME MISSIONS.

Fort Wrangel—Rev. H. P. Croser, in charge of two churches—white and native.

Haines (Chilcat Mission)—Rev. W. W. Warne has just retired from this field. The place will be supplied.

Hoonah—Rev. W. M. Carle pastor, Willis Hammond (native) interpreter. Mrs. J. W. McFarland, our former missionary is in charge of the Government school at this station.

Jackson (Hydah Mission)—Rev. D. R. Montgomery, pastor, Samuel Davis (native) interpreter. Mr. Montgomery went to this station last year, immediately upon leaving the seminary, accompanied by his bride.

Juneau—Rev. J. H. Condit, pastor of the church for whites. Rev. L. F. Jones, pastor of native church, Mr. Fred. L. Moore (native) interpreter. The mission work on Douglas Island among the natives is a part of this field, and is cared for by Mr. Moore under Mr. Jones supervision.

Point Barrow (Post Office address via. 26 California St. San Francisco, Cal.)—Rev. H. R. Marsh pastor and medical missionary, Mrs.

H. R. Marsh; Rev. Samuel R. Spriggs, and Mrs. Spriggs, teachers.

St. Lawrence Island—Dr. P. H. Lerrigo. Mr. Doty returns as Dr. Lerrigo leaves this summer.

Saxman—Rev. Edward Marsden (native) Mrs. Hannah (native) interpreter. Mr. Marsden also preaches in surrounding villages.

Skagway—Rev. Norman B. Harrison, pastor.

Sitka—Rev. W. S. Bannerman, pastor, Mrs. M. K. Paul (native) interpreter.

Sitka Hospital—Dr. B. K. Wilbur, physician and surgeon, Miss Esther Gibson, nurse, Miss Anna Hines, assistant nurse.

Sitka Training School—Mr. Wm. A. Kelly, Superintendent, with the following force of workers: Mr. Dean W. Richards, Mrs. Ella C. Heizer, Mrs. Margaret A. Saxman, Miss Susan Davis, Miss S. Martindale, Miss Frances H. Willard (native), Miss Anna May Sheets, Miss Lucile Owen, Miss Olga Hilton (native), Miss Mabel Skeli (native), Mr. Geo. J. Beck, Mr. John E. Campbell, Mr. Howard George (native).

A BATTLE WON.

Although the work at Hoonah has not prospered as we had hoped during the past year, for it started last fall with the brightest prospect it has had since our coming here, yet we believe we have won a battle. Do you wish to know the reason?

In February 1900, after we had come to know the meaning of the heathen customs, Mr. Carle told the people he would receive no more into the church, neither baptize their children, nor admit to the Lord's supper those who would not turn entirely from the heathen customs. At that time fourteen persons took a stand against all old customs and since then eleven others have joined them. Of this number, ten have not fallen for over a year, six others have fallen and have been reclaimed, while nine others seem to have given up the struggle for the present.

Our last communion took place while the "biggest feast in Alaska" was in progress. The church was well filled with our own people and natives from Sitka and Juneau.

Twelve of our people partook of the Lord's Supper, two being kept at home by sickness. It was the most solemn and impressive communion we have had. No one left the church and not a sound was heard. Many seemed to wish they could join with us.

None but God knows the temptations as well as the torments from their friends which must be endured by those who turn from old customs. I have read of an attack of a pack of hungry wolves upon travelers on the Russian steppes, and it seems to me a good description of the way these people torment those who differ from them.

Before the feasting began, a number told Mr. Carle they expected soon to unite with the church and give up all old customs. One man even went so far as to be examined and ask for Christian marriage. We all believed him sincere, but when Mr. Carle asked if he wished to be baptized and married the following Sabbath, he said, "Oh, no; not until after the great feast."

It is cases like this which make us feel greatly discouraged at times; and yet we have great reason for encouragement.

During the "great feast" a man and wife

publicly took their stand against all old customs and presented their two children for baptism. Two days after, they were compelled to leave the village to escape the persecution of their friends. Another, a young man, educated at Sitka, endured so much from his parents that he finally told them he would leave them before he would join in the feast and dance, so they let him alone.

The people realize the need of prayer and effort on their part. Those who have struggled on so long say: "We have been fighting for our lives, and now we are glad we did."

A large number were at the prayer meeting last night, and such a spirit of good feeling prevailed as has not been manifested since the feasting began. The man who made "the big feast," now says he means to give up his old ways, but "wishes to make a sure foundation," lest he fall.

Another point gained is in giving. When Mr. Carle came here, and would not permit the use of the church seats for their feasts to the dead, a struggle ensued; when he told those who had more than one wife or husband to put them away, still greater was the conflict. But all this was as nothing when he asked for a regular Sabbath offering. If the conflict was great before, it fairly blazed when they were asked to give of their possessions. But that, too, has subsided and now meets with general favor. Since we came here, two years ago, the church has kept up all expenses besides purchasing a fine new bell, twenty chapel hymnals, and contributing \$83 to the different church boards. Is not this a great advance?

We hope that, with a knowledge of this work, the people at home will engage in earnest prayer for the Alaska natives who are capable of becoming intelligent, industrious citizens. The worst of the battle is over and a victory won in Hoonah. Of course those who turn from the old ways will have much yet to endure, and perhaps many will fall and rise again, but the people now see that He who has promised does and will keep those who put their trust in Him. To God be all the glory. "His own right arm hath gotten Him the victory."

LILLIE MAY CARLE.

FORT WRANGEL.

It is said that one half of the world does not know how the other half lives, and this is true frequently when these halves are next-door neighbors and can look into each others backyards. It is certainly true concerning the Indians and white people in Alaska. There is something of that prejudice which exists between the whites and negroes in the South. It certainly makes the work among the white population more difficult.

The Sunday school connected with our church for the whites has enrolled every white and half-breed boy and girl in the community except eight, and five of these are of Roman Catholic

parentage. The average attendance, save during the summer months, is thirty-five.

But figures do not tell all the work of the church. Boys from the East who have come to seek their fortune, in this far West, find something to strengthen their resolution to be right, and do right, while those who come to the frontier just to escape the restraint of Christian civilization, still find in the church a restraining power, though they may never attend, and profess to despise the church.

The work among the Indians has been most promising. We have had fifteen additions to the church. The growth in Christian charity,

and in the higher Christian ideals has been almost phenomenal; more and more are our Christian Indians trying to live up to the highest standards of a Christian life. One of these Indians took two old people, who are unable on account of age to gather wood, into his house and cared for them during three of the most severe winter months. There has been no Indian dance during the past year in Fort Wrangel. The struggle that the Indians are making to overcome the domination of the flesh, which is always strong with those who are just emerging from primitive conditions, is truly heroic.

One of the events of the year has been to some extent, at least, an outgrowth of the work of our native Christians. A neighboring town, Klawack, had been noted as being one of the roughest and most tenacious of old customs of any of the Indian villages. Constantly, intercession was made at our prayer meetings for this place. Finally, when William Benson, who was educated in our Sitka mission school, passed through Fort Wrangel on his way to Klawack, our natives supplied him with literature, and took up several collections for him. The pastor of the Wrangel church made one visit at the beginning, and one at the close of last summer, and we also understand that Mr. Marsden made a visit there during the summer. The result of all has been a complete revolution in the morals of the place. The people are all now nominally Christians. They need a teacher badly. The work at present is in charge of Robert Lee, another man who has received all his education at our Sitka school. He is working entirely without compensation. The work has been begun by Indians and is being carried on by the Indians. All they need is a little encouragement and instruction from the outside. This instance also illustrates the fact that the natives are willing to listen to native workers, and a native when he is of the right sort, under our direction will often accomplish more than a white man. It is my hope that some means will be provided to help this Klawack people.

They have made a good start themselves toward erecting a church and are ready to do their part in every way possible.

Our special need at Fort Wrangel is that God will pour out his spirit on the white people in Fort Wrangel and, so while our friends are



ALAREA, AFTER LIVING WITH DR. AND MRS. MARSH TWO YEARS.

When they took her in she was a homeless, dirty, ragged little Eskimo.

helping us with their money, they will not forget to pray for that without which their money will be of no avail.

H. C. CROSER.

SAXMAN.

The judicial division of the country in which Saxman is centrally located, comprises an area of 4,000 square miles. Its permanent population is 2,600, of which 1,100 are Tsimshians, Tlingits, and Hydahs; the rest are whites. The missionaries engaged on this field are three in number, representing as many different denominations. The sphere of labor of one of these is Metlakahla, of another, Ketchikan, and of the third Saxman, North Saxman, Gravina, and Quadra. The Government maintains two public schools, one at Saxman and the other at Gravina. The other three schools at Metlakahla and Ketchikan are supported by private subscriptions. The towns that deserve to be called Christian are Metlakahla, Saxman, North Saxman, and Gravina, and these are inhabited wholly by natives. In each of these places they have regular houses of worship.

A word concerning Saxman proper. Since last fall six new houses have been erected here,

and ten acres of wild ground cleared. Although the work has its obstacles, discouragements and dark side, we will pass this by for we are so glad to report that the light of God has really entered into the hearts of these people. They are awakened, and the word of God is searched earnestly and carefully studied. Every night we have prayer meetings in the homes of the people. We also have singing classes. One Sunday a whole family, father and mother and six children, came forward to be baptized.

All our services are well attended. For the first time the customary winter feasts were done away with. In a word, the work here at Saxman is moving on encouragingly.

EDWARD MARSDEN.

Word has just been received that smallpox has broken out at this station. There have been seventy-four cases and Mr. Marsden has been busy night and day with the sick.

LIFE AT ST. LAWRENCE ISLAND.

(Our readers will recall that we have previously given, by kind permission of the Youth's Companion, much of the matter which appeared in that admirable journal's sketch, "At the Schoolhouse Farthest West," compiled by C. A. Stephens from conversations of Mr. V. C. Gambell, who was a missionary of our Board. The entire article has now been published in booklet form by our Literature Department, and may be had at five cents per copy.)



ON the whole, our Eskimo neighbors were by no means bad people to live among. All except the four shamans were well disposed to us, and often showed their good-will by neighborly services. Many of them were proud of the progress of their children and were grateful for the pains we took.

During the second and third winters my wife and I often spoke of what a peaceable village it was,

and how few quarrels and altercations occurred. Indeed, the tribe was like one large, harmonious family. Uniform kindness and good humor seemed to be the rule of life. The supply of food was sufficient in these years, and everybody seemed quite content.

Wherein, do you suppose, lay the secret of such marked good-fellowship and peace, and why was this hamlet of semi-savage Mahlemiuts, wholly unprovided with police courts, lawyers, or laws of any sort, more peaceful than any civilized village in our own country? It was because no intoxicants could be procured. There were none on the island. Happy the community where alcohol is unknown!

Nine years before our arrival at the island a trading vessel had sold to the natives a brand of vile whisky in large quantities. In exchange for it the Mahlemiuts had given nearly everything they possessed. Drunken orgies were constant, and during the ensuing winter nine-tenths of the population perished from starvation and disease. The struggle of the Eskimo for existence in his severe clime is at best a hard one. Intoxicants mean ruin and death for him. Since then, the survivors of that tragic winter had not even seen liquor; and gradually the island was becoming repopulated.

But this "golden age" was fated not to continue. One evening we heard an unusual shouting at the far end of the village. Twice my wife went to the door to listen. "I don't see what it can be about," she said, uneasily.

"One of their *tuvik* games, probably," I replied. "They often raise a great shout when a player makes a good cast."

"No; but this doesn't sound good-natured," she objected. "It sounds like some drunken man."

I laughed,—it seemed so unlikely,—and said that probably one of the shamans was making a "medicine" powwow over some one who had eaten too much walrus fat.

"It doesn't sound like that, either," she rejoined.

We resumed our reading and troubled ourselves no further about the matter; but several

times afterward that evening, and once in the night, I fancied that I heard the shouting.

The next morning, before school-time, while yet it was dark, Esanetuk and her little sister, Poona, came to our door, looking very cold and miserable. They had been crying, and Esanetuk had a livid bruise on the side of her face. We took them in and gave them breakfast. Tattarat also came to the schoolhouse at about the same time, looking equally woebegone.

At first, both he and Esanetuk were reluctant to tell us why they had come so early and in such plight. But after they were warmed and fed, the older girl told my wife that her mother had beaten them and turned them out of the house early in the evening; and that they had been out-of-doors all night. "Tatters" also told me much the same story.

When we asked them what they had done and why their parents had beaten them, they at first made no answer, and we thought they had been doing something wrong. At length "Tatters" muttered something about "gun-water"—using two native words, signifying a gun and water. Nothing more was said; but when the other pupils came to school, they were all somewhat excited and talked a great deal about gun-water. I took Kannakut aside and asked him what had happened at Esanetuk's house.

He replied that Hoonakia was there, and that she was "cooking gun-water;" that as many as fifteen other natives had gone to the house the night before to taste it; and that the uproar we had heard came from the people at the house, who had danced, sung, shouted and fought during the greater part of the night.

Hoonakia was a disreputable native woman from Cape Prince of Wales, or else Point Hope, on the mainland of Alaska. Three weeks before, a whaler, in passing down from the Arctic, had set her ashore on St. Lawrence Island.

A foreboding of evil fell on us, and after school was dismissed that afternoon, my wife and I went home with Esanetuk—ostensibly to call.

At the entrance of the igloo we met Keevalik and Nosmoa, two young hunters, coming forth boisterously; and above the other odors of the low passageway, I only too certainly detected the sickish smell of alcohol. If I had felt any doubt, however, it would have been quickly dispelled when we pushed aside the bearskin curtain.

Esanetuk's father, mother and five or six other natives lay on the floor drunk. But what most interested us was the woman who sat beside the large, whale-fat cooking-lamp in the middle of the igloo and tended the flame. This woman was Hoonakia. Suspended over the lamp was a large, sheet-iron can, the contents of which were boiling and simmering with a singing nose. To the nose of the can was affixed a rude kind of gooseneck, contrived from a large hollow bone; and from this the barrel of a gun

projected to one side, passing through a kind of pan which Hoonakia was heaping up with bits of ice. At the far end of the gun-barrel, on the other side of the pan of ice, was set a little copper kettle into which dripped a tiny stream of liquor.

Hoonakia's broad, greasy face expanded in an unctuous smile. She was partly intoxicated herself, yet she was not so drunk that she could not attend to the still—for that was what the rude contrivance amounted to.

"Yeh, yeh, yeh!" she cried, pointing to a great basket set near her, stuffed full of furs, skin parkas, mittens, moccasins, and so forth, which she had obtained in exchange for her liquor. Then, laughing uproariously all the while, she summoned the imperfect English she

of the barrel as fiery and mischievous a liquor as was ever distilled by a Tennessee "moon-shiner."

We went home much depressed. There was, indeed, cause for uneasiness. During the next three weeks the village was in an uproar night and day. One woman was beaten nearly to death in a brawl. A man had been stabbed and a girl, named Taskekie, had disappeared; no one knew where she had gone.

It is almost needless to say that the school suffered. Our pupils often failed to attend; and when they appeared they were hungry or ill from exposure. At times intoxicated women and men would come to the schoolhouse to take away their children, and would berate and sometimes beat them. Altogether, the

change in the village was most lamentable. Many of the men had altogether ceased to hunt, and had even exchanged their walrus lances and guns for liquor.

With crafty forethought Hoonakia had traded for every sack of wheat flour and all the molasses which the natives had obtained from trading-vessels during the summer. In two weeks she became the richest person in the village. The igloo where she had set up her still was a magazine of native goods. She was the living embodiment of the liquor traffic. Thrift, peace and harmony had departed from the island.

One evening in January Mrs. Gambel had what she deemed an inspiration. "I'm going to reform that Hoonakia!" she said to me. "I'm going to make a Christian of her. If I can only convert her, we may stop that dreadful still!"

The next day she went alone and called on the woman, and invited her to come to our house. That evening she came, arrayed in all the native finery which she had acquired. We invited her to dinner, and opened several cans of fruit for her delectation. Mrs. Gambell also made her several small presents, such as women prize. During the next fortnight Hoonakia was a constant visitor at the schoolhouse, and became a regular boarder at our table.

Having secured the woman's confidence, my wife by degrees instilled into her mind the doctrines of a better life. I think it was during the last week of January that we first spoke to her of the evils of drunkenness. Thus far we had not mentioned the subject; but having made a beginning that evening, we both took her in hand, and labored earnestly to have her see the evil which she was doing with the still.



FIRST SIGHT OF A CAMERA.
Natives of Wainwright Inlet visiting Point
Barrow, Alaska.

had picked up from the whalemén, and said to me, "You come buy? You want me glet you dlunk?"

"Oh, the dreadful creature!" my wife murmured, hopelessly.

"All dlunk!" Hoonakia continued, pointing gleefully to the prostrated natives about the floor, and then patting her basket of furs, she said: "Me glet good kimo," which meant she was driving good bargains.

I approached to examine the still, and Hoonakia, laughing all the time, explained its workings with great pride.

Her method was to mix about five quarts of molasses and three of wheat flour in five gallons of water, and allow it to ferment in the warm hut. The large can, containing the "brew," was then placed over a cooking-lamp and boiled. The vapor from the boiling mess was driven up through the bone gooseneck and into the gun-barrel, which served as the "worm." In the gun-barrel it was condensed by the constant exterior application of ice, so that there dripped out of the priming-hole end

Somewhat to our surprise, she saw the evil of her ways at once, or seemed to do so. When Mrs. Gambell described to her how little Poonaa and Esanetuck came to school, bruised, cold and hungry, she shed tears. Never had missionary a truer penitent; and when we asked her to give up the still, she not only said she would, but actually went to the igloo where she lived, and brought the contrivance to the schoolhouse for me to crush to bits—as I did with great satisfaction.

Mrs. Gambell's joy was perfect. "First win the hearts of people," she said to me that night. "The rest follows. This is the way to do good in the world."

We kept Hoonakia at the schoolhouse, doing what we could for her comfort, for two days. On the afternoon of the second day, during school hours, she stole off, and for a week we could learn nothing of her. A drunken brawl at the igloo of Nassamok, a hunter, was a first hint which we obtained as to her whereabouts. There she had set up another still.

Mrs. Gambell's disappointment was painful to see. She sought out the woman and found her much the worse for partaking of her own stock in trade, but at length persuaded her to return to the schoolhouse, and after a day of earnest persuasion reformed her again. This time her repentance seemed genuine. Weeping great tears, she brought the new still to me to destroy, and promised never to make another.

Again we established her at the schoolhouse, resolved to watch over her kindly, and succeeded in keeping her there for four days, when she slipped away at dead of night, and when next we heard from her she was running a new still "full blast" at the worst place in the village!

Not growing weary in well-doing, my wife went to Hoonakia once more, but with less hope than at first, I fear, and by the exercise of sisterly kindness, converted her for the third time from the error of her ways. A relapse ensued on the fourth day, however. The same thing happened again, and when Hoonakia brought her fourth still to me, I suggested that she should also bring all that remained of her stock of wheat, flour and molasses. This she did in all honesty, for there was no doubt of the genuineness of Hoonakia's change of heart—while it lasted.

The difficulty with her lay in the fact that, as Mrs. Gambell said, there was "nothing to her—no conscience, no intellect, just a few weak little emotions and a vicious appetite." Alas, that such characters are not confined to savage life!

I broke the fourth gooseneck, threw the gun-barrel into a snow-bank and crushed the old oil-can with the poll of the kitchen axe; and that done, I placed the flour-sacks and the three large skinfuls of molasses in our storehouse.

By this time I was only too well aware that there would be no lasting reform in that village as long as Hoonakia could secure materials for making whisky; and I was at a loss what I ought to do with the flour and molasses. That night, after school, I asked my faithful boy, Kannakut, to go to walk down on the beach with me. He now spoke English with a fair degree of fluency.

"Kannakut," I said, "what do you think of Hoonakia?"

He is a reserved, self-respecting boy, and hesitated before replying. "If a whale-ship comes, by and by, I hope she will go away," he said, at length.

"You think that the gun-water is bad, then?" I asked, by way of sounding his opinion.

"I think it is very bad," he replied. This, indeed, was the sentiment among all the boys and girls at the school. We had made the evils that come from intoxicants plain to them; and of late they had not lacked for sad examples of the truth of our teachings.

After it had grown dark we returned, and I showed Kannakut the wheat flour-sacks and the molasses in the storehouse.

"Do you think that Hoonakia and those who like gun-water will try to get it?" I asked him.

Kannakut nodded. "It is all there is," he said. "By and by, when they want drink, they will come to get it and make fight."

"You think that it would be better if they did not find it?" I asked.

The boy's eyes searched my face. He nodded, and an odd smile flitted across his sedate countenance.

"Kannakut," I said, "Mrs. Gambell and I will be in the schoolroom this evening, setting copies. But the outer door of the house and the door leading into the storeroom will not be bolted to-night. I should be glad if the molasses and wheat flour were not to be found there to-morrow morning."

Again the boy's eyes met mine for an instant with a gleam of intelligence. I saw that he fully understood the situation.

Twice, at about eight that evening, I fancied that I heard a slight noise in our kitchen, adjoining the schoolroom. It was so slight, however, that neither Mrs. Gambell nor the penitent Hoonakia noticed it. On glancing into the storeroom the next morning, I found that the flour and molasses had disappeared.

Kannakut, his face as sedate as ever, was at school as usual the next day. He burdened me with no confidences concerning what had occurred. Kannakut is a wise boy in his way.

What followed may be of interest to those who study social evils. In the small hours of the succeeding night I was awakened by hearing Hoonakia astir in our kitchen. She covertly entered the storeroom in search of her materials for distillation. Not finding them there she returned to her bed, but I heard her moving about several times afterward. The thirst for gun-water had returned, and her repentance had vanished.

The next day at about noon, without warning, she flew into a violent rage, assaulted my wife, and cursing frightfully in both Eskimo and English, finally left the house. Late that night she returned with three or four of the men who had shown a fondness for gun-water, and demanded the flour and molasses. I admitted them into the storeroom, to see for themselves that it was not there; then I turned them out and bade them begone.

They were searching for a week, afterward, for the missing staples, and a tremendous uneasiness manifested itself throughout the village.

But Kannakut had performed his part of the task so well that the quest proved a bootless one. When at last they had all satisfied themselves that no more gun-water was possible that year, quiet was restored. The men resumed hunting, and the village settled to its former peaceable and good-humored life.

Mrs. Gambell believes that she has reclaimed Hookania—for the fifth time. But when the

Bear returns to us in July, I shall do what I can to have this versatile lady carried back to her former home, at Point Hope. She knows quite too much about the distilling business.

When the *Bear* returned, Mr. and Mrs. Gambell came home to the United States for a visit, and, as our readers are aware, were drowned while on their way back to St. Lawrence Island.



NOTES FOR YOUNG PEOPLE.

A Few Figures. C. E. Societies have made an advance of \$2,212.58 over last year, but bands and other young people's organizations have contributed \$238.71 less.

Sunday schools have decreased in their offerings to Mission School Work to the extent of \$907.39, but have made a gain of \$2,606.15 in offerings for the Assembly's Board.

Items from Annual Reports of Young People's Secretaries. "The societies have been more largely represented in gifts to Home Missions, due in great measure to the use of the pledge blanks. They start out at the beginning of the year with some definite aim."

"In my report I used the illustration of the bird with a 'Home Mission wing' and a 'Foreign Mission wing'—then referred to the song, 'A bird with a broken wing,' etc., making the point that the young people gave directly to Foreign Missions, while a donation party for the pastor, money for the janitor's salary, fuel, light, pulpit furniture and what not, they called *Home Missions*, and how our 'special objects' would get on we didn't know—the Home Mission wing a little disabled, you see. Just at this point a live bird flew into the church and flapped its wings against the organ as if to emphasize my point. They thought I brought the illustration along. It was effective to say the least."

"The Washington Avenue Junior C. E., Terre Haute (Ind.), is the 'banner' society in our presbytery in proportionate increase of gifts; four of the Juniors have united with the church."

"Our bands and Junior societies are recruiting stations for the future missionary army. We need the women's societies to instruct, direct and encourage. With a band membership of 858 we have only given \$213 for Home Missions."

"I am positive if we only lived up to the instructions received from headquarters the problem of the young people would be solved."

"The letters with their items of news from the field are both interesting and encouraging, and it is good to thus keep in touch with the progress of the work."

A pertinent question asked in a paper given

by Miss Florence Gray of Princeton before the presbyterial society is, "Are all the resources and forces available for mission work being used to the best advantage?" The point brought out is the vast opportunity given the women to advance the knowledge of missions by assisting the young people through the "connecting link," the C. E. missionary committee, and by giving them a part in the various women's meetings.

Alaska, Topic of the Month. A young people's secretary gives the following suggestions for the topical study of Alaska in mission study classes: "Remember we are giving one hour to each topic. Read 'Kin-da-shon's Wife.' If there is not time to read it all, appoint one member to read during the week and then come back and tell the intervening story in her own words. After this introduction, make use of your town library and the publications of our church Board. Assign a topic a week; first, a territorial sketch covering purchase, area, etc.; then next week take up its people and their customs; then the mission schools, churches and missionaries—going into detail. A map on the wall and note book in hand are two necessities."

"What a waste of time it must be to have daily mail and a daily paper," writes Mr. Kelly, of Sitka. "Fifteen years in Alaska with mail only once or twice a month has brought me to this conclusion."

"Sunday was a solemn, blessed day. I attended the native church in Juneau. It was communion day and a dozen adult natives and several children were baptized. A number of the communicants were former pupils of our Sitka school, now married, living like white people and doing well amidst adverse surroundings. The ratio of population in Juneau is five whites to one native, but the ratio of church attendance, including all denominations, is five natives to one white. The grace of God has wrought wonders among this heathen people. The incidents of their struggles between the old heathen life and the new life after which they are striving are often touching and sometimes heroic. Those who give up their heathen rites are not far from the Kingdom."

M. J. P.

HINTS AND HELPS.

FOR JULY MEETINGS.

Bible Reading. Use Responsive Reading, "Magnitude of the Work," price 25 cents per hundred, prepared for Annual Meeting of Woman's Home Board at Philadelphia. This can be engaged in at the opening or a Psalm substituted and the Responsive Reading precede the topic "Financial Conditions" which appears, midway in the program; its use at this juncture will be found very satisfactory.

Topic for the Month—Results of the Year.

Prayer and Praise. Have several short prayers and familiar hymns.

Work Accomplished. Let the President of the society give leading points from Mrs. James' annual address at Philadelphia, the Secretary following with a synopsis of the annual reports of the Secretaries of the Woman's Home Board—the Secretary of Literature giving the statements as culled from the various reports concerning the magazine and leaflets. For all this consult **JULY HOME MISSION MONTHLY**.

Financial Conditions. The treasurer should present the salient features of the annual report made by the treasurer of the Woman's Board. See **JULY HOME MISSION MONTHLY**.

Lines of Advance. This may be a paper, or a talk, but in either case should deal with the possibilities for every individual or society, where spiritual renewal is first sought and definite plans for advance adopted.

Echoes from Philadelphia. Presented by someone who was present, or by a member appointed to carefully collate the incidents and salient features, impressive, interesting or amusing, which she may gather concerning the annual meeting, from the reports in weekly religious press and **HOME MISSION MONTHLY**.

REPAIRS AND BUILDINGS.

(See Editorial Notes on "Summer Work," page 169.)

Appropriations allowed for needed repairs on the different fields when the funds shall have been received:

Alaskan.....	\$750	Mountaineer...	\$1,000
Indian.....	500	Porto Rican	
Mexican.....	800	Equipment...	1,800
Mormon.....	500		

The following list gives the buildings needed:

	Amount needed.	Amount received.
Erwin, Tenn., building and furnishing.....	\$2,800	\$2,550
Hot Springs, N. C., school building	3,600	2,172
Marshall, N. C., manse.....	2,500	
Asheville, N. C., manse.....	2,500	500
Asheville Farm, N. C., superintendent's home.....	1,500	
Wolf Point, Mont., dormitory..	1,000	834
Tucson, Ari., manse	1,000	
Douglas Island, Alaska, church.	700	350
Sante Fe, N. M., school building	3,000	2,100
Manti, Utah, teachers' home....	1,150	260
Nephi, Utah, remodeling school building into church.....	1,100	
St. George, Utah, chapel school house.....	3,000	1,473

PERSONALLY ACKNOWLEDGED.

Through the medium of the **HOME MISSION MONTHLY** I wish to thank those who have so kindly sent us magazines, papers, and books during our three years at Point Barrow.

You who get a new book, a paper or a magazine with almost every mail, can hardly imagine the feeling at seeing the last sail disappear beyond the horizon, knowing that no other will be in sight for a year; no news of any kind of the outside world for twelve months, two of which are without a sunrise.

May I tell you a little of our experience? Last year we received three complete files of the "Outlook" and the year before two each of the "C. E. World" and the Evangelist. Now we like all of these papers and they help many a long hour to grow short, but after we have read one file, the second is not so exciting, and the third we use for starting fires at once.

This is not to complain of the feast of good things, but to suggest that those who wish to send papers and books to us first correspond with Mrs. V. O. Burtis, Westfield, N. J. She will see that we get but one file of a magazine and tell you who has no such files.

And may I suggest that somebody send something light, not trash, but good wholesome light stories. These serve as a good recreation from the eternal drive of translation and formation of a difficult language.

I have been so often asked what articles ought to be put in a "Box" that I am tempted to tell here. First, picture books of the life of Jesus and other Bible stories. Duplicates of these are acceptable. Then raw material, as calico and yarn, with which Mrs. Marsh and Mrs. Spriggs can teach the girls to make needed articles. Lead pencils, tablets, leather belts (fat-man size), soap, towels, handkerchiefs, knitting needles, combs—large and fine—any or all are acceptable.

As pictures are a great education, stereopticon slides of the life of Jesus or Bible stories would be very acceptable, for we have a good lantern and few slides.

If any one wishes to know about sending things aside from papers and magazines, it might be well to write first to my father, F. E. Marsh, 306 N. Broadway, Joliet, Ill., as he will know what I have and what I have ordered, and thus avoid duplicates. The freight is so enormous that it is not worth while to return the "extra copies." With thanks for many past favors,
H. R. MARSH.

BOXES AND BARRELS.

We know we have only to call attention to the following fact to insure hearty co-operation from our auxiliaries. Fearing the matter of freight is not understood by many societies desiring to send boxes and barrels of clothing to our schools, we desire to call attention to the fact that *all freight charges* should be *paid by the societies*, as our teachers have no money with which to meet this expense. When the matter of preparing clothing for any of our fields is to be considered, the question of freight should always be taken into account. It would be much better to send a smaller quantity and pay freight than to expend all the funds in material and leave the expense of shipping to the teacher. Some of our schools are distant from the station, and in these cases there is the added expense of carting from station to school, which should also be met by the society.

As we never send boxes or barrels from our office, and as a rule seldom know the day when anything is to be shipped by our societies, nothing should be sent to us, but shipped direct to the field; shipping addresses will be forwarded promptly to any society desiring such information. E. B.

BOX NOTIFICATION.

To the many societies who are desirous of selecting early in the spring the missionary families to whom they will send boxes in the fall, we would say that the new applications from missionaries for such help cannot reach the office before May 15th and very few will arrive before June 1st.

In writing for these please do not fail to give date when consideration can be given to the application referred to you. S. T.

FROM NEW MEXICO.

If any society or individual would like to purchase genuine Mexican blankets, one of our teachers can secure those plain striped at \$25 and zigzag at \$30 each. Address will be furnished on application.

CALENDARS.

Within covers of pearl gray, upon which the name appears in letters of gold, we find the scheduled meetings of the missionary society of Anderson, Ind. One somewhat unusual feature appears that might be incorporated, greatly to the convenience of leaders, chairmen of committees, etc., by all societies in sizable towns and cities. This is the Directory, which occupies the last few pages, wherein are found in alphabetical order the names and addresses of each member—and in this instance it would appear that every woman in the church is deemed a member of the missionary society, for the list is a long one.

One of the simplest, least expensive, but yet very attractive calendars which has come to the editor is a three page folder, measuring when open four inches by twelve, when folded four by four. We mention the dimensions, as more than might be supposed depends upon the form of a folder in securing a pleasing and somewhat unique appearance—and all these

things count. By the way this calendar comes from East Avenue Church, Schenectady, N. Y., and our correspondent says: "Our calendars have always been home-made ones (hekto-graphed) and the printing of these brought a varied experience to us. We never knew there was so much in printing before. They are not perfect yet, but we will do better next time. Already they have attracted attention to our work in our congregation and we hope this year to have a much larger and stronger society."

Bound in covers of rose color, with border and lettering of gold on a rough surface and bearing the legend 1876 in one corner with 1901 in the other, is found the schedule of meetings for the twenty-fifth year of the society of the First Presbyterian Church of Sidney, Ohio. The last page is devoted to a financial report of receipts and disbursements for the preceding year—a good idea, that.

The Society at Troy, Ohio is out with its schedule for 1901-1902, and the first line evidently strikes the keynote—"Where no counsel is, the people fall; but in a multitude of counsellors there is safety." We notice, in turning the pages, that the names of a large number of women appear in the course of the year as identified with the monthly meetings. There is a different hostess for each month, also a special musical director for each meeting, while the names of a committee of six women are designated for each month, beside those who lead the devotional meeting and present the special topic under consideration. That term "musical director" suggests that the person need not be a musician necessarily, but shall be responsible for that feature, securing others if she cannot herself give the help needed in that direction.

INCREASE INSURED.

In one missionary society each member pledged herself either to bring in a new member or to double her own contribution. Imagine the result if every society should do the same.

SILVER PEALS.

At the twenty-fifth anniversary of the Woman's Society of Crawfordsville Presbytery held in April an hour was given in honor of the missionaries who had gone out from their midst to work in the home or foreign field, *thirty-eight* in all—"evangelizing, teaching, healing, among Indians, Mormons, Mountain People, or in Persia, Siam, Syria, India, Japan, Africa, South America, and Mexico." No wonder that when the opportunity was given for a free will offering the amount was \$103.

BY NO MEANS DEAD.

(This item comes from the secretary's report of the Cleveland Presbytery.)

There may be those who feel tempted to call some of our societies dead. Don't do it! They are not even sleeping. They seem to need only a tonic.

These small country societies are so scattered we scarcely appreciate their difficulties in holding regular meetings.

In one such church an energetic lady has promised to take me, as soon as the roads are good, to call on about thirty who *may* be mem-

bers; rather *could* be members of the society they hope to keep up through the summer months. I was lamenting that, in the meantime, they would not be represented in our report this year. I wrote urging a plan and received this reply, which I am sure you will enjoy as much as I did.

My Dear Mrs. —

As you suggested that two or three of us hold a meeting and give a little money, so as to be represented in the annual report, mother, my girl and I met and gave \$1.50, then we collected fifty cents of a neighbor and sent it to the presbyterial treasurer for "Restored Schools."

Such a society is a *living* example.

SIGNS OF THE SPIRIT'S INDWELLING.

Thoughts for the National Circle of Daily Prayer.

And be not drunk with wine wherein is excess; but be filled with the Spirit. Eph. 5:18.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23.

For we know that the whole creation groaneth and travaileth in pain until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves wishing for the adoption, to wit, the redemption of our body. Rom. 8:22, 23.

In a little company of Christian women who had assembled for a prayer meeting, in the fall, for the first time after the summer vacation, the leader spoke regretfully of the fact that only once in all her life had she really felt that she was "filled with the Spirit." This had been during and immediately after, a sojourn at Northfield, when, for a time, she had been so elated in feeling, so lifted above ordinary moods, that a deep joy seemed to permeate her entire being, making her quite indifferent to ordinary trials and vexations. "But," she added with a sigh, "those feelings passed away, and have not been repeated since. I have just plodded on in the old fashion." As she continued her narration of some of her summer's experiences, it came to light that this dear Christian sister had been on the alert wherever she went, to serve her Master in word and deed. During vacation days, when so many seem to lay aside their religion like a garment, she had tactfully made use of many opportunities to "speak the word in season;" her "feet had been beautiful upon the mountains," for she had been a glad and willing messenger of the gospel.

Happy are we who have experienced exalted states of religious emotion—they are foretastes of heaven, but one cannot expect them to be lasting.

Our emotions are, necessarily, evanescent. The tide of feeling must ebb as well as flow. But the living, sparkling waters of the Holy Spirit's influence are like the river Nile, which in the time of flood, is freighted with enrichment for the soil, and bears on its bosom seeds which it deposits as it subsides. When the full flood tide of joyous, spiritual emotion has passed, we find that mind and heart have been cleansed, enriched; the good seed has been planted in good ground, and more and more, the blessed "fruits of the Spirit" will be mani-

festated in character and conduct. There will be growth, progress, but not perfection—hence the need of charitable love, of patience, not only with others, but with ourselves, because of the human infirmities that keep us from attaining our highest spiritual ideals. Even Paul, who was so manifestly blessed by the Spirit, had to groan over human deficiency, waiting, longing, for the "redemption of the body."

In the first shock of grief, in certain states of over-wrought nerves, due to various causes, we may suffer terribly with doubts, fears, depression, despondency. If in such a state we learn endurance, long-suffering, patience with ourselves,—it is well. And let us not sorrowfully conclude that we have not the Spirit's indwelling, even then. It is His blessed office to exalt Christ, to reveal His tender love to the heart of the believer, to wean us from earthly to heavenly affections. Is it not in the hour of darkness, of desolation, that we are filled with unutterable longings for our dear Saviour, the "One altogether lovely?" Then it is that we learn to sing in spirit and in truth.

"Thou O Christ, art all I want,
More than all in Thee I find."

Thus it is that we learn to "rejoice in the Lord always, and again to rejoice."

ANNUAL MEETING OF N. P. BOARD.

A most delightful and instructive annual meeting of the North Pacific Board (Synods of Oregon and Washington) was held in Salem, Or., April 17th and 18th. A goodly number of delegates were present. The program was different from the usual one, in that there were few "papers," but much time for the discussion of practical topics. These were found to be quite popular and brought out many valuable suggestions. Miss Clark of Neah Bay told us much of her work among the Indians—of the changes already wrought among these people by Christian teaching and example.

All reports were interesting and encouraging, the treasurer's showing a gain in totals, although there is a loss in some presbyteries. The increase over last year for Freedmen is 10 per cent.—for Home Missions 38 per cent.

The outlook is encouraging and an active campaign is being planned for the present year. With 219 churches and only 86 missionary societies we feel very much the need of a Field Secretary.

LEAFLETS FOR JUNE PROGRAMS.

Dr. Jackson's "Facts About Alaska," five cents per copy, provides effective aid in the preparation of a June paper on missions in that country. It is brief, but very comprehensive.

June programs will be quite incomplete without provision for a map talk. The paper map of Alaska, size 24 x 40 inches, price five cents per copy, will be found large enough for use in meetings where the attendance does not exceed twenty-five. Its outline may be intensified by drawing over it with colored pencil or ink. The leaflet, "Presbyterian Missions in Alaska," one cent each, contains useful facts for a map talk. "How the Light was Carried," twenty-five cents per 100, may be distributed at the close of an Alaskan meeting. Missions Bands may like to distribute with this leaflet gold nuggets for souvenirs made by gilding small rough stones.

S. C. R.

OF NATIONAL IMPORT.

\$47,500,000 is the grand total of public gifts and bequests which were bestowed or became operative in the United States during the year 1900. This excludes the ordinary denominational contributions for educational, benevolent and religious purposes, or State and municipal appropriations to public and sectarian institutions, and the grants of Congress for various measures of relief. The number of gifts and bequests shows a large increase over that of 1899, though the total amount is less by \$15,000,000 than the total for the preceding year. Mr. Rossiter Johnson, to whom we are indebted for these figures, wrote of last year's total that it was "without doubt the largest amount ever devoted to philanthropic purposes as individual offerings, in any country in one year." With the exception of 1899, the

total of 1900 is the largest in the last eight years.

From Hawaii comes a discouraging report as to the conditions there. The Hawaiian Legislature elected under American sovereignty is largely composed of men who bitterly opposed the union of Hawaii with the United States, and who have elected one who has been opposed and apparently still is opposed not only to its sovereignty, but to any organic relationship between this country and Hawaii. The Federal law requiring the proceedings of the Legislature to be transacted in English has been ignored, and a representative of the Federal Government, whose office it was to report the proceedings of the Legislature to the President, has been turned out of the House by the sergeant-at-arms. ELEANOR OLIVIA BROWNELL.

RECEIPTS OF WOMAN'S BOARD FOR MARCH, 1901.

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Continued from last month.

(Receipts published in May were for Home work, not for Freedmen as indicated.)

Indiana.—*Crawfordsville*—Attica, 10.97; C., 1.35; S., 6.25; Bethany, 6; Bethel, 5; C., 1.75; Beulah, 4; Clinton, 9.77; Cutler, 2.80; Crawfordsv., 1st, 16.71; Y. L., 25; Centre, 45; Y. L., 5; Dayton, 23; C., 4.50; Delphi, 10; Mrs. Bowen, 50; S., 1.90; C., 13.12; Frankf., 35.52; Gettingsv., Mrs. R. A. Young, 5; Judson, 3.40; Lafayette, 1st, 12; C., 15; 2d, 48.47; Lebanon, 21; J., 2.50; C., 6.55; Montezuma, 1; Newton, 12.20; Rockf., 3.55; Rockv., 18.45; C., 5; Romney, 13.60; Rossv., 1.75; C., 1; Spring Gr., 16; C., 6.75; Thornt., 6; Union, 10; Wavel., 7.85; C., 6; Williams, 10.65. *Fort Wayne*—Bluffton, 16.50; W. Bd., 5; Columbia C'y, C., 7.50; Elhanan, 4; Elkhart, 11.63; C., 12; Ft. Wayne, 1st, 69.75; S., 30; 3d, 8; S., 5.87; Bethany, 6.50; Westm., 6.68; Goshen, 8.25; Y. L., 13.40; Huntington, 1.80; Kendallv., 6.05; S., 1.50; C., 4; La Grange, 11.92; Ligonier, 6; Lima, 3.25; C., 10; Ossian, 2.40; C., 8.22; J., 1; Piercetown, 2.50; Warsaw, 10.30; C., 25; Waterloo, 2.50. *Indianapolis*—Bloomington, 10.92; Brazil, 23.73; B. B., 1.27; Clay C'y, 1.25; Columbus, 16.88; C., 6.25; S. L., 25; Franklin, 20; C., 8; J., 7; Greencastle, 13.45; Greenf., 10; Greenwood, 14.60; Hopewell, 12.10; Indianapolis, 1st, 35; C., 25; S. C. Bd., 2.50; 2d, 25.70; K. D., 10; Y. W., 6; 4th, 14; 6th, 11.85; 7th, 36; A. W. Bd., 16; E. Wash. st., 7.40; C., 5; Home, 4.11; C., 1.37; Mem., 47.20; C., 45; Olive st., 1; Tabernacle, 40.17; S., 13.84; J., 2.54; M. F. Bd., 5; Poland, 8; Southport, 10; Spencer, 6; C., 2; Whitel., 7. *Logansport*—Bethlehem, 4; C., 1.30; Brookston, 2.43; Concord, 1.50; Crown Pt., 10; Goodl'd., 4; Hammond, 5; Hebron, 2; Kentl'd., 3.40; Lake Prairie, 4; La Porte, C., 10; Logansp., 1st, 20.06; C., 1.03; Y. L., 6; B'dway, 6.38; C., 8.05; Meadow Lake, 3.10; Mishawaka, 10; C., 10; S., 10; Monon, 1.80; Monticello, 4.50; Mt. Zion, C., 50c; Plymouth, 2.47; Pulaski, C., 50c; Remington, C., 7.50; Rensselaer, 4.80; Rochester, 5.50; C., 2.45; So. Bend, 1st, 35; C., 103.75; Union, 12.10; Valparaiso, 10; Westm., 4.60; C., 5; W. W., 1.50. *Muncie*—Alexandria, 10; Anderson, 15; C., 6; S., 1.04; Cicero, 1.40; Elwood, 15.50; Hartford C'y, 15.77; Jonesboro and Gas C'y, 5; Kokomo, 8.36; Marion, 17; C., 25; J., 5; J. S., Dept., 3.55; G. Bd., 5; Muncie, 23; S., 100; C., 12.65; Noblesv., 2.50; Peru, S. Child, 7.60; Portl'd., 20; C., 3.70; Tipton, 8.50; Union C'y, 11; Wabash, 25.56; C., 5; S., 11; Winchester, 1.87. *New Albany*—Bedford, 18.25; Bethlehem, C., 75c; Brownst., 1.50; C., 2; Charlest., 2; C., 1; Corydon, 6.40; Hanover, 17.30; L. B. B., 4; Jeffersonv., 5; Livonia, Ch., 2; Madison, 1st, 14.25; C., 20; L. M. Cir., 13; 2d, 9.27; C., 5; Mitchell, 8.50; Mt. Vernon, 1; New Albany, 1st, 10.20; S., 20.60; 2d, 2.20; 3d, 3.82; C., 9.20; No. Vernon, 2; Otisco, Ch., 1; Owen Cr., 2.50; Paoli, 1.50; C., 3.25; Pleasant, 1.50; Salem, 1.15; Seipio, 4; C., 2; Smyrna, C., 2; Utica, C., 37c; Vernon, 3.45; Vevay, 7.98. *Vincennes*—Evansv., 1st av., 4.30; J.,

2.50; Grace, 12.02; S., 5; C., 5.80; J., 2.50; Spr'dale Miss., C., 1.25; Park Mem., 3.50; C., 6; Walnut st., 53.20; J., 15; Farmersb., 3; Indiana, 10; S., 4.50; Y. L., 1.05; Mt. Vernon C., 2.25; Oakland C'y, 12.10; C., 2.50; Petersb., 6.10; Princeton, 15.50; C., 10; Rockp., 3.75; C., 3; Sullivan, 4.60; C., 3; Terre Haute, Cent., 15.25; Wash. Av., 4; Pri. S., 2.50; J., 1.30; Vincennes, 21.70; S., 7.1; J., 1; Wash., 6.15; C., 10; Worthington, 3. *White Water*—Aurora, 13; C., 1.50; J., 1; Clarksb., 3.75; College Cor. C., 17; J., 2; Connersv., 1st, 60; C., 5; J., 12.20; Greensb., 65.84; S., 25; C., 1.03; J., 6.25; Harmony, 4; Kingston, 13.40; C., 7.00; J., 1.20; Knightst., 1.85; Inf. Cl., 1.88; C., 2; Lawrenceb., 1.35; Liberty, 9.75; C., 2.50; New Castle, 4.50; Richmond, 1st, 1; C., 10; 2d, 2.10; S., 8.25; C., 1; Rising Sun, 2.40; Rushv., 21.25; Shelbyv., 1st, 52.50; S., 10; Van P. Bd., 13.75; J., 5; Ger., 5. **\$2,941.94**

Indian Territory.—*Choctaw*—Krebs, 14. *Cimarron*—Anadarko, 3; Ch., 4; Ardmore, 4.40; Chickasha, 10; Enid, 1.75; Aid Soc., 5; Pond Cr., 7; Purrell, 6. *Oklahoma*—Guthrie, 22.41; S., 5.10; C., 7; Newkirk, Jr. Westm. Lea., 5; Oklahoma, 24.74; S., 5; Perry, E. R. C., 1; Ponc. L. Aid, 5.24; Stillwater, 4.22. *Sequoyah*, Elm Spr., Wks., 5; Muskogee, 23.70; Nuyaka, J., 12; Tahlequah, 11; S., 3; Tulsa, 12.95; Vinita, 4.50; Wewoka, 5.40. **\$212.41**

Iowa.—*Cedar Rapids*—Atkins, 4; Cedar Rap., 1st, 75; 2d, 21.25; S., 25; K. D., 5; 4th, C., 2.50; Cent. Pk., 19.18; C., 1.25; Centre Junct., 2.95; Merry Wks., 50c; Clarence, 50; C., 5; Clinton, 10; J., 3; Garrison, 9.70; Linn Gr., 9; Lyons, 4.85; S., 2; Marion, C., 6.25; J., 2.50; Mechanicsv., 9.50; S., 2.10; Mt. Vernon, 15; Onslow, 3.40; Scotch Gr., 1; Sun. Bd., 1.50; Springv., 7.28; Vinton, 5.60; C., 2.50; S., 4.50; Wyoming, 16.50; C., 2.50. *Corning*—Afton, 6.05; Anderson, 2.40; Bedford, 8.60; Clarinda, 6; S., 25; Corning, 16.75; Creston, 6.50; J., 2.25; Diagonal, 2; Emerson, 5; Essex, 7.05; C., 1.50; J., 3; Lenox, 4; Malvern, 9; S., 5; Mt. Ayr, 7.40; Red Oak, 10; C., 6.25; J., 4.25; Shenandoah, 10; Sidney, 12.37; Villisca, 18.8; C., 1. *Council Bluffs*—Atlatia, 14.25; C., 2.32; Audubon, 23; C., 2.10; Carson, 5; Casey, 4; C., 1; Council Bl., 1st, 67.50; Westm., Lea., 1.50; S., 25; Greenf., 4; Griswold, 11.50; Bethel, 14.73; Guthrie Cen., 12.91; Hamlin, 2; Hardin T'wp., 5.50; Logan, 27; C., 2.50; J., 5; Menlo, 10; C., 1; J., 5; Missouri Val., 29.25; S., 5.42; C., 2.50; Neola, 4.62; Shelby, 3.25; Walnut, C., 5; Woodbine, 9.54; C., 7; J., 2.75; S., 6.12. *Des Moines*—Albia, C., 2.50; Centerv., 28.44; Dallas Cen., 11; C., 1.50; J., 2; Des Moines, 6th, 6.50; Cen., 50; S., 3.32; Bethany, S., 2.10; Highl., Pk., 7.30; S., 3; Dexter, 7; Durham, 2; Garden Gr., C., 2.22; Indianola, 29.30; J., 2.50; Knoxv., 15.07; Leon, 9.50; Lincoln Br., 2; Newton, 7.30; Oskaloosa, 8.10; Perry, C., 2.35; Russell, 20; C., 5; J., 1. *Dubuque*—Coggan, C., 1; Cono Cen., 1.24; Dubuque, 1st, S., 4.85; C., 3.68; 2d, 20; Westm. Chap., 18.75; C., 5; Farley, C., 50c; Hazleton, 3; C., 3; J., 2; Hopkinton, 25; C., 2.25; J., 2; Independ., 1st, 32.51; C., 10.30; Ger.,

3.85; Jesup, 6.26; C., 68c., Lansing, 1st, 10.10; Manchester, 3; C., 1.87; Oelwein, 1.23; C., 10.67; Ottumwa, 1.46; C., 2.50; Pine Cr., 14.68; Sumner, 1.50; Bd., 1.22; Volga, 2.40; Unknown, 4.54; *Fort Dodge*—Algona, 5; Armstrong, 5; Boone, 10; C., 7.95; J., 68c.; Burt, 4.85; Carroll, 20; Dana, 2.50; Estevan, 12.50; Fonda, 19.40; Ft. Dodge, 65; C., 45c.; Jefferson, 15; C., 2.55; Lake City, C., 1.59; Lohr, 18; C., 2.50; Pomeroy, 10; Rockwell C'y, 8. *Iowa*—Birmingham, 12.20; Bloomf., 1; Burlington, 29.55; C., 10; Chequest, 3; Fairf., 32; C., 5; Ft. Madison, 30; S., 26; Keokuk, 2d, 3; Westm., 37.14; J. Bd., 6; Price Cr., C., 1.85; Liberty, 2.21; C., 1.35; Martinsb., 2; Mediapolis, 10; Montrose, 4.30; Morning Sun, 11.63; S., 25; Mt. Pleasant, 8; New London, 5; Ottumwa, 1st, 20; C., 5; E. End, 1; Troy, 10; Winf., C., 1; *Iowa City*—Atalissa, C., 1.05; B'klyn, 4.25; Columbus, June, 13; Crawfordsv., 3; Davenport, 1st, 33; Y. P., 17.50; 2d, 1; Y. L., 1.38; Iowa C'y, 12; Keota, Y. L., 2; LeClaire, 2.50; Malcom, 5; E. Y. P., 50c.; C., 1.50; J., 1; Marengo, 13.45; J., 6.25; Montezuma, 7.50; Muscatine, 8; Princeton, 6.25; Scott, 5; Summit, C., 7.23; Wash., 52.16; S., 5; C., 5; J., 5; W. Branch, 5; C., 1.27; J., 1.83; W. Liberty, 6.25; What Cheer, 3; C., 58c.; J., 15; Williamsb., 5; Wilton June, 32; C., 2.50; J., 1; Special gift, 300. *Sioux City*—Alta, 14.90; C., 1.40; Crawford, J., 3; Cherokee, 26.25; J., 5; Cleghorn, 3; 25; C., 2; Dennison, 1; S., 2.08; Hawarden, 2.95; C., 2.50; Ida Gr., 10; C., 2.50; Inwood, 2; C., 5; J., 1; Le Mars, 11.35; Manilla, C., 1.55; Mt. Pleasant, 3; Odebolt, 1.04; O'Leary, 3.75; C., 2.25; Paulina, 4; S., 2; Sac C'y, 8.50; C., 1.50; J., 1; Sanoon, 4.47; Schaller, 5.78; Sioux C'y, 1st, 31.45; 2d, 4.34; C., 2.50; 2d, 3.75; S., 2.50; Storm L., 16.65; J., 3; Vail, 2; Jackson Twp., 4; Wall L., 7.67. *Waterloo*—Ackley, 5; C., 1.50; Aplington, 2.29; C., 3.55; Cedar Falls, 11; Clarksv., 2; Conrad, 12; Greene, 5.55; C., 1; Grundy Centre, 15.30; Special, 100; Janesv., 2; La Porte, 24; Marshallt., 10; J., 5; Morrison, 3; Salem, 20.70; Toledo, J., 42c.; Tranquility, C., 2.50; Unity, 1.20; Waterloo, 26.13; Williams, 2.50; J., 2. **\$2,917.08**

Kansas.—Synodical Soc., 5. *Emporia*—Argonia, 8; Arkansas C'y, 4.45; Belle Plaine, 10; Burlingame, 37c.; Burlington, 11.65; Caldwell, 17.50; Cedar Pt., Mrs. E. V. Schriver, 2; Conway Springs, 4.12; Cottonwood Falls, 18.25; C., 11.63; Council Grove, 11.15; Eldorado, 2.52; Emporia 1st and 2d, 31.45; Mulvane, 4.64; Newton, 20.70; C., 7.50; J., 5; Osage C'y, 12.86; Peabody, 5; Quenemo, 10; Gift, 1; Wellington, 22; White C'y, Gifts, 3; C., 2; Wichita 1st, 67.48; Y. P. Lea, 7.50; West Side, 34.08; Winfield, 10.10. *Larned*—Arlington, 3; 50; Burrton, 2.05; Dodge C'y, 1.20; C., 3.90; Halsted, 3; Hutchinson, 31.50; C., 20; Lakin, 1.05; Larned, 6.75; Lyons, 8.30; C., 2; McPherson, 18.50; C., 5; Pratt, 4.35; Roxbury, 5.55; Spearsv., 2.60; Sterling, 3.45; C., 1; Syracuse, 1.07. *Neosho*—Bartlett W. Wks., 1.50; Carlyle, 7.25; C., 1.14; Chanute, 1.57; S., 4.60; J., 50c.; Cherryvale, 5.70; Chetopa, 6.75; C., 1.63; Bd., 3.42; Colony, 2; Columbus, 7; Garnett, 4.05; Girard, 3.05; Humboldt, 16.89; S., 4.44; Independ., 26.55; C., 4.50; J., 5; Iola, 67c.; C., 10.20; D. W. Y. C., 13.55; Moran, 1.10; Osawatimie, 3; Oswego, 12.10; Ottawa, 10; C., 14; J., 3.72; Paola, 5; Parker, 2.50; Parsons, 1.50; Pittsburg, 7.40; C., 5.60; Pleasant, 5; Princeton, 10; Richm., 1.80; C., 1.20; Waverly, 15.10; Yates Cent., 3.50; C., 3; Toronto C., 2.50. *Osborne*—Atwood, 50c.; Mrs. Jas. Welch, 1.50; Calvert, 3; Colby, 4; C., 2; C., 2.50; Hays, 3.50; Hill C'y, 2; Natoma, 1; Norfairpt. Phillipsb., 4.55; Smith Centre, 3.50; Wakeeny, 5; Mrs. Blair, 1; J., 3.05. *Solomon*—Abilene, 8.50; Bd., 3.50; Belle, 4; Beloit, 15; J., 1.82; Benningt., 1.57; C., 1.82; Cawker C'y, 2.90; Caledonia, 2.83; Clyde, 2.30; Concordia, 3.95; Culver, 2.62; Delphos, 10.40; J., 1.75; Herrington J., 1.22; Lincoln C., 4.15; J., 2.60; Mankato C., 1; Minn., 1.53; C., 10; Mt. Pleasant, 3.28; Salina, 5.28; S., 5.05; Solomon, 2.51; C., 6.02; Wilson, 6.50. *Topeka*—Bethel, 3.75; Bl. Jack, 1.75; Child, Bd., 2.44; Clay Centre, 8.80; Junc. C'y, 37.75; Kans. C'y 1st, 17; C., 17.50; Cent., 5; Gd. View, 7; Lawr., 18.50; Leavenw., 18.50; Manhattan, 11.55; Olathe, 10; Okaloosa, 7.75; Riley, 14.30; Sedalia, 5; Spr. Hill, 4.60; C., 51c.; Stanley, 5; Topeka 1st, 72; C., 6.87; 2d, 9.10; 3d, 9.18; C., 3.50; Westm., 9.61; Marg., 5.11; B. Bd., 8.84; C., 4; Vinl., 1.32; Wamego, 4.08. **\$1,299.92**

Kentucky.—Ebeneser—Ashl., 25; C., 22.50; Y. L., 14; Covington, 77.68; K. S. Bd., 13; B. Bd., 10; Dayton, 8; Pri. Cl., 2; J., 3; Flemingsb., 15.20; Lexington C., 5; Ludlow R. Hold, 5; Maysv., 30; C., 1; Mt. Sterling, 16; New Concord, 4; Pikev. C., 10; Sharpsh., 8.50; Williamst., 4.40. *Louisville*—Cloverpt., 5; Hopkinsv., 10; S., 5; Kuttawa Hawthorne, 10; Louisv. 4th, 4; S., 5; Alliance, 12; S., 5; C., 4.20; Calvary, 3.85; Covenant, 22.70; 4th Av., 16; H. Bd., 50; Imman, 5; S., 1; C., 2; Warren Mem., 40; Owensboro 1st, 16; Pewee Val., 12; S., 2; Princeton, 5.50; Shelbyv., 15; C., 7.30. *Transylvania*—Danville Gl., 25; 2d, 62; Bd., 25; Lit. Gl., 10; Harrodsburg, 15.77; Lancaster, 5; Lebanon 1st, 15; Livingston, 2.50. **\$792.10**

Michigan.—*Detroit*—Ann Arbor, 80.02; S., 15.11; C., 12; Birmingham, 8; Brighton, 5; Dearborn L. Ben., 3; De-

troit 1st, 110.86; S., 112.50; C., 15; Richardson M., 85; Child, Bd., 5; ad Av. L. Aid, 13.61; Y. P., 2; J., 3; Bethany L. Union, 5; Calvary Soc. and S., 12; Cent., 25; Covenant Hast. Soc., 13; C., 7.50; Forest Av. W. U., 11.11; Westm. Lea., 7.87; Fort St., 75; Imman, 22.50; C., 6; G. B. Bd., 35; Jefferson Av., 103; C., 6.25; Mem., 44.90; C., 2.50; Y. L., 3.90; S., 12.50; Scovel Meml., 2.65; C., 6.25; Ind. Bd., 5; Trumbull Av. W. C. W., 14; Ch., 16.02; S., 50; J., 5; C., 30; Westm., 100; W. Bible Cl., 15; Holly, 6; Howell, 8; C., 10; Independ., 8.68; Milford, 75; J., 2; Mt. Clemens, 9; Northv., 21.19; S., 3.24; Pontiac, 37; Y. W., 10.84; So. Lyon, 40; Unadilla, 7; Ypsilanti C., 10; Y. P., 12.50. *Flint*—Caro, 27.33; S., 4.08; C., 10; J., 4.85; Baby Bd., 6; Cass C'y, 11; Corunna, 4; C., 3; Croswell, 3.25; Fenton, 4.83; C., 1.50; Flint, 22; C., 3.20; Flushing S., 5.75; C., 1.50; Flynn, 4.27; La Motte, 6; Lapeer, 13.84; C., 2.06; Linden, 7.14; Marlette 1st, 16; C., 2; 2d, 5; Morrice, 4; Pt. Huron 1st, 1; Westm. C., 5.15; Presbl. Soc., 5. *Grand Rapids*—Big Rapids, 6.75; Gd. Haven S., 3.86; Gd. Rapids 1st, 15; S., 14.85; L. K. A., 14; 2d, 9.25; Imman, 1.50; Westm., 34.93; C., 6.13; 1st and Westm. Union Meet., 8; Hesperia, 4.26; Ionia, 10.05; Ludington, 10.48; Montague, 1. *Kalamazoo*—Benton Har., 2.64; Buchanan, 2.50; Decatur, 5.75; C., 2.50; Edwardsb., 5.10; Kalamazoo 1st, 45.06; S., 10; C., 1.55; No., 9.07; C., 7.50; Martin, 4; Niles, 10.63; Paw Paw, 5.82; S., 4.10; C., 11; Plainwell, 10; Richl., 4.95; C., 1.37; Schoolcraft, 90c.; Sturgis, 1.10; C., 3.50; Three R., 10.97. *Lake Superior*—Calumet, 30; Escanaba, 5; Ford R., 1; Iron Mt., 4; Ishpeming, 5.50; C., 4.50; J., 1; Manistique, 5; Marquette, 32; C., 5; J., 5; L. S. M. Bd., 20; Menominee, 12; Negaunee, 4. *Lansing*—Albion, 23.06; B'klyn, Mrs. De Lamatter, 24; Concord, 1.74; Dellwood, 1.35; Homer, 16.76; C., 7; J., 2.66; Jackson C., 6.50; Lansing 1st, 32.27; Franklin, St., 5; S., 5.76; C., 6.75; Marshall, 7.10; C., 1.40; Mason, 10; C., 5; Oneida S., 1.50; Tekonaha, 1. *Monroe*—Adrian, 28.50; C., 35; Blissfield, 3.50; Call., 1.50; Coldwater, 8.50; Haring, Soc., 9; C., 26.50; Deerf. Ch., 70; Dover, 4.60; Hillsdale, 12.25; C., 10; Holloway, 7; C., 2; Jonesv., 10; C., 3.75; Monroe, 25c.; C., 3.75; Palmyra, C., 5; Y. L., 1.03; Quincy, 11; Reading, 8.65; J., 50c.; Tecumseh M. Cir., 55.18; C., 3.50. *Petoskey*—Alanson, 3; Boyne C'y, 3.76; C., 3.75; Cadillac, 20.53; C., 10; E. Jordan, 1; Harbor Spr., 3.80; Lake C'y, 3.25; Mackinaw C'y, 10; Petoskey, 13; Y. P., 1.50. *Saginaw*—Alma, 22; Bay C'y, 1st, 36.81; C., 3.50; Ithaca, 10; Midl., 12.50; C., 5.40; J., 1.38; Saginaw E. Side Warren Av., 9.90; Wash. Av. S., 1.50; W. Side 1st, 20.30; S., 4.74; C., 10; Imman, 3.01; St. Louis, 2.50; W. Bay C'y, Covenant C., 3.43; Westm., 12.79; C., 50c.; B. of P., 3. **\$2,800.54**

Minnesota.—*Duluth*—Brainerd C., 2.25; Duluth 1st, 38.05; 2d, 10; Glen Avon, 22.61; Lakeside L. M. S., 8.60; C.; Sands, 4; C., 3; Two Harbors, 4.53. *Mankato*—Amiret, 5; Balaton, 5; Beaver Cr., 9.73; Blue Earth, 26.45; C., 5; Delhi, 20; Jackson, 4.40; Kasota, 15.50; C., 3; J., 1.75; L. Crystal, 2.50; Lakef., 2.50; Le Seuer, 15.18; C., 7.20; J., 3.40; Luverne, 4.20; S., 4.40; Mankato, 34.25; Marshall, 32.20; Pilot Gr., 8.50; Redw. Falls, 10; Rushmore, 4; Slayton C., 12.50; J., 5; St. Peter, 16.95; Tracy, 23.05; Windom, 14.92; Winnebago, 17.54; Worthington, 18; Gift, 25; C., 3.36. *Minneapolis*—Buffalo, 5; C., 4; Carver, 2; C., 7.3c.; Elim C., 2.50; Eden Prairie, 7.50; Howard L., 5; Maple Pl., 3; Minn. 1st, 52.89; Y. W., 20; C., 10; Int. C., 1.03; J., 1.22; Mer. Gl., 20; 5th, 12.41; C., 4; J., 1.54; W. A., 2; Andrew, 18.90; Y. W., 30; S., 42.43; S. of C., 10; Bethany, 4; S., 2.75; C., 1; Bethlehem, 43.08; C., 1; J., 5; Farview, 4.10; Franklin Av., 3; Grace, 3; Highl. Pk., 44.09; G. Cir., 2; K. Mess., 11; Sun. Bd., 3.73; H. of Faith, 8; J., 1; Oliver, 2.87; C., 3; Riverside Y. W., 15; Shiloh, 11; Stewart Mem., 36.66; Gl., 6.50; C., 8.61; M. T., 2.57; M. B. Soc., 10.49; Westminster, 32; Y. W., 14.31; S., 50; Gl., 25; D. of K., 9.60; P. G., 35; C., 25; Int. C., 7; J., 3; Oak Gr., 4; Waverly, 3.75. *Red River*—Angus, 1; Bethel, 5; Crookst., 12.96; Fergus Falls, 3.60; Hallock, 4.05; Maine, 5.75; S., 85c.; Warren, 1. *St. Cloud*—Greenleaf C., 2.50; Kingston C., 1.50; Litchf., 33.33; Royalton, 6.65; Spicer, 3; St. Cloud, 8.17. *St. Paul*—Hastings, 10; S., 4.50; Pri. S., 85c.; Macalester, 21.80; C., 4; G. R., 7.34; Merriam Park, Van C. Soc., 6; Bd., 7; Red Wing, 41; S., 25; C., 4.64; St. Croix Falls, 3; Stillwater Alb. Soc., 20; St. Paul 1st, 15; Arlingt. Hills, 2; Bethlehem, 4; Cent., 45; S., 40; Y. P. M. S., 25; Dayton Av., 32; S., 32.02; Pri. Cl., 5; C., 12.50; J., 5; East, 10; Goodrich Av., 11; H. of Hope, 90; J., 7; Will. Help., 14; Knox Hamline C., 6.90; Park, 1.51; S., 1.50; Westm., 10.95; Warrendale C., 7.50; White Bear, 4.55; C., 2.25. *Winona*—Albert Lea, 22.25; Th. off., 3; J., 1; Alden C., 1.50; Austin Cent., 10; C., 5; Bloom. Prairie, 3.55; Canton, 3; C., 5; J., 2; Chaff., 10.50; C., 1.42; Havana C., 4; Kasson, 6; J., 12; Le Roy, 4.22; C., 2.50; Owatonna, 15; C., 8; Rochester, 1; C., 25; Rushford, 15.50; Scott, 1.10; S., 4.78; Fremont, 5; Winona 1st, 10; S., 8. **\$2,416.98**

Missouri.—*Kansas City*—Appleton C'y, 12.70; Brown- ingt., 5; Butler, 17.80; Clinton, 27.70; Y. P., 11.50;

Creighton, O. Br., 2.50; Deepwater, 6.50; J., 2; Sharon Soc., 7.60; Fairview Ch., 3.48; Holden, 9.91; C., 4.85; Independ., 8.80; Jefferson Cy., 5.92; Kansas Cy., 1st, 95; C., 23.50; 2d, 286.20; S. & Pri. Cl., 100.52; C., 28.53; 3d, 121; 5th, 127; Linw., 9.94; Knob Noster, 1.40; Osceola, 14.63; Raymore, 11.78; S., 10.95; C., 4.11; J., 2.12; Rich Hill, 6; Ch., 2; Y. L., 7.50; Sedalia, B'dway, 5; Cent., 26; Y. L., 10; Tipton, 73; Vista, 6.30; S., soc., Warrensb., M. Com., 19.75; *Ozark*—Ash Gr., 3.90; Bolivar, 4.22; C., 2.50; J., 1; Carthage 1st, 45.52; Westm., 6.93; Greenf., 10; Joplin, 8.02; G. L., 10; Bd., 2.60; K. M., 4; Monett, 23.25; Mt. Vernon, 7.27; Neosho, 7; C., 3.75; W. S. Y. Bd., 2.50; Ozark Prairie, 3.75; G. T., 1.75; Springfield, 2d, 22.50; J., 1; Calvary, 24.50; Mon. Lea., 5; Webb Cy., 16.25; S., 2.75; West Pl. C., 5; White Oak, 1.35; *Palmyra*—Brookh., 5.35; C., 5; Clarence L. Aid, 2.25; S., 1; Edina, 5.25; S., 4; Enterpr., 1; Hannibal, 23.40; Kirksv., 7; J., 5; S., 3; La Grange S., 2.50; Louisiana, 1.80; Macon, 5; S., 3; C., 7; J., 7.50; E. T. Shinn, 5.25; Marceline, 6.95; S., 2; Moberly S., 2.00; Newark S., 2; New Cambria, 13.33; S., 2; New Prov., 3.50; S., 2; Sullivan S., 7.50; *Platte*—Avalon, 4; S., 13; Breckenr., 4.60; Cameron, 11; J., 1.05; Carrollton C., 5; Chillic, 10; Craig, 8; Fairfax, 2; C., 4; J., 4; Hamilton, 12.52; Y. L., 1; King Cy., 12.85; Kingston, 5; Lathrop, 11.35; C., 1.20; Maitl., 6.70; Martinsv., 15; Maryv., 11.40; Mound Cy., 2; J., 2.50; New Hamp., 5; Oregon, 10; Bd., 5; Parkv., 14.24; S., 2.45; Y. L., 5; K. Meas., 2.82; B. B., 4.35; Savannah, 9; Stanberry, 1.50; St. Joseph, 3d St., 10; C., 5; J., 5.30; Hope, 10; J., 3.60; Westm., 12.58; S., 25; Tarkio, 32.75; C., 7.50; M. P. Bd., 6; Tina, 5.60; S., 2; Trenton, 2; S., 1.50; Weston, 12; *St. Louis*—Bethel, 10; Cornwall, 2; Ferguson, 7.42; Ironton, 6; Kirkw., 33.60; Y. L., 25; C., 10; G. L., 1.50; Marble Hill, 7.10; Nazareth, 2.50; Oak Hill, 2.50; Rock Hill, 12.50; St. Louis 1st, 60.25; Y. L., 26.25; J., 9; B. Club, 5; ad, 68.93; 1st Ger., 19.80; Carondelet, 9.10; Y. P., 8.67; Cote Brillante, 4; Covenant, 11; C., 12; Curby Mem., 2.66; C., 3.65; J., 1.35; Pri. Cl., 2.22; Lafayette Pk., 28.40; C., 5; J., 7; Leonard Av., 2.15; Mem. Tab., 4; C., 2; R. of L., 11 North, 23; Tyler Pl., 5.50; Wash. and Compton Av., 36; West, 25; Webster Gr., 55.70; C., 7.50; J., 11.75; Whitewater 5; E. W. M., 50;\$2,537.90

Montana—Butte—Anaconda, 6; Deer Lodge, 2.60; Missoula C., 10; Phillipsb., 3.50; *Great Falls*—Great Falls, 21.60; C., 10.20; Kalispell, 4; *Helena*—Bozeman, 26.98; C., 9; J., 10; Helena 1st, 18.10; J., 5; Cent Bd., 25; Miles Cy., 5; J., 10;\$166.98

Nebraska—Box Butte—Alliance, Soc., Bodarc, 3; Gordon, 2; Rushv., 4.30; Union Star, 2; Valentine, 2.75; Willow Cr., 1; Gifts, 1.60; *Hastings*—Aurora, 3.40; C., 1.40; Bloomingt., 1.70; Edgar, 2.60; Hansen, 9.50; C., 4; Hastings, 25; C., 9.18; Holdredge, 26.75; S., 12.48; C., 8; Mrs. Sheldon, 10; Lysinger S., 4.52; Nelson, 21.53; Stamford C., 2.15; Superior, 10.54; C., 1.50; J., 58c; *Kearney*—Broken Bow, 10; Cent. Cy., 4.11; C., 2.50; J., 2.50; Cozad, 2; C., 1.70; J., 5; Farwell, 1.50; Fullerton, 20.60; S., 4.95; C., 2.50; Gibbon, 3.50; Grand Isl., 23.10; Kearney, 18.65; Lexington, 4.75; C., 3.50; Litchf., 2; S., 1; No. Loup, 2.40; No. Platte, 17.60; Ord C., 2.50; Shelton, 11.60; S., 1.85; C., 2.50; St. Edwards, 6.20; St. Paul, 5.70; C., 3; J., 1.50; Wilson Mem., 2; C., 1; Wood R., 5.90; *Nebraska City*—Adams, 17.60; Alexandria, 5; Auburn, 4.25; Beatrice 1st, 40.90; 2d, 7; Chester, 3.20; Diller, 4.25; Fairb., 20.72; Child. Bd., 13; Fairmont, 4.70; Falls City C., 1.50; Gresham, 2.56; Hebron, 14.20; Hickman, 4; Hubbell, 1.60; Humboldt, 11.05; C., 90c; Liberty, 3.34; Lincoln 1st, 81.62; 2d, 11.40; 3d, 5.80; Nebr. Cy., 15; Palmyra, 15.10; Pawnee Cy., 10; C., 10; Plattsmouth 1st, 15.98; Seward, 8.74; Stapleth., 3.36; C., 2; Table Rock, 3.20; Tamora, 3; Tecumseh, 34; C., 5; York, 4; *Niobrara*—Atkinson C., 1; Coleridge, 2.86; Emerson, 5.88; C., 2.50; Hartington, 6.86; Laurel, 1.82; Madison, 7.60; Pender, 2.50; C., 3; J., 1.50; Ponca, 2.50; C., 1; J., 4.50; Randolph C., 4.30; Wakel., 5; C., 2; J., 68c; Wayne, 10; C., 5; Winnebago, 2; C., 3; *Omaha*—Bancroft, 3.50; Bellevue, 4.90; C., 4; Blair, 1.05; Columbus, 2.60; J., soc., Craig, 6.46; Fremont, 15.48; C., 2.75; J., 14.60; Lyons, 12.90; Marietta, 4.80; Monroe, J., 1; No. Bend, 2.80; Omaha 1st, 115.15; C., 3; 2d, 15.90; C., 4.70; 1st German, 3.20; Bohem., 11.52; Castellar St., 9.20; C., 1.40; J., 20c; Clifton Hill, 8.46; C., 2.50; J., soc.; Knox, 33.92; C., 3; R. B., 12; Lowe Av., 12; C., 1.25; Int. C., 1; Westm., 63.60; C., 3.75; J., soc.; S., 25; Blackbird Hills, 4.50; Osceola C., 2; Schuyler, 6; Silver Cr., 1.86; So Omaha, 4.10; C., 3.15; Tekamah, 12.30; C., 5; J., 75c; Valley, 4; Wahoo, 1.44; Waterloo, 2.20;\$1,311.56

New Jersey—Elizabeth—Basking Rid., 45.75; C., 3; Cartaret, 5; O. Leav., 3; Clinton, 50; L. Sew. Soc., 27; Star Bd., 6.25; B. Bd., 3; Conn. Farms, 34; Cranford, 10.30; Dunellen, 15; C., 3.11; J., 1; Elizabeth 1st, 95; K. Child., 20; 2d 205.55; C., 50; G. Bd., 70; 3d, 58; L. M. Cir., 39.52; Y. M. S. of S., 10; Greyst., 15; C., 10; J., 3.10; Madison Av., 27.64; Hope Chap., 15; J., 2; Westin, 200;

S., 11.92; Bd., 10; J. Bd., 6; Lamington, 12.45; C., 5; Liberty Cor., 5; C., 5; Lower Val. C., 2.50; Metuchen, 77; C., 15.05; M. B. Bd., 18; L. Gl., 13; P. Amboy, 10; C., 10; Plainf. 1st, 100; S., 50; Cres. Av., 310; C., 25; Hope Chap., 9; Pluckamin, 15.25; Rahway 1st, 42.75; ad, 65; S., 25; C., 5; Har. Bd., 45; Grand St. Chap., 5; Roselle, 20.34; J., 2.50; Ch., 20; Home Dept. S., 25; Westf., 60.23; S., 50; Woodbr., 35.55; L. of F., 5; Presbl. Soc., 4; *Jersey City*—Englew. 1st, 125; Y. L. G., 75; Y. P. S., 20; W. Side, 40; Y. G. G., 5; J. G., 5; Garf., 3; J., 3; Hackensack, 8; C., 5; Hoboken, 10; J., 3; Jersey Cy. 1st, 71.16; Y. G. C., 6.50; Y. L. S., 16.03; Leonia, 7; C., 2.50; Newfoundl., 15.50; C., 5; Passaic 1st, 39.71; C., 10; J., 2; L. B's, 3.50; Dundee J., 1; Walling C., 4.14; Paterson 1st C., 12.50; ad, 85; E. Side, 10; Redeemer, 56; Y. W., 12.50; Westm., 5; C., 5; J., 2.50; Rutherford, 15.15; J., 5.25; W. Wks., 12.50; Immanuel C., 1; Tenafly S., 22.72; Y. L., 3.40; W. Hoboken C., 6.50; W. Milford, 5; J., 1; Presbl., 5; *Monmouth*—Allent. Bd., 86; Asbury Pk. 1st, 17.50; Belmar C., 13; Beverly, 31.25; S., 25; C., 20; Bordent. C., 15; Burlington, 52.30; Cranb. 1st, 28.37; S., 25; C., 5; ad, 80.28; S., 25; C., 10; W. Help, 9.25; Delanco, 7.50; Englisht. C., 5; Farmingd., 8; Freehold, 105; Hightst., 31.55; C., 5; Jamesb., 24.20; Lakew., 49.50; Long Br. Y. P. S., 10; Manalapan, 28.50; Matawan, 5.25; C., 1; Glen Bd., 10; Moorest., 30; Mt. Holly, 15; Ch., 10; Red Bk., 53.80; Shrewsb. C., 5; Y. P., 40; Tennent, 66; A. M. Bd., 7; W. Palmyra Union Miss., 2.50; *Morris and Orange*—Boonton, 63.53; C., 3.77; J., 10; Chatham, 25; Y. W., 30; J., 20; Dover 71.86; C., 25; E. Orange 1st, 298.57; Christ. Lea., 75; Arlington Av., 55; Bethel, 38; Brick, 45; F. B., 5.02; H. & H., 5; Elmwr. Bd., 10; Ger. Val., 25; Hanover, 22.65; C., 6.50; A. C., 5; Madison, 50; Y. W., 33.21; Bd., 2.50; Mendham 1st, 12; S., 10.78; Mine Hill C., 2; J., 1; Morris Pl. S., 8.68; Morrist., 1st, 170; Y. W., 75; So. St., 100; Y. W., 100; New Prov., 20; C., 8.15; Hol. Bd., 25; New Vernon 15; Orange 1st, 262.86; B. Club, 9; Cent., 25; S., 75; Orphan's Home S., 5.02; Hillside, 75; Y. M., 20; Parsipp. J., 5; Rockaway, 47; J., 5; Schooley's Mt., 2.50; So. Orange 1st, 45; Trinity Bd., 10; St. Cloud, 12.18; Summit, 100; What. Bd., 12.50; Whippany, 10; Wyoming, 5; C., 5.35; *Newark*—Arlington C., 5; Bloomf. Westm., 50; Caldwell, 18.30; S., 13.16; Montcl. 1st, 108.35; Y. W., 5.10; Sunbeams, 5; Trinity, 37.50; Newark ad, 200; Bd., 75; 3d, 45; Cru., 15; 5th Av., 10; S. L. Bd., 5.20; 6th, 5; Bethany, 10; C., 11.69; Calvary, 11.60; J., 5; Fewsmith, 23.50; High St., 107.64; Y. W., 12.10; C., 8; Pri. S., 10; Park, 35; Rosev., 75; A. Bd., 63; So. Pk., 30; F. Wks., 5; Wickliffe S., 50; Presbl., 5; *New Brunswick*—Alex., 10; Amwell 1st, 9; Mrs. Kugler, 5; K. Bd., 2; ad, 19.60; W. Wks., 1.43; Bound Br. 3; J., 5.15; Dayton, 22.03; E. Trenton, 9; Ewing, 18; Flemingt., 45; S., 20; Frencht. J., 5; Hamilton Sq., 10; Hopewell, 8; Kingst., 17; Kirkpatrick M. C., 2.50; J., 15; Lambertv., 52.42; Lawrencev., 3.60; Milford Car. Mem. Bd., 50; New Brunswick 1st, 50; S., 8.86; J., 5; ad, 15; Pennington 54; E. M. T. Bd., 12; Princet. 1st, 48; S., 6.70; ad, 19; C., 5; Stockton, 2.13; Titusv., 8; Trenton 1st, 100; C., 3; J. M. Soc., 50; ad, 38.50; J., 1; 3d Y. L., 37.50; C., 5; S., 12; Pri. S., 10; 4th, 71; S., 5.03; E. Bd., 10; L. Wks., 10; 1st, 10; Bethany, 22.50; C., 2.50; Prosp. St., 76.65; C., 10; Walnut St., 5; *Newton*—Andover 8.35; Asbury, 7.50; Belvidere 1st, 20.10; S., 110.90; Mrs. Sherrerd, 12; McA. Bd., 10; 2d, 32.43; Blairst., 9.25; K. Bd., 2.30; Bloomsb., 5; J., 5; Branchv. C., 12.50; Danv., 9.95; Deckert, 25; S., 20.60; Greenwich, 28; Hackettst., 21.90; S., 25; J., 1; Harmony, 18; Knowlton, 8; La Fay., 2; Marksboro, 14; Newton, 10.15; Oxford 1st, 16.50; Bd., 10; 2d, 11; Phillipsb. 1st, Y. L. C., 20; E. Bd., 29.80; Stanhope, 20; Stewarts., 26.50; N. V. Bd., 2.50; Stillwater, 2.85; C., 3.50; Wantage 1st Clo. Soc., 4; Wash. Christo. Soc., 50; *West Jersey*—Absecon J., 3; Atlant. Cy. 1st, 25; J., 15; Westm., 8; Blackw., 1; Bridget, 1st, 60.10; S., 12; Y. L., 60; ad, 52.75; J., 2; 4th J., 2; West, 65.05; S., 5; J., 2; Camden 1st, 39; 2d J., 5; Calvary, 15; C., 2; J., 5; C. May, 20; J., 5; Cedarv. 1st, 16; Osborn, 2; Clayton, 29.90; C., 8.15; S., 100; Cold Sp. C., 7.37; Deerf., 7.25; Elmer C., 1; Gloucester C., 2; Greenwich, 14.50; S., 5; W. Wks., 4; Haddonf., 2.50; Gift, 5; Hammont., 3; May's Land., 8; C., 4; Merchantv., 16.43; Pittsgr., 20.50; Y. L., 20.96; E. Wks., 16; G. L., 15.50; J., soc.; Salem, 49.25; Vinel., 8.72; Wenonah, 40; C., 2.50; F. M. N. Bd., 20; Woodb. Y. L., 66.50; Woodst., 9.40;\$10,329.23

New Mexico—Rio Grande—Albuquerque 1st, 29.24; Socorro, 4; Santa Fe—Penasco Sch., 3; Raton, 8.40; Santa Fe, 20; Taos, 6; *Arizona*—Peoria, 2;\$72.64

New York—Albany Albany, 1st, 10; Y. L., 62.50; Hope Wks., 10; ad, 31.66; Y. P. A., 12; 3d, 11; Y. L. Bd., 5.84; 4th, C., 10; 6th, 12.50; Madison Av., 11; State st., 46.18; W. End, 25.16; C., 6; Amsterdam, 2d, 154.34; S., 75; Stand. Br., 25; Ballston Cent., 2.50; C., 3.50; Spa, 38.33; Batcherv., S., 4; Bethlehem, A. Bd., 2; B'dalbin, 7.50; J., 1; Charlton, 22.61; Corinth, 2.08; Gloversv., 1st, 24; M. Sew. Cir., 25; J., 10; Kingsboro av., 6.66; Guilderi.,

7.76; Jefferson, 7.70; S., 7.10; Jermain, Mem., 13.30; S., 25; C., 5; Johnst., 31.66; W. Help, 8.34; Mariav., 6.66; Mayf., 12.66; Menands, Bethany, 5; New Scott., 13.10; C., 4; Princet., 31.50; Rensselaerv., 7.75; Sand L., C., 5; Saratoga, 1st, 34.15; S., 5; 2d., 50; Schenec., 1st, 115.42; Mrs. Rankin, 50; Y. L., 56.60; Int. S., 20; F. av., Cheer Wks., 12.50; Voorheesv., 3.33; C., 1; Watervliet, 16.42; S., 12.50; C., 1.28; J., 2.50; Presb'l Coll., 17.85; Binghamton Afton, 1.63; Bainbr., 9.70; Binghamton, 1st, 200.60; K. D., 16; W. Wks., 35; J., 7; S., 75; Pri. S., 5; H. Dept. S., 5; Broad av., 6; Floral av., 1.50; Imman., 7.65; J., 2; No., 28.27; W. and Ben. Soc., 5; H. Dept. S., 4; Ross Mem., J., 2; West, C., 15; J., 3; Cannonv., Mrs. E. N. Gillette, 2; Conklin, 1.8; Cortl., Soc. and Ch. Aid., 20; S., 50; Y. L., 22.50; Y. M. Bd., 30; Sunb. Bd., 36; Coral Wks., 18; Coventry, 8; J., 1; Deposit, 0.50; G. Summit, 2; C., 2.50; S., 2; McGrawv., 20; C., 5; J., 5; Marathon, 2; Masonv., Mrs. W. G. Willis, 3; Nichols, C., 3; Nineveh, Bd., 10; Owego, C., 25; Union, 24.8; J., 5; Waverly, 22.38; Mrs. H. Elmer, 75; Whitney's P., 9; Windsor, 5. Boston—Boston, 1st, 63.25; Y. L., 6; P. H. Bd., 3; Scotch, 10; Y. L., 5; 10; St. Andrews, 10; E. Boston, 13.25; C., 18.75; J., 2.50; Pri. S., 9; Haverhill, Pri. S., 2; Houlton, 8; S., 6; Hyde Pk., 11.37; C., 6.39; J., 2.50; Litchf., 10; Londond., Pri. S., 1.30; Lonsdale, 2.50; Lynn, 31; Manchester, 2.50; New Boston, J., 5; Newbury, 1st, 27; C., 5; 2d., 200; Newport, J., 3; Portl., 5; Providence, 32.50; S., 4; Quincy, 2.50; Roxb., 42; S., 25; Somerv., C., 5; So. Boston, 1; So. Ryegate, 4.25; Woonsocket, Bd., 88c. Brooklyn—B'kly, 1st, 156.52; 2d, Mrs. A. I. Bulkley, Int., 45; Orient, Guild, Mrs. Bulkley, Int., 18.75; 24th St., 25; Bay Ridge, 7.30; Bedford, 10; Bethany, 20; City Pk., 2.60; C., 10.70; J., 3; Cent., 25; Pri. Cl., 2; W. Wks., 1; Sun. Bd., 2; Classon Av., C., 15; G. M. Bd., 21; Cuyler Chap., 1.63; J., 2; Duryea, C., 13.55; G. R. Bd., 2; Friedenskirche, C., 5; Frankl., 4.2; Grace, 12.65; S., 20; G. M. Bd., 5; Y. P. A., 12.50; Green av., 7.44; Int. Cl., 1.50; J., 1; Lafayette av., 70.04; J. Y. P. A., 3.01; Mem., 72.41; Y. L. Bd., 25; Mt. Olivet, 14; C., 5; Noble st., 41.42; S., 20.68; T. Cir., 10; G. M. Bd., 25; I. D. Soc., 25; Prospect Hgts., C., 1; Ross St., 13.33; Siloam, 2; So. 3d st., 4.79; S., 47.53; Y. L. C., 10.51; Bd., 6.43; Throop av., 5.71; Y. L., 6; G. M. Bd., 2.50; Mission C., 5; S. M. S., 100; Edgewater, 1st, 21.25; C., 4.50; W. New Bright., Calvary, 15.79; C., 3; J., 83c; Woodhaven, 10.50; Olivet C., 7. Buffalo—Akron, 2.50; Allegany, 22; Buffalo, 1st, W. Cir., 545.25; Bethany, 69; Bethlehem, W. Cir., 14; Calvary, 13; C., 5; Cent., 2.50; C., 25; Covenant, 10; C., 9; J., 10; East, 27.12; S., 15.95; Lafayette, 30.76; S., 12.25; North, 37.50; Y. L., 25; Park, 32.43; South, 12.50; Walden av., 8; W. av., 17; S., 1; C., 10; J., 5; Westm., 130; S., 24.75; Clarence, 11; Conewango, 3.60; Dunkirk, 81.02; E. Aurora, 71.41; Franklinv., 3; C., 5; J., 4; Fredonia, 99; Hamburg, 61; Jamest., 66; Kenmore, 7.50; C., 2.50; Lancaster, 10; Lebanon, 10; Orchard Pk., 5; Olean, S., 35.67; C., 5.08; J., 1; Portv., 61.25; What Bk., 10; Ripley, 6; C., 1.40; Sherman, 34; Silver Cr., 12.45; C., 4.21; Springv., 11.70; Westf., 113.89; S., 25. Cayuga—Auburn, 1st, 77; Y. P. A., 10.50; 2d, 4.50; Calvary, 9.50; Y. L., 4.50; J., 3.75; Cent., 72.91; K. D., 25; J. K. D., 2.50; Westm., 1; B. Bd., 75c; Aurora, 15; Y. W. C. A. of Wells College, 50; Cato, 11; Cayuga, 2.30; S., 2; Dryden, 4; J., 3; Fair Haven, 2.50; S., 2.66; Genoa, 1st, 14.30; 2d, 3d, 4.04; C., 2.50; Ithaca, 51.92; C., 1.16; Meridian, 10; Pt. Byron, L. C. A., 4; C., 3.50; Scipiov., 5.50; Sennett, 5; Springpt., 5; Weedspt., 31.50; Presb'l Soc., 8. Champlain—Beekmant., 2; Burke, 2; Keesev., 3.60; Malone, 25; S., 10; Mooers, 2; Plattsburg, 1st, 73.85; S., 8; C., 30.22. Chemung—Big Flats, 10.50; Burdett, 20; Dundee, C., 5; Elmira, 1st, 20; S., 17.93; C., 9; A Friend, 5; Franklin St., 5; Lake St., 22; J., 5.75; A. B. De C. Bd., 25; North, 15; S., 15; Pri. S., 1.80; Hector, 3; Horse Heads, 6.50; P. Bd., 60; Mecklenburg, 6.50; S., 3; Montour Falls, 7; Morel, 31; Spencer, Y. L., 25; Watkins, 12.50; Weston, 1.30. Columbia—Ashl., 12; C., 2; Cairo, 8; C., 10; J., 1; Catskill, 5; S., 50; C., 25; J., 2.35; Centrev., 3; Greenv., 2.75; Hudson, 59.50; C., 15; U. B. Bd., 5; Pri. S., 2.50; J., 3.50; Hunter, 16.75; C., 10; Jewett, 7; S., 11.50; Sunside, C., 1; Windham, 16.50; C., 7.50; B. of P., 1. Genesee—Attica, 18.42; Mrs. C. E. Loomis, 75; C., 20; Batavia, 75; C., 25; J., 20; S. M. Bd., 27.87; Pri. S., 2; Mrs. Prentice's Cl., 10; Bergen, 12.94; Castile, 9.80; S., 5.05; Corfu, 5.25; Mrs. Whittlesey, 10; C., 5; E. Pembroke, 4.50; C., 5.25; J., 1; Y. P., 5; Elba, S., 8; C., 5; Leroy, 15; No. Bergen, 5.97; Tithe Giver, 10; Gift, 5; Perry, 30; S., 25; C., 10; Pike, 2; J., 1; Stone Ch., 2; M. B. Bd., 6.75; B. Brig., 3; Warsaw, J., 5; Wyoming, 21.25. Geneva—Bellona, 7; C., 1; J., 50c; P. S'ks, 1; Canandaigua, C., 10; P. Bd., 10; J., 5; Dresden, 6.28; Geneva, 1st, W. Assn., 37.50; 1st and No., 100.50; No. Y. L., 48.45; Gorham, 7; Naples, Mil. Soc., 12.50; Ovid, 20; Penn Yan, 45; Y. L., 18; Romulus, 7.50; C., 5; Seneca, 9; S., 4.53; C., 5; Seneca Cas., 0.61; Seneca Falls, 15; C., 10; B. Bd., 10; Shortvs., 10; Trumansb., 10; J., 2.74; Waterloo, 30; Mary and Martha, 4; W. Fayette, 3.50. Hudson—Amity, 2; Blauvelt, 2.50; Chester, J., 15; Circlev., 2.50;

Cochecton, C., 5; Congers, Mrs. A. B. Gilmour, 5; Denton, C., 2; Fla., J., 1; Good Will, 20; Hampton, 1.10; Haverstr. Cent., 16.86; J., 2.50; C., 15; Hopewell, 5.95; Mrs. H. C. Crosby, 5; C., 12; Hillburn, S., 100; Middlet., 1st, 58.26; S., 25; 2d, 18.75; C., 10; Y. M. Soc., 6; Milford, 1.48; C., 5.21; Montgomery, 17; C., 10; Monticello, C., 7; Monroe, 1; S., 6.83; Nyack, 3; Otisv., 2.18; Pt. Jervis, 18.85; K. Mess., 6.57; S., 25; J., 5; Ramapo, 11.70; Ridgeb., C., 10; Roscoe, J., 50c; Scotch., 10; C., 5; Stony Pt., C., 12.50; Unionv., 9; S., 1; W. Town, 32.75; C., 5; White L., 8; W. Haverstr. 1st, C., 8. Long Island—Amagansett, 20; Bellp., 8; Bridgehampt., 23.60; S., 2; C., 10; Bd., 10; Cutchogue, 25; E. Hampton, 0.65; Greenpt., 30; C., 5; Laurel, 8.72; Mattituck, 16.24; Middle Is., 90c; Bd., 1.85; Moriches, 37; C.; Pt. Jefferson, C., 13.60; J., 6.17; Oquog, C., 1.50; Remsenburg, 0.97; C., 3; J., 2; Sag Harb., 7; Setauket, 4.26; C., 4; Bd., 3; Shelter Is., 23; Bd., 1.33; Stony Brook, C., 2.50; Southampton, 1.18; C., 7.68; J., 1.24; So. Haven, 3; C., 2; Southold, 32; W. Hampton, 15.90; C., 6.49; Yaphank, 4.55; C., 1.10; J., 8.4c. Lyons—Clyde, 35.50; C., 10; Fairv., 5; Huron, 10; Junius, 2; Newark, 30.22; Cam. Bd., 18.03; Palmyra, 34; C., 7; Red Creek, 6.43; Sodus, 16; H. Dept. S., 5; C., 5; Williamson, 7; C., 10; Wolcott, 32.40; J., 5. Nassau—Astoria, 29.48; Babylon, 19; Far Rock., 47.05; C., 5; Bd., 11; Freept., 20; Ladies, 10.60; J., 7.50; C., 2; Glen Cove, 10; C., 20; I. H. N. Bd., 2; Glenwood, 5; Hempst., 30; Y. L., 9.34; C., 4.15; Huntington, 1st, 21.75; Y. L., 9; W. W., 12; Cent., 10; Islip, 60; C., 1.50; Jamaica, 15; S. M. Soc., 13; S., 35; Newtown, 35; C., 5; Y. L., 5; Northpt., 12.50; C., 6.25; Oyster Bay, 18; S., 10; C., 10; Sun. Cir., 5; Roslyn, P. C. Soc., 14.56; Smitht., 15; Springf., 6.25. New York—N. Y. 1st, 75; 4th, 25; S., 25; 4th Av., 175; 5th Av., 3.425; Y. W., 25; 13th St., J., 1.35; 14th St., 20; Adams, 10; Bethany, 50; Bethlehem, J., 5; Brick, 368; Y. W., 225; Br. S., 100; Cent., J., 45; Christ, 5; Chinese Miss., S., 19.15; Lenox, J., 4; Madison Av., 20; C., 30; Madison Sq., 10; Mizpah, 10; Mt. Wash., 6; N. Y., 4.50; North, J., 5; Olivet, S. M. S., 75; Park, Y. W., 75; Scotch, 147; Tremont, 15.28; Univ. Pl., 33; Washn. Hgts., K. D., 12; West, 100; W. End, 334.60; C., 30; J., 6; N. F., 6.40; Westm., 25; C., 2; Woodstock, S., 25. Niagara—Albion, 25.11; Barre Cen., 1.40; Holley, 5.50; Knowlesv., 2.14; C., 5; What Bk., 1; Y. L., 5; Lewiston, 6; Lockpt., 1st, 20.02; C., 5.50; 2d, 2.12; Lyndonv., 10; C., 5; Medina, 21.50; C., 15; J., 4; Niag. Falls, 1st, 12.25; Pierce Av., 7; N. Tonawanda, 51.83; C., 11.50; Somerset, 5.21; Bd., 1; Wilson, 11.25; C., 2; Youngst., 2.50. North River—Ancram Lead Mines, 6; Canterb., 17; Cold Spr., 11.00; J., 1; Cornwall-on-H., 11; S., 25; Highl. Falls, C., 3; Little Brit., C., 5; Marlboro, 26; S., 10; Matteawan, 30; Milton, 5; Newb. 1st, 18.55; Calvary, E. Wks., 50; New Hamb., 20.50; Pine Pl., 11; P'h-keepsie, 30; Rondout, 52.50; C., 20; Salisbury Mills Help. H., 10.16; Hope, Bd., 28.84; Westm., 3.23. Otsego—Cherry Val., C., 2; Colchester, 2; Cooperst., 9.38; Delhi, 1st, 14.63; C., 10; 2d, 23.50; Gilbertsv., 8.12; S., 6.00; Guilford, 4; Hobart, 7; Laurens, 4.35; Margaretv., 5; Meridale, 6.80; C., 1.60; Middlef., 2.50; Oneonta, 7.50; Otego, 2.50; Richf. Spr., 11; Springf., 13; Stamford, 40.88; S., 6.12; C., 5; Unadilla, 5.25; Worcester, 2.75; C., 5. Rochester—Avon, 1st, 8; S., 10; Cent., 3.80; Brighton, 33.20; G. Bd., 15; Brockpt., 65; S., 6.55; E. Avon, 10; Fowlerv., 13; C., 4; Gates, S., 2; Genesee, 71.75; J. W. Soc., 65; Svs. Giv., 7.07; J. Sym. Giv., 2; Cheer. Giv., 25; C., 6.70; Lima, 11; Lakev., 10; C., 7; Mendon, 12.50; Mt. Morris, Chr. Wks., 15.13; Nunda, 13.50; Ogden, 24; Pittsford, C., 10; Bd., 8.50; Rochester, 1st, 85; 3d, 37.35; C., 20; Y. W., 27; Brick, 175; C., 31.50; Calvary, 12; S., 10; C., 4; Mem., 20; K. Mess., 7; North, 75; St. Peter's, 47.44; S., 18.75; C., 9.50; E. C. Bd., 12; Westmr., 50.50; Sparta, 1st, 20; Scottsv., 18; Sweden, 2.60; C., 3; M. G., 6.70; Victor, 31.08; Webster, 18.25. St. Lawrence—Adams, 14.82; Canton, 25; C., 10; J., 2; C. Vincent, 5.80; Carthage, 12.12; De Kalb Junc., 4; Dexter, 10; Gouverneur, 22.50; Hammond, 30; Morrisst., 8.11; Oswegatchie, 1st, 140.87; O. S. & L. Soc., 10; 2d, 12.75; Potsdam, 47.85; S., 5; Mrs. Sweet's Cl., 27c; J., 12; Sackett's Har., 3.25; C., 4; Theresa, 10; C., 15; Waddington, 1st, 8; Half-Way House, 10; Scotch, 13.75; Watert. 1st, W. Union, 60; S., 15.44; Hope, C., 7; Stone St., 30; S., 7. Steuben—Adison, 7; C., 10; Almond, 6; Bd., 10; Angelica, 10; Arktpt., 6; C., 5; Atlanta, 5; C., 2.50; J., 50c; Avoca, 3; C., 5; Bath, 41.50; C., 30; Belmont, 3; J., 2; K. D., 3; Campbell, 2.25; C., 7.54; Canaseraga, 5; Canisteo, 5; C., 25; J., 5; Cohocton, 10; C., 5; Corning, 91; S., 19.50; C., 10; B. B., 2.50; Cuba, 5; Y. L., 50; Hammondsp., 10; J., 2.50; K. D., 10; Hornellsv., 43.20; J., 10; C., 26; Howard, 4; C., 3; Jasper, 10; Painted Post, 6; Prattsb., C., 5; J., 1; Pultney, C., 5. Syracuse—Amboy, 20; Y. P., 7.50; Baldwinv., 10; S., 9.42; C., 2.13; W. Wks., 2.50; Camillus, personal, 2.50; Canastota, 22; C., 20; 141; J., 5; Y. L., 40; Chittenango, 20; Constantia, C., 2.68; E. Syracuse, 11.75; Fayettev., 19; Fulton, 135; Pri. Cl., 5; Y. L., 25;

(To be continued.)

HOME MISSION MONTHLY

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No. 9.

EDITORIAL NOTES.

RUN up the danger signal! Do you know what Mormonism is doing?

Have you noted the recent action of the Utah Legislature to protect and legalize polygamy? That was the plainly avowed purpose of the Evans Bill which passed by a large majority.

The Governor vetoed it, but in so doing he declared his sympathy with it, and said that his only reason for not signing was that if passed now it would anger the people of the United States and cause the passage of the Anti-polygamy Constitutional Amendment.

Moreover, the Governor so worded his veto that polygamy was endorsed and encouraged.

Truly the Mormon Hierarchy feel that they will soon be in a position to carry matters with a high hand.

And why? It is affirmed that their astute leaders have succeeded in making such affiliations with certain political leaders at Washington that they feel secure from Congressional interference. They expect to so control events in consequence, that no action can be effected which will obstruct polygamy.

Shall we allow them to succeed?

Presbyterians say, No. The General Assembly took aggressive action at Philadelphia. The Woman's Board did likewise, reiterating its declaration to combat the monster evil by every means within its power.

OUR Woman's Board once more sounds a strong call for the enactment of the proposed amendment to the Constitution. Undismayed by the difficulties in the way, Presbyterian women are again found in the vanguard to defend the purity of the home against the pollution of Mormonism. In the report of the Committee on Resolutions, page 214, read the clauses referring to this matter; note the action of General Assembly, page 219; then carefully consider the plans proposed under the caption, "Against Polygamy." Choose

those best adapted to your locality. Put them into effect.

"EXTRA! extra!" is a cry familiar on the streets of every American city. It is supposed to herald a new edition of some progressive paper, wet from the press, giving latest news of the busy metropolis, or chronicling earliest report of a world-wide event. We are not sounding that call, but we might well do so this month with all the extra space which has been added to our usual edition.

You will observe that sixteen columns have been appended this month, making eight pages more than we have published before in any one number. In no other way could we give you more than a moiety of the annual meeting; in no other way could we give you the official reports in type of a comfortable size. So we send forth this Annual Meeting Number with the hope that the extra expense involved will be more than equalled by the pleasure and profit of the reader.

INCREASED demand for the May and June HOME MISSION MONTHLY necessitated a second edition of both these numbers. An unusually large edition of this Annual Meeting Number of the magazine has been printed to supply extra demand. Copies may be had at five cents each.

An annual meeting in prospect is one thing; an annual meeting in retrospect presents quite another aspect. The Twenty-second Annual Meeting of the Woman's Home Board differentiates itself from other occasions of like kind in the past, slipping as a distinct event into its own niche in the temple of time, while the future will show results for the betterment of our loved land which had their initial in this gathering.

LET a few paragraphs tell in outline why this particular gathering should be

marked with a red letter. But oh, the pity of it! that type, cold and leaden, inevitably takes the subtle, sympathetic thrill out of a meeting, which is a chief element of enjoyment and success. Forget, then, if you can, that types are telling the tale and let something of that human electric current of good will and Christian fellowship which marked this gathering, flow through the lines of the printed page, whether it record incident, address, or reports of departments.

To begin with: the annual meeting proper was moved one day ahead of the usual time to accord with the arrangements of General Assembly for the Twentieth Century Celebration which packed the Academy of Music from floor to highest gallery on Friday. This change of date seemed unfortunate in prospect; in reality nothing marred the occasion, so complete were the arrangements made by the Philadelphia women, and so fortunate was the make-up of the program.

THE reports, which summarize a work whose magnitude is indicated in the facts succinctly grouped in these same annual presentations, will be found in full in our columns. Associate person and voice—those of you who have heard these various officers in other gatherings—with these reports as you read and study each, and you will add somewhat of the flavor they possessed for the large assemblages.

"OUR Spanish Speaking People" stood forth as a distinct part of the morning's program which called out pleasant pictures of "Mexican Boys" from Mrs. Ross, interesting accounts of "Plaza Work" from Miss Hays, and graphic "Porto Rico" pictures by Dr. Green, under their respective subjects. It is always a privilege to put the person behind the words, to watch the kindling eyes of missionaries as they look into the faces of a large assemblage, every one a friend, not only, but giving and praying for the work which the speaker is depicting.

"THE Mountaineers;" "The Mormons;" "The Indians;" "The Freedmen;" "Alaska;" were subjects which brought to the platform such workers as Miss Florence

Redway and Mrs. Polhemus on the first of these themes, Mrs. F. S. Bennett and Mrs. Wm. Campbell on the second topic, Mr. Evans of Henry Kendall College, Mrs. Carr of the Danville School, and Dr. Marsh of Pt. Barrow, on the remaining topics, respectively. All spoke admirably. The faces of most of the missionaries who made addresses at the meetings, greet the reader from our pages this month.

REV. D. Stuart Dodge D. D. presided at that remarkable meeting on Sunday afternoon, when our missionaries from extremest points all over the field gave each a glimpse into conditions, needs, and glorious outcome; it was Dr. Dodge who, alluding in his opening address to the organizations which make up the Woman's Home Board, used the word "societies", and then added: "Society reminds us of the '400' who are supposed to be the elite, but these women's societies are composed of the elite of earth because they are the elect of Heaven."

It was at this same meeting that James Hayes, the Nez Perces Indian, came before his white friends. There he stood, a fine specimen of the well-developed, well-poised, dignified man: pastor of his own people and a missionary to the tribes beyond, Bannock, Shoshone and Shebit, sent to their one-time enemies by his own Nez Perces flock; a splendid outcome of the work of Miss McBeth whom Dr. Dodge called "a whole theological seminary in herself." A notable moment, surely, when this man, saved from savagery, rose to tell of his work, winning his audience in his first sentence as he quaintly reminded them that he was of another race, "But", said he, "we have the same God, the same Lord Jesus, and the same Woman's Board."

CHILD life in Porto Rico among the masses moved the hearers to compassion, as Dr. Green pictured the sights and scenes familiar to children before they can walk, and the diseases inherited, which are a curse upon childhood. Every hereditary influence is against them. "Theirs is a childhood born in sin, nourished in sin, educated in sin." With enthusiastic appreciation Dr. Green spoke of the work of Dr. Grace William Atkins, our first medical

missionary to Porto Rico, telling with what tenderness she brought in her arms, just as he was leaving, a little black child whom she had feared must be blind when first she lifted the swollen lids and looked upon the red balls; the mother had been coaxed and scolded into bringing the child for daily treatment, until now the doctor pointed to the clear eyes of the little one, her own sparkling with exultation, as she gleefully cried, "See my baby!"

SOME of the incidents which gave local color to the addresses of the missionaries, provoking the smile or the tear, are too good to be entirely lost, though the setting cannot be reproduced. The mountaineer lad, having been taught the rousing song, "Three Cheers for the Red, White, and Blue", was not wanting in patriotism, even if somewhat surprising in his interpretation of the meaning, for when his teacher visited the cabin home she found that he had secured some strips of cloth of the colors indicated, decorating therewith the one chair which the household possessed, explaining that he would have "fixed three cheers" but they had only the one.

NOR was there lack of appreciation or the valiant boy who declared that when he "spoke his piece", he "wasn't skeered a bit, but the back of his legs trembled powerful." Nor did any fail to understand the dilemma of that mountain boy, whose family were making strenuous self-sacrifice to keep him in the Farm School; he wanted to stay himself, but was desperately homesick despite it all, and when asked the reason said he didn't know; he "guessed it was the light bread." Something made swallowing hard—possibly the proverbial lump in the throat rather than the unaccustomed food.

NEITHER will any forget the reply of the mountain woman who, with five sick with fever in a family of nine, had not been able to take off her clothing for rest for forty-seven nights, when asked, "How did you endure it?" replied, "The Lord helped me. He always does help them that trust Him."

ON Monday, came word "of the passing" of an associate worker, Miss Helen Burnet.

She leaves a memory fragrant with a Christian devotion that was sunny and constant. Attendants at the weekly meeting of the Woman's Board will recall with what sympathetic feeling she always presented the many requests for prayer coming from all parts of the mission field.

The following resolution was adopted by the Woman's Board of Home Missions at their meeting on Tuesday, May 28, 1901:—

Resolved, that in the death of Miss Helen E. Burnet, for twelve years connected with the active work of the office, the Woman's Board of Home Missions has lost a faithful, consecrated co-worker whose sweet spirit of service has been a constant influence for good, and whose weekly message through the columns of the religious papers will be missed by multitudes of readers.

TUESDAY was the great Home Mission day in the Assembly. The admirable report of Dr. Walker of Los Angeles, and the rousing address of Dr. Thompson of the Home Board, stirred the Assembly to its heart. Tuesday evening the popular meeting crowded the Academy of Music from floor to highest gallery with an enthusiastic audience. On the afternoon of the same day in our woman's meeting, representatives from the sisterhood of synods were assembled. Many of the messages were given impromptu. Gleanings from such of the notes as fell into our hands appear elsewhere in this number.

THE Wednesday afternoon meeting took place in the large auditorium of the Witherspoon Building where our all-day meeting of the preceding Thursday had been held, as also the Saturday evening stereopticon lecture, and the Sunday afternoon popular meeting, all of which were greeted by large and enthusiastic audiences. No wonder that a keen-eyed visitor remarked, "There is such a solid substratum of Presbyterianism in Philadelphia that the foundation of a fine audience is always at hand." But to return to that closing meeting of Wednesday afternoon when open and free discussion ruled the hour, and practical topics, progressive methods and helpful comments came quick and fast, and yet in most orderly array, as one delegate after another made apt, bright and prompt response to query or suggestive remark, and—mark it—in tones that could be heard.

THEN, at half-after four, came the closing function of a series of delightful yet entirely informal social opportunities which the Philadelphia ladies had provided with generous hospitality and happy forethought, occasions as valuable as enjoyable in bringing workers widely separated into a comradeship which helps to annihilate geographical distances.

OF this last gathering, California's delegate, Miss Janet C. Haight, said, "The shadow of a farewell was upon us all, but the inspiration of the fellowship together was a joy too bright to be dimmed. It would take much space to tell of the plans of the Philadelphia ladies for the pleasure of their guests. The drives in the parks, the excursions to points of interest about the city, the dainty lunches every day at Wanamaker's (in a part of the tea room screened off by palms and portiers), the cordial welcome and attention accorded to all the wearers of the white badge—these are something for memory to dwell upon.

Precious, too, are the memories of the little prayer meeting under the roof where the officers and many delegates were gathered. From out the little upper room, we went strengthened and inspired for the day. The personal cheer, the renewal of old friendships, the beginnings of sweet companionship, these cannot be told on the printed page."

OUR Philadelphia hostesses—a grand body they were—marshalled themselves under the following admirable chairmen, with Mrs. Charles Hodge as general chairman of the Committee of Arrangements: Entertainment, Mrs. W. P. White; Luncheon, Mrs. F. Maybin; Tickets and Badges, Mrs. B. W. Miller; Registration, Mrs. S. A. Reeder; Music and Ushers, Mrs. Wm. Harvey; Decoration, Mrs. J. Graham.

THE Annual Report of Dr. McAfee, Superintendent of Schools, may be had on application. Inclose stamp for postage.

ANNUAL ADDRESS OF THE PRESIDENT.

MRS. DARWIN R. JAMES.

No higher service can a consecrated American Christian render her generation than by advancing within her own country, in every way possible, the Kingdom of our Lord.

This service is not only a duty involved in her privilege as an American citizen, but a wonderfully glorious opportunity reaching out through endless vibrations to the remotest parts of the world.

America's influence upon the world during the century upon which we have entered will, without doubt, be far greater than ever before, and far exceeding that of any other nation. Our commercial leadership is assured, and European statesmen are eagerly studying the reasons for it.

Great wealth and marvelous possibilities are ours. The leader of the nations in material resources is America.

At the present time the accumulation of gold (\$470,000,000) in the United States treasury is greater than that of any other nation. Last year nearly every European nation offered bonds in the New York market. America could easily be the banker of the world, was the recent exclamation of a German nobleman in the Prussian Reichstag.

Our exports last year exceeded those of every other nation, Great Britain, hitherto the leader, not excepted; we won a third of the prizes at the recent Paris Exposition, and our manufactures even with the higher wages of employees, are finding markets all round the world. We underbid all competitors for cars and engines to be sent to South Africa, and were able to furnish them sooner than any other manufacturers. Our superior machinery and clever inventions press their way everywhere, until Continental Europe feels forced to consider some form of protective tariff for self-preservation.

What this young giant, but little over a hundred years old, will grow to be, with such ability of invention, cheapness and value of manufactures, inexhaustible resources, and the commercial enterprise of our moneyed magnates no finite mind can comprehend. May God in mercy remember the prayers and sacrifices of those who came to this country, in early years, and are still coming, for religious liberty and the establishment of Christ's kingdom upon the earth, and save us from the overwhelming materialism, which more than aught else to-day stamps America

among the nations of the world.

We parallel in a greater degree than any other people Israel's unique relation to the world in the time of Solomon.

All the nations around then "sought to Solomon," because of his marvelous wealth and wisdom; all nations to-day seem seeking America to share with us the blessings God has so richly bestowed upon us. Shall we also parallel Israel's downfall, in forgetting the Lord God of our fathers, and instead of glorifying and honoring Him before the world, bow down before a god of gold, and sell our birth-right for a mess of pottage?

What are the representatives of the nations of the world in our midst learning of us to-day?

They are learning that money is the most desirable object attainable, they are learning to seek first not the Kingdom of God and His righteousness, but the glitter and show and pride of this world. Is such an object lesson America's contribution to the world's need?

Something higher must be our service in the world's regeneration.

"Our nation is that one of all the nations of the earth which holds in its hands the fate of the coming years."

The London Globe, commenting upon the recent presidential election says: "Henceforth the United States will take its place as a world power. To the whole world the result of the election is of supreme importance, and fraught with momentous consequences to all nations. In this country it will be hailed with unalloyed satisfaction. We gladly welcome the entry of this young giant of the West into the councils of the world."

Señor Sorento, the dean of the Cuban delegation and one of the

most conservative and learned of all the public men of Cuba, said to a guest at the White House:

"I have traveled a great deal in my time, and have seen many countries, but nothing has ever impressed me like the overwhelming power and grandeur of this republic—the vast scale on which everything is conceived, the evidence everywhere of wonderful strength. Here in this room (glancing around him) is the head of the new world."

Hall Caine says: "In one important particular America is master of the world. Already that amazing country absorbs all the races of the earth and every race that it absorbs it feeds and strengthens. It is a sure though astounding fact that no civilized race whatever has been known to decline on American soil." Henry Drummond, that saintly man, said of us: "I always come back from the States as from a bath of life. I do think they are the most wonderful people under the sun. A nation in its youth is a stirring spectacle."

The late Dean of Canterbury, then Canon Farrar, in a farewell address at the Academy of Music in New York said, in effect, I have stood amazed at the breadth, the sweep, the Niagara-like rush of this wonderful country, wondering whereunto it would grow. God has honored you



THE WITHERSPOON BUILDING, PRESBYTERIAN HEADQUARTERS IN PHILADELPHIA.

because your fathers honored Him. It is the high honor of this great nation to be a teacher of righteousness to the nations of the world. What the world greatly needs to-day is just this—a leadership in righteousness, the leadership of a nation acknowledging the Fatherhood of God by obedience to His commands, and the brotherhood of man by aiding and protecting the weak and helpless.

How is America preparing for a leadership not in materialism but in righteousness?

A thoughtful and far-seeing student of history has recently said: "There are before us but two prospects; hope, through a wide-spread revival of religion, or anarchy."

The increase of crime from 1850 to 1890 has been continuous, exceeding the ratio of increase of population; while we have not as yet the statistics for the last decade, we know of no element that can have greatly lessened that ratio, nor do our church records present facts for hope. Sabbath desecration has advanced with gigantic strides; the increase being 56 per cent., while increase of population is given for the last decade as but 26 per cent. We cannot soothe our consciences by attributing much of this increase in crime to our foreign population; the increase is not so much from our foreign born, as from their children, who have been Americanized but not evangelized.

These facts are indisputable; what do we propose to do in view of them?

The remedy is in our own hands as women.

Women must take the leadership in the great battle for America's evangelization. Frederick Froebel, that prince of educational scientists, arrived after years of study at the firm conviction that women must be the world's great educational force for the regeneration of the race. He says: "In order to render the command of Christ effective, education in the family must first be reformed, otherwise there will be no solid foundation for subsequent education to rest upon."

According to the late Henry Drummond in an address at Haddon Hall, "the great future of society must by all the traditions of the world's past, by all the laws of nature, and by all the facts of science, be the ascent of woman."

"God would come near their country through their sons, through their civilization, and through their churches, just in proportion as He came through their mothers. He added that recently he had, in connection with a prize competition in the Boys' Brigade, read through 700 boys' letters, in which, among other things, they were asked to state what influence chiefly kept them from going to the bad. Not one boy out of the 700 mentioned his minister, but hundreds of them referred to the influence of their mothers."

All educators are agreed that the primary departments of school are the most important; women are undisputed teachers in the primaries.

How are we as mothers and teachers training the children in this emergency?

What is the daily proportion of time given the Bible, compared with that of other text-books, the newspaper, or the popular story?

How does the time and thought devoted to their wardrobes, compare with that bestowed upon the beautifying of character—the training of the soul for immortality?

Are the wonderful realities of the unseen world so apparent to us that we train our children in view of them, or do the things that daily occupy us enchain us?

You may recall the appearance of Scrooge's partner, Marley, in Dickens' Christmas Carol. Marley, who comes from the lower regions, dragging after him a long chain made up of cash-boxes, keys, padlocks, ledgers, deeds, tells Scrooge, who trembles, terrified before him, to take warning by his fate which was caused by the same selfish, self-absorbed life that Scrooge is living: "Oh captive bound, and double-bound!" cried the phantom, "not to know that any Christian spirit working kindly in its little sphere will find its mortal life too short for its vast means of usefulness; not to know that no space of regret can make amends for one's life's opportunities misused! yet such was I! oh, such was I!" "But you were always a good man of business," faltered Scrooge. "Business," cried the ghost, wringing its hands, "Mankind was my business, the common welfare was my business—the dealings of my trade were but a drop of water in the comprehensive ocean of my business." Oh Christian woman of America! is not the

welfare of this great nation our business? Its weal or woe for the future is in our hands.

Are we so absorbed in the daily routine of life, its necessary cares, the claims of society, the fascinations of literature, the demands of club life, or the infatuation of the card-table that the compelling duty, the shaping of a great nation in righteousness is utterly forgotten? And when in after years the men and women whom we might have trained to heavenly citizenship run riot in debasing carnality, when our Ship of State rocks and plunges in the whirlpool of anarchy, think you keenest regret will not be ours and eternal loss? Oh that I had! Oh that I had! will be the utterance of many who now smile serenely and seem at peace and undisturbed.

The sons of mothers enslaved by the demands of society life or devotees of the card-table will not be the strong pillars of the future church even if they escape the natural evolution into rogues or gamblers. The mothers of great men—of statesmen who have shaped national life—were not society butterflies.

What then is our present duty in view of these tremendous realities?

The late Sir Robert Giffen, the eminent English statistician, in forecasting the future supremacy of the nations of Christendom, places America at the head, not because of her numerical superiority, for Russia has doubled her population, "but" writes Sir Robert, "the inferiority of the unit in Russia is so great, that the pre-eminence of the United States is not in question."

The foundation of a nation's greatness, then, rests, not upon her wealth, her commercial leadership, or her numerical superiority, but upon the value of the unit!—upon us, you and me.

The most practical way to begin the great work before us, then, to begin with ourselves. The unit of highest value whose life we must incorporate is the Lord Jesus Christ.

Reproducing His life, through the Holy Spirit, as the sun upon the sensitive paper prints the picture on the negative, we cannot fail to be centers of blessing in our homes, our churches, the neighborhood in which we live, the town, the state, the nation. We shall then come to understand God's great plan for America and shall

hasten to do our part in sending into all the dark places of our country Christian teachers, these units of higher value, who shall raise to their own standard, those who hitherto have been not only a worthless but pernicious element in the commonwealth of our nation.

We shall then be true patriots, worthy daughters, not of the American revolution, but of a revolution so grand that its resistless sweep shall force from the impris-



HOONOYAH,
First eskimo delegate to General Assembly. Brought
by Dr. Marsh from Pt. Barrow, Alaska.

onment of sin into the freedom of the sons of God, every poor debased wretch for whom Christ died.

Then from divinely free America will sound out the first notes of an anthem of joyful praise, which, taken up by island and continent the world round, shall echo and re-echo the song of "Glory to God in the highest, and on earth, peace, good-will toward men," until the angel choir shall

again repeat the song the shepherds heard, and this poor sorrowful sin-cursed world be at last at peace.

You may remember what Florence Nightingale said when asked how she had been able to accomplish the great work which has made her name immortal: "I am only an ordinary woman, but I have worked hard and have never refused God anything."

Shall this then be our watchword for the coming year—

Instant obedience to the call of duty, and hard work.

The century before us is rich with promise. Such men of God as Dwight L. Moody and Bishop Brooks have left visions of what they foresaw in the days to come which may well inspire us to unaccustomed diligence and courage.

"Every place that the sole of your foot shall tread upon shall be yours," is the promise to us to-day—but the promise implies action. Are we ready to go forward?

Over sixty applications, for the help of Christian education, from destitute communities had to be refused last year, and no advance has been made in work among foreigners of our large cities, or in mining centers, as recommended by General

Assembly. Is not a marked advance during the coming year an imperative duty?

Then let us press the work of Christian education this year as never before. Let us prepare to carry to triumphant victory the crusade against polygamy. Let us honor God by honoring His holy day, patiently educating those who have not aright learned the great truth of the vital connection between a sanctified Sabbath and National righteousness and honor.

If America fails in fulfilling her part in God's great plan for the salvation of the world the Christian women of America, will be mainly responsible for the failure; *but she will not fail.*

Lyman Abbott says: "The emancipation of mankind is always wrought out by a forlorn hope. In moral conflicts, at least, numbers never count. Only the few have faith and courage, and faith and courage alone gain battles." Are you ready to join the "forlorn hope," with faith and courage, and win with Christ?

Are you willing to put aside ease and this world's pleasures, leaving the camp and going out to meet the enemy?

Then first praise God that He has given you grace to follow Christ's leadership, and at once take your place under His orders on the battlefield.

ANNUAL REPORT OF THE SECRETARY.

MRS. FREDERICK H. PIERSON.

With the incoming of the Twentieth Century the Woman's Board makes its twenty-second annual report, with a year's record of extended work.

ORGANIZATION. The woman's department of the Assembly's Board, working under the immediate supervision and direction of the Board, is the agency of the Presbyterian Church for a specific work in Home Missions, namely, the evangelization of the un-Americanized races of the country by mission training schools, through the work of missionary teachers, Bible readers, medical missionaries and evangelists. It is not a "voluntary society of women, responsible to no one," but a solid organization, co-extensive with the Presbyterian Church North, created by General Assembly, made subject to the Board of Home Missions, and with its functions clearly defined by successive deliverances of the Assembly. Its membership, embracing 29 Synodical Societies, 207 Presbyterial Societies and more than 6,000 auxiliaries (not including a goodly number of contributing Christian Endeavor Societies never counted as auxiliary to the woman's organization) may be estimated in round numbers at one hundred and thirty thousand, said to be the greatest denominational

woman's society in the world.

FINANCES. The women's Home Mission funds, administered by the Board of Home Missions, are gathered by this methodical organization, not through church collections, but by small, regular, patiently solicited sums representing painstaking effort, sacrifice, and conscientious giving through the Woman's Missionary Society and Mission Band, large or small, of the local church. This aggregate of "littles," forwarded regularly to the Woman's Board by the treasurer of every Presbyterial Society, with yards of careful statements, or reaching the treasurer of the Woman's Board directly in hundreds of small individual offerings, is deposited by her with the treasurer of the Home Board every working day of the year. This year it amounts to \$357,201.88, of which \$60,353.40 was contributed for the Freedmen's work and has been transmitted to that Board, leaving the Home Mission total \$296,833.48, an increase of \$6,862.22 over last year's receipts. This sum is made up of contributions from women's societies, young people's societies and bands, Y. P. S. C. E. and Sunday-schools, and from legacies and the encouraging increase of tuition collected from even the neediest of our mission



THE LARGE AUDITORIUM, WITHERSPOON BUILDING, PHILADELPHIA, WHERE THE MEETINGS OF THE WOMAN'S HOME BOARD WERE HELD.

schools, where always the lesson of self-help is enforced. The healthiest sign of advance is in the \$6,000 item of increase, which the treasurer reports from auxiliary societies—the surest promise of stability for our work.

YOUNG PEOPLE'S WORK. Another encouraging point is the steady advance of Home Mission intelligence and effort among the young people, who must in time fill the places of the present burden-bearers. The Home Board's plan of work, which uses the woman's organization as the active agency for promoting Home Missions in the C. E. Societies, has more than justified itself, as shown by the advance in contributions year by year. The system of transmission of funds is so elastic that no objection on that score can be raised; the young people can contribute to either department of Home Missions, or both, as they may elect; they have specific information placed regularly before them; and their total contributions are equally divided between the Home Board and the Woman's Board at the final accounting. Their advance this year amounts to \$2,212.58. A little more thoughtful and tactful oversight by the women's societies would insure still greater returns, for our children need intelligent guidance and the mother should give it.

There is a sign of lagging in mission band work that is not so encouraging. The lack is in leaders. The women must and will find a remedy for any such weak spot in our organization.

The returns from Sunday-schools show some-

thing of a falling off, being \$18,343.63 as against \$19,242.02 last year.

THE YEAR'S EXPANSION. A surplus of three successive years seemed to warrant the extension of the work of the Woman's Board in the direction urged by General Assembly and the Home Board towards ministerial support, and also in the line of necessary repairs to school buildings and the erection of several new ones. Hence the Woman's Board has shared in the support and expenses of the Board's Synodical Missionaries who have oversight of the "exceptional" fields; has paid the salaries of the ministers in Southeast Alaska and at other stations; has put memorial money and goodwill offerings into new brick and mortar and chapel-schoolhouse timber—and rejoices in it. It is something just to hear an Indian say, "This first time any house talk 'our Father' on this reservation."

The increased outlay along these lines, together with the support of the great work already established, results in a list of expenditures beyond the receipts of the year, and the accumulated surplus has thus been largely drawn upon. Next year's planning must therefore be on a more conservative basis or the promise noted in the advance from our loyal women's societies must be accounted surely prophetic. The Woman's Board is invited to assume the entire support of the French Broad Presbytery, which, indeed, has entirely grown out of its mission school work. This is but reasonable, and should be under-

ANNUAL REPORT OF THE SECRETARY.

taken, as cheerfully and confidently as, the support of the Presbytery of Alaska was assumed, and it will be. Such an onward step is not incompatible with the conservative planning intimated—it is only symmetrical development.

THE FIELD. From Point Barrow, within the Arctic Circle, over the continent, to tropical Porto Rico, the work of the Woman's Board covers the maintenance of 138 training, boarding and industrial schools, day schools and mission stations, among Alaskans, Indians, Mexicans, Mormons, Mountaineers, Foreigners and Porto Ricans, together with the salaries of such ministers and Synodical Missionaries on those fields as have been assigned to us, and the necessary building and repairs demanded in maintaining school buildings, teachers' homes, manses, and chapels on various fields. The property "plant" alone is worth, by careful estimate on the field, \$760,000 and must be kept in repair and insured. There were thirteen new schools and stations opened during the year—at Hoopa and Fall River Mills, Cali.; Rossfork, Idaho; Agua Negra and Chimayo, New Mexico; Columbia and Manchester, Ky., Day Book and Little Pine, N. C.; Sneedville, Tenn.; The Playa at Mayaguez, Aguadilla and San Juan, Porto Rico.

New Buildings have been erected at Douglas Island, Alaska; Rossfork, Idaho; Wolf Point, Montana; Arroyo Hondo, New Mexico; St. George and Manti, Utah; Asheville Farm School, Big Laurel, Hot Springs and Marshall, N. C.; and Lawson, West Va.

The statistics of the field are thus reported by our superintendent of schools:

	Schools and Missions.	Teachers, Evangelists and Ministers.	Pupils.
Alaskans	12	29	151
Indians	19	102	1,300
Mexicans	26	59	1,494
Mormons	30	77	1,663
Mountaineers	40	122	3,933
Porto Ricans	5	9	307
Foreigners	6	17	495
	138	415	9,337

Our societies have also contributed to the support of 59 schools and 109 teachers under the Freedmen's Board.

The reported conversions at our mission stations are 438, and the story of the year is an inspiring one. The progress of the Kingdom is marked by every new school in the Southern mountains crowding out the moonshining still; by the significant movement of Christian Indians, like the visits of the Nez Percés to the Bannocks and Shoshones, and theirs in turn to the Shebits, five hundred miles away, all to carry the precious Gospel news; by the healing ministrations of the missionary physician in Porto Rico, in the train of minister and teacher in that new field, all so overwhelmed by the multitude that press them for Christian service; by the assimilating influence of the kindergarten among the foreigners; by the new Plaza chapel schoolhouse astir with unwonted energy and higher Christian ideals for Mexicans. The field story shames all the figures and cannot be told in the formal sentences of an annual report.

A thousand letters have burned it into the hearts of executive officers who would be glad to blazon it before the whole church and cry louder, "Isn't it worth while?" Never a year but the field story justifies every dollar that Presbyterian women gather to uplift the weak classes of our country, and the new century opens upon greater opportunity and promise than any year in our history. What this work means in the solution of the most vital problem of our national life has been voluntarily set forth by a member of the Board of Home Missions in an address which has been condensed into a Home Mission leaflet and which is commended to the church at large as a clear statement of important truth. Let the church and the Home Mission woman understand each other as to the need of the country, and the place she is called to fill.

PUBLIC MEASURES. Two measures, vitally connected with the work of the Woman's Board, were expected to come before the 56th Congress and were therefore urged upon our societies as matters upon which public opinion must be speedily educated. These were the Constitutional Amendment prohibiting polygamy, and the bill for a permanent water supply for the Pima and Papago Indians in Arizona. The question of politics in no way enters into the action of the women in trying to influence legislation on such points. They know the true situation by reason of their direct information from the missionaries, and their duty lies in faithful effort to bring their knowledge before the men of their households, that voters may exert proper pressure upon Congressmen. That is their whole attitude towards such public affairs, and the fact that no success has been secured in the last Congress will not deter them from patient and prayerful effort to influence, in this way, the next. They have "hold-on" qualities.

INFORMATION. Hundreds of circular letters spread the intelligence on these "emergency" matters before our patriotic Christian women, while the detail of field work and organization suggestions are regularly supplied by our organ, the HOME MISSION MONTHLY, and that increasingly useful agency, the Literature Department. A self-supporting magazine, able to serve its own function, and return a yearly surplus for field work, is no mean factor in the Home Mission enterprise of the women. It seems due to the work that a friendly contemporary in the Assembly's economy should be on as fair and justifiable a business basis. The children's magazine, Over Sea and Land, continues its satisfactory career and supplies the need of missionary food for the little ones.

The receipts from sales of the Literature Department amount this year to \$2,000.81. Thousands of leaflets are also issued free by this department, and business has so increased that enlarged accommodations, made possible by a kind friend of Home Missions, are much appreciated. The Prayer Calendar, which now includes the Assembly's Board's field of work, furnishes a hand book and roll call for intercessory prayer that the church recognizes more fully every year, telling the Home Mission story of our church more succinctly, perhaps, than any other medium.

The monthly missionary meetings have kept up Home Missionary interest so manifestly that the crowd of women in attendance has compelled the enlargement of the Assembly Room. For this much needed accommodation the Woman's Board makes grateful acknowledgment to the Board of Home Missions, as, indeed, it does for the uniform courtesy, help and direction always extended to the woman's department.

There have been workers in the presbyterial ranks, and workers at the front, who have been

called home this year. We cherish the memory of them, for their names stand for leaders in a righteous strife. They should go to their burial in the Nation's colors, for they have served their country as soldiers, though such names stand only on the obscure missionary list rather than on the army and navy roster. As their comrades, to fight the evil in our land, to lift up into a true, living faith those that are without, we have another year's purpose before us—"serving the Lord; rejoicing in hope; continuing instant in prayer."

TREASURER'S REPORT.

MISS S. F. LINCOLN.

Our receipts for the year have been \$357, 201.88. Of this amount \$60,353.40 were designated for the Board of Missions for Freedmen, and forwarded to the Treasury of that Board for disbursement. The sum of \$296, 833.48 was designated for the Woman's Board of Home Missions. This amount came from the following sources:

Churches.....	\$1,368.60	
Women's Auxiliaries.....	166,298.48	
Young Ladies' Societies and Bands.....	21,515.47	
Y. P. S. C. E.....	20,534.81	
Sunday-schools.....	18,334.63	
		\$228,051.99
Legacies.....	4,087.87	
Interest.....	1,625.02	
Rent and Sales.....	2,061.27	
Indian Nations.....	6,448.53	
Tuition and Board.....	39,367.90	
Literature.....	1,750.11	
HOME MISSION MONTHLY.....	700.00	
Miscellaneous.....	12,740.79	
		68,781.49

Total.....\$296,833.48

The total shows an advance over last year's receipts of \$6,862.22. The receipts from Women's Auxiliaries, Young People's Societies of Christian Endeavor, interest, tuition and miscellaneous sources show a gain.

All payments for the Woman's Board are made by the Treasurer of the Board of Home Missions. The disbursements for the year have been as follows:

For Mission School Work.....	\$274,291.57
Evangelization.....	23,617.97
Literature Department.....	3,605.22
Young People's Department.....	1,480.09
Salaries (Officers, Supt. School Work, Clerks).....	9,161.35
Legal Expenses.....	379.92
Premium on Bonds.....	151.25
Revenue Stamps and Exchange.....	136.32
Printing, Stationery and Postage.....	1,725.00
Transferred from C. E. Gifts.....	7,032.52

Total.....\$321,581.21

You will note that our expenditures exceed our receipts by \$24,747.73. This amount was taken from our reserve fund accumulated during the past three years.

QUARTERLY RECEIPTS AND DISBURSEMENTS.

	Receipts.	Payments.
1st quarter.....	\$ 28,531	\$ 60,666
2d ".....	37,290	68,259
3d ".....	65,166	81,773
4th ".....	165,846	110,882
Total.....	\$296,833	\$321,580

We began the last month of the fiscal year indebted to the current work, \$86,214. During that month we received for the Home work \$121,061. From eleven synods we received, during the last month of the fiscal year, as large an amount as during the preceding eleven months. *For the sake of our presbyterial treasurers we plead for equal quarterly payments.*

Some auxiliaries are urging summer offerings. Envelopes are distributed at the last meeting of the fiscal year, returned in the early autumn, and the funds collected placed in the hands of the presbyterial treasurer to reach us with her October statement.

ASSURED INCOME.

Pledged Salaries: We have salaries of missionaries and teachers pledged to the amount of \$108,000.

Pledged Scholarships: Scholarships to the amount of \$60,000 have been taken.

Permanent Scholarships: A gift of \$2,000 will endow a scholarship. The income from this amount insures the annual support of one pupil in the school selected by the contributor. Nine permanent scholarships have been taken by friends of the work.

Permanent Fund: Our permanent fund now amounts to \$17,000. Into this fund are placed sums thus designated either by gift or legacy. From invested funds we use the interest to sup-

REPORT OF NOMINATING COMMITTEE.

plement our general fund, and would rejoice it a sufficient amount were thus secured to tide us over the summer months, and thereby reduce the amount borrowed to meet our obligations.

Annuity Gifts: We have this year received the first annuity gift of \$1,000 from a friend who chose to secure the amount to the Woman's

Board "beyond a peradventure." The giver receives an annuity during her lifetime.

The fact that for four consecutive years the Woman's Board has closed its books without a deficit, gives abundant reason for thanksgiving to our Heavenly Father, the Giver of every good and perfect gift.

MISS S. F. LINCOLN, TREASURER, IN ACCOUNT WITH THE WOMAN'S BOARD OF
Dr. HOME MISSIONS OF THE PRESBYTERIAN CHURCH.

Cr.

March 30, 1901.	Churches	W. H. M. Soc	Y. L. S. & Bonds.	Y. P. S. C. E.	S. S.	Freed- men.	Total.	March 30, 1901.
To Synod of								By Board of
" Atlantic.....		\$95.50	\$1.50		\$4.75	\$55.56	\$157.31	Home Mis-
" Baltimore.....		7,323.55	1,273.27	\$764.85	1,152.38	304.85	10,818.90	sions, viz.:
" California.....		5,777.99	465.73	1,510.20	622.33	1,606.74	9,982.99	For Mission
" Catawba.....	\$1.10	11.00	20.00		1.50	118.79	152.39	Schools and
" Colorado.....		1,693.12	47.03	462.58	159.31	825.35	3,187.39	Evangelistic
" Illinois.....		14,237.94	1,158.80	1,511.93	778.23	5,522.11	23,209.10	Work.....
" Indiana.....	5.00	4,602.33	269.06	1,104.69	493.43	2,999.39	9,473.90	For Evangeli-
" Indian Ter.....	35.00	330.62	33.17	47.81	13.10	34.15	493.85	zation.....
" Iowa.....		5,514.35	103.29	593.26	456.91	3,114.32	9,782.13	For Evangeli-
" Kansas.....		2,113.98	105.83	352.98	118.68	619.75	3,311.22	zation, from
" Kentucky.....		1,054.84	169.12	85.24	84.27	72.95	1,466.42	Y. P. S. C. E.
" Michigan.....	22.22	4,725.95	300.65	712.88	598.83	2,873.76	9,234.29	For Board of
" Minnesota.....		3,374.28	591.66	1,125.55	323.74	1,449.12	6,864.35	Missions for
" Missouri.....	6.48	3,993.27	297.99	265.00	344.70	723.18	5,590.62	Freedmen.....
" Montana.....		188.28	25.00	72.20	9.00	67.44	361.92	For Specials....
" Nebraska.....		2,041.60	28.30	275.58	141.64	1,219.74	3,706.86	
" New Jersey.....	464.60	13,856.63	3,061.31	1,230.93	1,895.15	2,007.31	22,521.93	
" New Mexico.....		151.14	14.00	32.20	9.25		206.59	
" New York.....	335.01	40,602.60	5,753.34	4,546.12	5,060.25	12,261.39	68,558.71	
" North Dakota.....		163.50	5.00	21.00	18.75	68.50	276.75	
" Ohio.....		13,846.83	1,860.61	1,751.69	1,394.16	5,905.69	24,767.98	
" Oregon.....	5.00	2,199.14	60.84	147.52	51.84	515.26	2,979.60	
" Pennsylvania.....	105.35	34,714.95	5,521.40	3,178.81	4,182.78	15,936.65	63,539.94	
" South Dakota.....	30.00	538.83	17.00	111.35	40.85	97.02	835.05	
" Tennessee.....	301.04	695.54	125.93	85.75	31.38	204.55	1,444.15	
" Texas.....		302.37	50.00	34.75	70.34		437.46	
" Utah.....	2.30	231.59		29.15	29.66	44.90	337.59	
" Washington.....		549.66		160.95	149.32	267.54	1,130.47	
" Wisconsin.....	55.50	1,397.11	146.55	304.88	98.10	600.79	2,502.93	
Legacies.....							4,087.87	
Interest and Ins.....							1,625.02	
Rent and Sales.....							2,061.27	
Board and Tuition.....							45,816.43	
Literature.....							1,750.11	
Home Mission.....								
Monthly.....							700.00	
Miscellaneous.....						846.60	13,587.39	
Special Donation.....							15.00	
Totals.....	\$2,368.60	\$166,298.48	\$21,515.47	\$20,534.81	\$18,334.63	\$60,353.40	\$357,201.88	\$357,201.88

NEW YORK, May 3, 1901.

Examined and found correct,

JOHN H. ALLEN, Auditor,

46 Wall St., New York.

REPORT OF NOMINATING COMMITTEE.

The Nominating Committee was constituted as follows: Miss N. G. Bradley, Mrs. Wallace Radcliffe, Washington, D. C.; Mrs. Charles Hodge, Pennsylvania; Mrs. Geo. T. Crissman, Colorado; Mrs. D. M. Butt, South Dakota; Mrs. W. A. Hough, Utah; Mrs. B. M. Price, Nebraska; Mrs. W. E. Carr, Catawba; Mrs. T. P. Moore, Kansas; Mrs. Wm. A. Dean, Illinois.

The Committee reported through its chairman as follows:

The task of your Nominating Committee has been an easy one, for in looking over the list of officers of our Board we do not find one that we are willing to lose.

We believe that if every Synod and Presbytery of our country could be canvassed for nominations for the presidency of this Board

there would be one universal response, one name would be on every lip. For years we have followed the leadership of our president, we know her faith and her devotion, we have felt the uplift of her prayers, we have wondered at her untiring energy; her vigilance is unceasing, her judgment clear, her counsel wise and she has all the perseverance of the saints that Presbyterians believe in—so whom else could we nominate than Mrs. James, and pray that God will spare her yet many years to this honorable office.

In presenting the names of the other officers, we want to emphasize our appreciation of their service; it has been with a single eye—the glory of God, the love of country and church has been their motive; they have worked with

zeal, with ability and with consecration, and each has made her office honorable and in her office and her person is honored by the women of the church. We thank them for doing our work so faithfully and wish them to know that their names are in all of the churches as synonyms of fidelity, of wise execution of trusts, and that they are an inspiration to many who

would otherwise be laggard in the Lord's work.

We thank God that we have had a band of such women in the Woman's Board of Home Missions, and in renominating them to fill these sacred offices we pray God's continued and abiding blessing upon them.

(For list of officers as elected see third page of cover.)

A BIT OF HISTORY.

ADDRESS AT THE ANNUAL MEETING BY MRS. DELOS E. FINKS, Editor of the
HOME MISSION MONTHLY.

The pages of history have not had time to grow mouldy since the HOME MISSION MONTHLY had its beginning. Fifteen years is something of a stretch forward; fifteen years in prospect look like a goodly heritage. But fifteen years in retrospect draw themselves together at the margins after a most mysterious fashion, and you may almost space them with a span.

Fifteen years ago a little group of women—there were not more than a dozen of them, for Board meetings were not large gatherings in those days—were seated about a table in one of the two rooms which then afforded the circumscribed headquarters of the organization. Let us take a look at that group.

At the head sat a woman whom you must have anywhere remarked, a woman of strong personality, full of the rich vigor of active Christian service, her radiant countenance reflecting a faith and courage which gave promise of never faltering at any obstacle, however great, if the cause were just. Let us thank God that that woman of well-poised mentality, of resolute courage, of invincible faith, of broad, splendid Christian patriotism is still at the head—Mrs. Darwin R. James, our beloved president. She had just then been elected to her office—an office which she has made not merely a success, but which, under her far-embracing influence, has become a factor in matters of national import, to the credit of Christian American womanhood.

By her side, at that gathering of fifteen years ago, sat one whose silvery white hair drew back from a placid, yet deeply lined brow, upon which was written a rare blending of peace and power. To that woman of gentle manners this powerful body—which has gathered its representatives to-day from the Pacific eastward, from the Gulf of Mexico northward, from the broad sweep of the Atlantic and Middle States, and even from the Arctic Circle, for we have with us at this annual meeting a missionary and a native from Point Barrow, the northernmost land on this continent—to that gentle, quiet woman, Mrs. F. E. H. Haines, does this grand organization owe the wise guidance of its early life. So true to the line and plummet of future need and development was the foundation laid that the necessity to reconstruct has never arisen. The weight of years already rested heavily upon Mrs. Haines when she undertook the task of organization, eight years prior to that gathering of fifteen years ago; but as we sat about the table that

June day to discuss plans for the proposed new magazine, no one of us knew that her surcease from labor was so near. In the early autumn we stood about her silent form, scattered over with palm leaves and roses, fit emblems of the beauty and the victory of that rare life.

Others there were in that group whose faithfulness, whose devotion, whose wise counsel and freely rendered service made the formative days of our Board such as to give strength and solidity to these after years. If their faces are not often seen with us now, it is because of the inexorable changes of life's ever-widening ways.

The purpose of that gathering a decade and a half ago I have already intimated. The annual meeting had just been held in Minneapolis at which the decision was made to publish a magazine which should be the direct organ of our work. The matter was now to be more definitely considered and the venture launched. What form should it take?

You will be interested in knowing how these women, no one of whom possessed any experience in conducting such an enterprise, started their publication. First, they prayed. Then they chose the editor, who was also to be the business manager and thus held accountable for faithful attention to all details. They carefully decided such leading points as size and shape; chose a name—THE HOME MISSION MONTHLY—and determined to send out a prospectus telling the women of the church of the new venture and bespeaking a welcome. And then, they prayed. First and last, they prayed. Let me pause just here to say, that were the history of this Woman's Board to be epitomized it would stand thus:—They prayed; they worked; they prayed. Ardent work between, earnest prayer first and last.

It may seem an easy matter to start a new publication such as was projected, which should exclude advertisements, devoting its space entirely to our specific work, its pages filled with matter—not copied or clipped from other journals but freshly gathered direct from the field. Read backward in the light of successful solution the problem does not seem so difficult. Nor would it have been so serious an undertaking at the time were there no such things as printer's bills to settle. Unfortunately, there is a hard realism, an assertive tendency about that feature of a magazine which is apt to be a potential factor. Had license been given to dip the hand into the general mission treasury to make good any lack between receipts and

expenditures, no anxiety about making ends meet need have agitated the mind. But no such license was either asked or given, and when the first number went fluttering forth none of its projectors knew whether it would survive to a happy maturity or disappear after a brief struggle for existence.

And how fared it? The answer to that question is known to you all. No sooner had this messenger of the Woman's Board knocked at your door than you bade it welcome. From every State and Territory in the Union have come invitations, increasingly large in number, for its regular visits, until to-day it sends forth 21,000 copies monthly. Our missionaries on the field, our friends at home, have enriched our columns. Small societies and large have kept us informed of their progressive plans. The magazine has stood as the exponent of our work. Friends from across seas, workers in other fields have given hearty acknowledgment of its aid. Other denominational journals have copied generously from its pages, sometimes to the extent of several articles in one issue, and while many of these never fail to courteously acknowledge the source from which they quote, others have shown their willingness to be entirely responsible for the material thus used by giving no visible sign that the story or article has been borrowed from the HOME MISSION MONTHLY.

Women throughout our organization—and a right loyal constituency they are—have enabled the magazine to make a record which they are entitled to regard with reasonable satisfaction. This record shows that during all these fifteen years not a penny has been used by the magazine that has not accrued to it directly from subscriptions. But it shows more; it shows that not only has the unwritten compact of self-support been kept, but that during a goodly portion of this time the magazine has paid into the mission treasury, yearly, sums of \$500 to \$1,000 for mission work. Two closed schools have also been reopened in Utah from its surplus, and a few days ago funds were paid over sufficient to open a new school in Porto Rico for the ensuing year, and by autumn another new school will be opened, it is hoped, in the same way in the mountains of the South. All this has been done without other revenue than that directly accruing from subscriptions, no advertisements having been placed in our pages; for it has been the policy of the magazine to make it possible for its subscribers to say that they have read it "from cover to cover" and not "from advertisement to advertisement"; and not a few have avowed their satisfaction in being able to take the contents of at least one periodical "without the admixture of soaps, soups or sozodont." More-

over, instead of depositing the large amounts accruing from advance subscriptions at the beginning of each year in some Trust Company, and drawing interest thereon until the money was needed to meet the monthly bills, such amounts have been allowed to remain in the general treasury, thus benefiting the treasury of the Home Board each year by a sum corresponding to the interest. This would have amounted to about \$2,000 during the fifteen years.

Here, then, is your magazine, fifteen years old, or, better still, if we may say fifteen years young! for if it keeps true to its purpose, true to the needs of its constituency, it will show in every page the virile life and energy which should mark this first year of a new century. Here, I say, is your magazine—yours by creation, yours by loyal support. What will you do with it in the future? What will you do with it this coming year?

The last year of the old cen-



MISS WILLIAMS, MISS REDWAY AND MISS CUSTER, OF THE ASHEVILLE FARM SCHOOL.

tury gave the magazine the largest subscription list in its history. Surely the first year of the new century should show no falling off. Forward, not backward, progress, not retrogression, should mark the pace. This is the note we have already sounded; we must make it ring from one end of our organization to the other. How shall we do it? Through the energy of our Secretaries of Literature; through the loyalty of our women to their own publication. General Assembly has not said to the women, as it has to the men, Publish your magazine at a certain low rate and make good the difference between cost and receipts by taking the

amount from the funds of the general missionary treasury; nor have our women made such suggestion. Shall we not in the future, as in the past, keep to the pay-as-you-go principle, charging a price which will just safely cover the output, and if by reason of an increased list this should prove to be a fraction over—too trifling to affect the subscribers, yet an appreciable sum when multiplied by 20,000 or more—use this surplus to support a missionary or a school?

Our specific work as a Board of women calls for a specific organ. Moreover, intelligence is the only sure basic principle. Intelligence is the only basis of interest. Three sorts are said to make up the masses, workers, jerkers and shirkers. We want only the first class—and we want to increase their number. Through knowledge of the needs and results of our Home Mission work something more than spasmodic effort and interest is assured. To this fundamental work the magazine is devoted.

We would multiply our readers that we may multiply our supporters. To this end we call for the careful choice of Secretaries of Literature, clear-headed, discriminating, energetic women. Do you say that such are busy now with many duties? Nevertheless, they are the women we want, for it is an old truism that it is the busy women who succeed, the women who "work till the last beam fadeth," and then—forgive the paraphrase—"they work some more," for no one will dispute that to be a successful Secretary of Literature calls

for genuine work and no little persistence and courage, too. The small boy, being asked by his Sunday-school teacher, "How was Eve made?" said that "God put Adam in a deep sleep and then—took out Adam's backbone and made Eve." To the grand army of Secretaries of Literature we wish to add a host of recruits who have plenty of backbone, whether they get it at the expense of their primal progenitor or otherwise. There are times when a secretary has need of all the stamina possible to carry her through her duties without a sense of discouragement. The cause owes much to these faithful, persistent workers.

And, by the way, we must not fail in our acknowledgments here, for the men are also readers of our journal and often speak a good word for us; moreover, it was a man, a Western man, wide-awake and whole-souled in his love for home missions, who sent this message within the last month: "Why don't you stir up the women? Every one of them should have the HOME MISSION MONTHLY. I stopped off between trains at this place and secured the enclosed list of subscribers. I shall send more from time to time."

It is this lively zeal that is needed if our subscription list is to "go forward." *Activity* and not *passivity* is the demand of the age in all departments of Christian work. With loyalty and zeal, and a pledge for the best that is in us of mentality, of devotion, of genuine hard work, this year shall not only be as good as last—it shall be the best year for the magazine, the best year for the cause.

ANNUAL REPORT OF YOUNG PEOPLE'S DEPARTMENT.

M. JOSEPHINE PETRIE, SECRETARY.

Contributions: Sunday Schools\$39,061.13
C. E. Societies 27,364.51
Other Y. P. Organizations 21,963.68

The making of reports is an ancient institution. Jacob called for a report from his sons; the spies brought in their report to Moses; the Queen of Sheba referred to "the true report which she heard concerning the wisdom and wealth of Solomon of which the half had not been told her"; the Book of Proverbs tells us, "A good report maketh the bones fat;" and John praised one for his "good report of all men." From those early times to the present, to adapt a familiar quotation, it may be said in all truth, "Of making many reports there is no end," and of these that "there is no new thing under the sun." We have steadily aimed to ascertain the Divine will and follow our Leader in all the work undertaken, and to so direct the thought of our young people as to prevent responses to the many appeals which come to them from absorbing their gifts before the regular work of the Boards of our Church has been provided for; and to this end we have appealed to the highest motives, patriotism and a love of souls.

If a report is "the formal statement of the result of an investigation," in order to faithfully represent the work of this department during the past year, facts and figures must be given in detail; but while statistics have their value, they do not tell the whole story of the faithful services rendered by Synodical and Presbyterian

Young People's Secretaries; nor can they afford an adequate conception of the permanent foundation laid toward future usefulness in this work of the church. Notwithstanding the fact that the year opened with over fifty of these new officers, it has been, in many respects, our most successful year. In fact, each succeeding year is the "most successful," for an advance is *always* reported.

FINANCIAL RESULTS. Figures from C. E. Societies show a gain of \$2,212.58 over last year. In response to a special appeal for the building of the First Presbyterian Church at San Juan, Porto Rico, over \$400 was contributed.

According to the initial plan of this department the sum total of contributions from C. E. and Junior C. E. Societies is equally divided between the Board and the Woman's Board, and the system of transmission of funds is so elastic (sending direct to the Treasurer of the Board if desired) as to fit any case.

Bands, Westminster Leagues, etc., have lessened their gifts by \$238.71, but this is doubtless accounted for in the many changes made in names of organizations. For instance: In one presbytery an effort is made to abandon C. E. Societies and make Mission Bands of these organizations; while in another, Bands have been changed to C. E. Societies.

DISPOSITION OF FUNDS. The contributions have been distributed as designated, for the salaries of nine teachers, fourteen ministers, one

medical missionary, the general work of the mission boarding schools at Sitka, Alaska, and Denmark, N. C. (Asheville Farm School), and for a large number of scholarships in the various mission schools, beside the general fund, and the numerous special workers as-



MRS. BASKERVILLE, OF THE ASHEVILLE FARM SCHOOL.

signed—upon request—to societies, Sunday-schools, or groups of either.

The gain of nearly \$2,000.00 from these sources is not all. We feel that progress has been made toward creating a clearer understanding of our intimate relation to both the Board and the Woman's Board. To this end papers have been read in several annual meetings where the young people's secretary felt a necessity for impressing the point that ours is the *whole* work of Home Missions, and we are not responsible for pledges made by our seniors.

SPECIAL OBJECTS. As usual, two special objects have been assigned in most of the synods, and as a general object for Bands and Juniors, the Training School at Sitka. Where societies express a preference for some other Home Mission field than the one suggested, the object is accordingly changed. Scholarships in the mission schools are recommended on application.

In two of our largest synods the general work of the Board has not been presented for several years, owing to the plan for synodical aid, but the salary of one teacher is assigned, while secretaries are urged, from headquarters, to co-operate in all of synod's plans for advancing contributions toward Home Mission work within their own bounds. Surely one teacher's salary for the Presbyterian young people of two synods can not in any way interfere with the work of other Boards of the church.

How ASSIGNED. While the apportionment of special objects is made through the regular Presbyterian system—from the Board to synodical and presbyterial secretaries and thence to the local organization—subsequent correspondence is with headquarters, and letters from missionaries go direct to the chairmen of the missionary committee of societies, or to the individual; with a few exceptions correspondence with individuals is unlimited. Our desire is to enlist the sympathy of all young people in Home Mission work, and in order to provide them with letters and leaflets which shall arouse and fasten this interest, a system of pledge blanks has been adopted, and their value has increased each year, these blanks furnishing us with the addresses of those to whom literature shall be sent in local societies.

METHODS. Many young people's secretaries are indefatigable workers. One says, "If you want to catch the mouse, you must bait the trap," and many kinds of bait are used. After preparing missionary programs for her societies for three years, a secretary recently received instead of sending, and the result was most satisfactory. Cards with a brief sketch of special missionaries and an appeal for a share in their salaries were sent by a secretary to each chairman and pastor. A speech was prepared and given to a number of young ladies when the Santa Fé program was used, and in this way a speaker was provided for every Sunday-school in her presbytery. Many have found personal visitation the most effective way of reaching the individual and one secretary reports twenty-one such visits to societies. Numerous conferences of workers are reported—these in some instances taking the place of the general rally. A presbyterial treasurer unites with the young people's secretary in sending out a joint letter to societies. The California Synodical Secretary arouses a mild rivalry in the writing of reports by a system of interchange.

LEADERS WANTED! The cry for leaders for mission bands and Junior Societies is heard all over the land, and it is interesting to note that in one presbytery where this most important work for the children is faithfully carried on, offerings from the Juniors are more than three times as much as those from the older C. E. Societies.

SUNDAY SCHOOL OFFERINGS. A falling off of over \$1,000 is shown in receipts from Sunday schools to the Woman's Board, but an increase of \$2,605.15 for the Board. Total from Sunday-schools: Home Board, \$20,726.50. Woman's Board, \$18,334.63. Although we report an advance in the total amount received, Sunday-schools are not yet giving for Home Missions as they gave four or five years ago.

SPECIAL PROGRAMS. Two Sundays have been authorized by General Assembly for the special presentation of the two phases of Home Mission work, and special programs are prepared for these occasions.

For the Sunday preceding Washington's Birthday, assigned as the day for contributions toward the work of the Home Board, the supply of 95,000 programs was insufficient for

the demand. A sum approximating \$10,000 was received from Sunday-schools before the close of the fiscal year as a result of this appeal. For the Sunday preceding Thanksgiving, the day assigned for offerings for mission school work through the Woman's Board, a program was arranged on the school at Santa Fé, New Mexico. The offering at this time amounted to about \$5,000. 7,000 sample programs are sent to Sunday School Superintendents, with a letter from the Secretary of the Board represented, urging their use. Not one seventh of these are acknowledged, and further responsibility for carrying out the recommendations of General Assembly must rest with the pastors and women of the local societies. These figures show urgent need for more systematic study of Home Missions in these training schools of the Church. It must be remembered that Sunday-school contributions are not divided as in the case of C. E. money, but are applied to the work of either Board, as the Sunday-school may elect.

OTHER OFFICE WORK. Letters to presbyterial secretaries have been sent from the office periodically, or when definite instructions and suggestions seemed necessary—supplementing the work of the synodical secretary, and cementing the bond of union between officers on the field and those at headquarters.

As in other years, the office Secretary has responded to numerous invitations to present this work at various gatherings of young people, and at presbyterial and synodical meetings.

MISSIONARY LETTERS. Three times the supply of three years ago is necessary in order to meet the present demand for printed missionary letters, and the many notes of appreciation are most helpful to the Secretary. "The missionary letters add much to the spirit of missions among our young people." "They are sufficient to arouse enthusiasm in the matter of giving and are interesting and encouraging. It is good to thus know of the progress of the work."

About 10,000 pages of scholarship and personal letters from missionaries have been duplicated and sent out to contributors, or wherever desired.

FROM ASSOCIATE WORKERS. A few notes from office correspondence will best show the present status as viewed by our company of consecrated secretaries, and will illustrate the varied conditions under which they labor. "The best thing that ever happened to our C. E. Society was the assurance that the women would help us. Since we have been so connected our gifts have been greater and our interest much deeper." "Secretaries of our young people's societies are so negligent in their correspondence, and there is so much indifference, even among the older workers in our Woman's Home Mission Society who are asked to assist in promoting the missionary interest of the young people and children." "Our pastors are always our best friends and truest helpers, as soon as they know our methods." "Our small gifts are due to the indifference of the older members of our church, and their appeals to us for city charities. They invite

agents of various philanthropies to present appeals. They are not in sympathy with Christian Endeavor, and hence not with any plans for it." "We have had to struggle against the adoption of C. E. objects in place of the objects of our Boards." One secretary writes of her feeling of loneliness in the work. She "wrote to all churches in her presbytery and received but one reply, and the presbyterial officers only remember the young people's work when the treasurer's report is called for." Several secretaries have worked at great disadvantage because the young people have been urged to send direct to the missionary instead of through the Board.

Does not this little glimpse behind the scenes justify the wisdom of those who first planned the methods used by this department? Each year shows a decided gain in the loyal support given our Presbyterian Church by her young people, but a review of the correspondence of the past year evidences the desires of the young people for a larger interest in them on the part of pastors and women's societies.

Our young people are ready to give where definite work is presented to them, and the objects presented (or withheld) will depend largely on the older members of the church. "Pictures for the chapel," "fuel and light," "salary of the janitor" or "city nurse," "flowers for the



REV. JAMES HAYES, A NEZ PERCE INDIAN,
Commissioner to General Assembly.

sick," "eyeglasses for a poor child," "purchasing of hymn books," or "offerings for our drinking fountain," are good enough in their places, but should not be reported—and they frequently are—as contributions for Home Missions.

Indifference is the cry. A secretary says, "It is a most contagious disease, and I fear the young people are catching it from their elders."

The purpose of the annual report of the Young People's Department is not merely to preserve a record of the work, but to arouse an ever-deepening interest in the cause of Home Missions by showing the progress of our year's labors; and this review is sent forth in the earnest hope that it may prove a means of encouragement to all who have shared in our efforts.

The story of another year's work is ended. What will the next record be? Shall we report more leaders for the young people's work, more

Mission Bands organized, more frequent presentation of Home Missions in the Sunday schools, more personal consecration, more of an advance in this great work for the young people? Too many are content with making the same offering year after year. We *must all go forward*, but in order to do this we need *you*. Will you help us?

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also. Wherefore I put thee in remembrance . . . that thou neglect not the gift that is in thee."

REPORT OF THE FREEDMEN'S DEPARTMENT OF THE WOMAN'S BOARD OF HOME MISSIONS.

FLORA D. PALMER, Secretary.

It is with profound gratitude to God and to all the organizations of the church, contributing through the Woman's Board of Home Missions, that the Freedmen's Department is able to report an advance of nearly \$6,000 over last year's receipts. The fiscal year, ending April 15, 1900, gave an advance over the previous year of \$8,267.76 through contributions from Women's Missionary Societies and Bands, Young People's Societies and Sabbath-schools contributing through Woman's Board, including money sent by women's societies direct to the Board of Missions for Freedmen.

The fiscal year, ending April 15, 1901, shows an advance of \$5,878.58 over the year ending April 15, 1900, from the same sources aggregating \$61,308.07 making an advance in two years of \$14,146.34. Reports show a decrease in gifts from twelve synods and an increase from fourteen. The following Synodical Societies have fallen below the mark attained last year: Baltimore, California, Catawba, Illinois, Indiana, Kansas, Michigan, Nebraska, New Jersey, North Dakota, Texas and Utah. The following Synodical Societies have made an advance: Atlantic, Colorado, Indian Territory, Iowa, Minnesota, Montana, New York, Ohio, Oregon, Pennsylvania, South Dakota, Tennessee, Washington and Wisconsin. The advance made by the last-named Synodical Societies has been such, that, notwithstanding the decrease in gifts from the first-mentioned Synods, there has been a general advance of \$5,878.78.

The contributions of the churches, the Young People's Societies, Sabbath-schools and individuals direct to the Board of Missions for Freedmen, for fiscal year ending April 15th, 1901, aggregated \$78,071.76. The Women's Missionary Societies, Sabbath-schools, Young People's Societies and miscellaneous gifts through the Woman's Board, and from societies direct, aggregated \$61,308.07, making nearly 44 per cent. of the entire contributions of all organizations of the church for Freedmen. The Sabbath-schools contributing through Woman's Board fell behind last year's record \$177.11. The Young People's Societies have made an advance of 25 per cent. over last year's contributions, showing a goodly num-

ber added to our list of contributing Young People's Societies; for this, we are especially grateful. The Board of Missions for Freedmen asked the Young People's Societies of the church to raise \$15,000 for a new building for Brainerd Institute. Of this amount less than \$2,000 has been contributed. This object will continue as the "Special" for all Young People's Societies another year with the confidence that the necessary amount will be received during the new year, as it is *now* thoroughly before the societies.

This Department made its first Annual Report in 1885 with 123 societies contributing from 13 synods to the amount of \$3,010.58. In 1894, the tenth year of its existence, 1,370 societies, representing 13 synods, contributed \$39,660. In 1901, 2,616 societies, representing 27 synods, contributed \$61,308.07. The first ten years this Department aggregated \$276,518.27; the last seven years it has aggregated \$338,322.14, making a total in the seventeen years of \$614,840.41, which has been applied largely to the educational work of the Freedmen's Board, through teachers' salaries, scholarships, buildings and for general work. The \$61,308.07 received during the fiscal year just closed, has been applied as follows:—teachers' salaries \$18,554.11; scholarships, \$15,829.33; building fund, \$7,192.80; general fund, \$19,731.83.

The "Special" given to all women's societies for the year just closed was to raise \$10,000 to build a wing for Ingleside Seminary. We regret that this has not received the response for which we hoped, as less than \$5,000 has been contributed for this purpose. This object will continue as a "Special" another year and we feel confident that the full amount will be secured, as it is now thoroughly understood.

The farm for "The Mary Potter School" has been entirely paid for by the New York Synodical Society. The support for 22 new teachers in parochial schools has been given this year by women and young people's societies, individuals and Sabbath schools. We are deeply gratified for the response to this special feature of the work. The cost of these schools runs from \$100 to \$150 each. Of the 22 salaries, New



MR. AND MRS. J. C. ROSS.

In charge of Boys' Industrial School, Albuquerque, N. M.

York gave 10; Pennsylvania, 8; Cleveland, Ohio, 1; Washington, D. C., 1; two individuals, one in New York City the other in Brooklyn, 2. It is the hope of this department to give, in time, instruction in sewing to the girls in every parochial school under the Board of Missions or Freedmen, of which there are 67. Thousands of children come to these schools who can never hope to enter schools of higher grade. At least 5,000 children, more than one-half of whom are girls, are instructed in these schools. We are confident that all Christian women will recognize the value of this line of industrial work in the homes from which these girls come.

The call from the field for Bibles has been unusually great; to meet this we have supplied 2,000 copies, distributing them through 135 different ministers and teachers, requesting that a low price be charged where people were able to pay and the money returned to the Bible Fund for supplying future needs. We are indebted to Mrs. Mary E. Ainslie of Rochester, Minn., through the Philadelphia Female Bible Society, for \$181 towards this special work; also for \$23 received directly from the treasury of this society. We acknowledge gratefully a discount of 50 per cent. from the American Bible Society upon an order of 1900 copies of the Bible to meet the demand. This generosity, with the money received as mentioned above, enabled us to respond to the calls from the field.

We believe that missionary societies of all kinds have been greatly stimulated by the Freedmen's Number of the HOME MISSION MONTHLY, the entire issue being without expense to the Freedmen's Board, the cost being borne, as hitherto, by the magazine.

Miss Mary E. Holmes, Ph. D., Secretary for the Northwest, has been unceasing in effort in behalf of the cause. We acknowledge with gratitude and appreciation her valuable service.

It is with special gratification that we report

a greatly increased correspondence with Synodical and Presbyterial officers relating to the work of Women and Young People's Societies. We have come in direct touch with almost every Synodical and Presbyterial official during the year. We invite free and general interchange of thought upon work with societies of all kinds, believing that such is mutually helpful. The varied effort in countless lines through the months of the closed year by the secretaries of this department, if compared with the countless prayers offered by the great army of workers in the Synodical, Presbyterial and local societies and the self-denial, hard and incessant work and anxiety on their part, of which \$61,308.07 is an exponent, would seem as nothing.

The Box Work, on the new basis, has been much more satisfactory than last year in thirteen synods. We are especially gratified that the work done this year has been more generally toward meeting specific needs. We invite general co-operation with this Department in all box work, beg-

ging all societies to confer with us before deciding upon their work for the new year. Send all correspondence relating to this line of work to Mrs. V. P. Boggs, 516 Market street, Pittsburg, Pa. Our endeavor is to supply, first, all needed table linen, and bedding for Seminaries and Boarding Schools, then to supply ministers and teachers with clothing—both new and second hand—that needy children in the Sabbath-schools, poor families in the congregations, and especially the aged poor, may be made comfortable. Valuation of boxes reported to this office is \$16,000. We know that this amount does not represent fully the work in this line. Nebraska alone supplied Monticello Academy, in Arkansas, most generously with all needed table and bed linen, and this is not included in the \$16,000. We are confident that all the synods will fall into line when it is thoroughly understood that the aim is to make the supply meet the demand, and to equalize the supply. This can never be done until every box goes to meet a definite need. The needs are all reported to the Board, hence all societies should apply to the Board for blanks for box work. The demand for literature has been unprecedented, coming from every synod in the entire church, and all orders have been promptly filled. The Board of Missions for Freedmen granted this department the privilege of issuing eight new leaflets this spring; these, with those issued last year, give us thirty new sketches and stories within two years. We interpret the increased demand for information concerning the cause as a growth in interest on the part of the women and young people of the Church; in this we rejoice and take courage.

During the year a very choice and interesting musical contribution was made by Prof. Yorke Jones, D.D., of Biddle University, of "The Slave Mother's Song," of which he is the author. Some months ago the manuscript was placed in

our hands. The beauty and pathos of both the words and the music led to the publication of the song. Prof. Jones most generously dedicated the song to the endowment of Biddle University. Several hundred copies of the song have been sold and we hope the sale may run to several thousand.

One of the great achievements of the nineteenth century in America has been the progress of the emancipated negro. The women of the Presbyterian church have borne a noble part in emancipating the women of the race from the bondage of ignorance and immorality through Christian education given to thousands of

women and girls in the seminaries and schools of every grade under the Freedmen's Board in the past thirty-eight years. Ennobled womanhood, an able and efficient teachership among women, an army of home-makers and keepers, thousands of Christian women with highest ideals of life are monuments of the sympathy, interest, and gifts of the women of the Presbyterian Church.

Let us inscribe upon our banner as the motto for the new year: "More love for Thee, O Christ; more heart-sympathy and love for the black race and more loyalty to the work of our own Church in seeking to do."

SAID BY MISSIONARIES

AT THE INFORMAL RECEPTION GIVEN THEM SATURDAY MORNING.

Mr. Evans, of our Good Will Mission, said that when Indian children are brought them they are reminded of the small waif of Dickens's fame, over whom solemn conclave was being held as to what should be done with the lad, when "Mr. Dick's" opinion was asked. "Wash him," was the reply. But when washed and dressed, educated and Christianized, these same lads make men of worth. Last year the Indian church connected with our Good Will Mission gave \$370 to Home Missions and half as much more to Foreign Missions.

Miss Kate Kennedy reminded us that Embudo, New Mexico, is fifty miles from Santa Fe. It is even further away from modern thought and life. Were you to visit the people you would be surprised to find them living after the crude fashion of the Orient. Deeply ignorant, every family has an idol according to its own particular patron saint. When the little church was first opened the men and boys came in striding over the backs of the seats. They had to be taught a reverence for the house of worship. It is a joy, indeed, when pupils having received a good knowledge of the Bible in the schools, decide to follow Christ. One young man had just written her of his intention to preach the gospel.

"Sand storms, so blinding that it is impossible to see from one building to another, are a common and trying experience at Albuquerque," said Mrs. Ross. The boys are deeply in-

terested in the farm which has been secured for the school, and they are most eager to till the land. Boys work through the vacation. One is now working on the farm to pay for his own schooling next year and that of his younger brother. Twice as many are refused as we can take. "So many to reach!"

It is the custom to commit to memory verses of Scripture for use in the prayer meetings and daily readings in our mission industrial schools. I fancy we can understand why these small Mexican or Indian boys and girls ask the teachers to find them "nice" verses when we remember that they are struggling with the intricacies of the English language—a "nice" verse being a short one.

When the boys go to their homes for the summer there is apprehension. "I can do right, here in school; but when I get away it is hard," said one boy ruefully. But this testing proves helpful sometimes.

There was an epidemic of colds in the boys' school at Albuquerque and cough medicine abounded. The original supply having been exhausted, another sort was being administered to a Mexican lad when Mrs. Ross remarked, "Don't you think this medicine is better than the old?" "Yes, ma'am, this may be better, but the other is more good."

A VISIT TO A COVE SCHOOL.

In her pleasing address at the Annual Meeting, Miss Redway spoke appreciatively of the Mountain people and of our workers among them. Here is a description which she gave of a recently opened field.

We started from the little mountain town where we left the railroad, early one September morning. Our driver was a bright, talkative lad. The day was fair, and the horses fresh. As we passed a young girl sitting in front of a forlorn little cabin, the boy informed me that the girl had been married several months, although she was just fourteen.

The road was new to us both and we frequently inquired the way. At first it was "a right smart ways" then "a little piece over yander," but never a definite distance. Finally we came to a narrow lane at the end of which rose a mountain, steep and high, directly across our path. At the foot of the mountain stood the dreary log cabin our teacher called

home. It was also the home of a family of twelve—father, mother, and ten children. There was one room and a small lean-to. The house-mother gave us a real "Highland welcome" and said many pleasant things of our teacher. She certainly did "larn the children more than any other teacher they had ever had." She "plum hated" to keep the children out of school a single day.

We had driven twenty-eight miles through that delicious air, and when the call came to dinner we responded briskly. Dinner was served in the lean-to. There was no window in this room; in some ways it was an advantage not to have too much light. The room was too small to accommodate the entire family at the same time, they came in relays—women last, but, being a guest, I was honored by a place at the first, along with the men. When we were seated I was asked to say grace; the teacher's friend would naturally desire to say grace before eating.

Alas, for my keen appetite! it was doomed to disappointment. The sticky dishes on the dark oilcloth, the rusty knife and fork, the hard, bitter corn pone, the bits of fat pork floating on a sea of oil, were too discouraging. I recalled the advice of my friend to get "a square meal" before going, because there wouldn't be another till I returned, and tried not to long for the flesh-pots of home.

After dinner—the others ate with much relish and great noise—we were shown the way to the school. Up and down over the narrow, rocky trail we went, crossing numerous wobbly foot-logs, and wondering just how far that so-called mile would stretch if properly straightened.

As we reached the brow of a hill, there at our feet stood the nondescript building, where our teacher labored. The building was not one to be displayed with pride. No blackboard, no desks; but the teacher in personal equipment and appearance was worthy of the church that commissioned her, and the pupils she taught. I can give her no higher commendation. Into this school were gathered not only the children but some of the fathers as well. The postmaster was a pupil, also a former teacher, both coming with their children. One mother said, with tears, "O, how I wish I could go to

school, I would go right now if it wasn't for my baby."

A class of county teachers is being trained in normal methods, and this is only a part of the missionary teacher's work. Sundays she works in the Sunday school teaching a class that includes nearly the whole school. One



MISS LYDIA HAYS,
Who spoke for the Mexican work.

man said to her after listening to her explanations of Scripture—"Sister, haint the Lord called you to preach?"

There are about seventy families under the care of this teacher; allowing six children to a family, which is a very low estimate. You see her hands are overflowing full. Another teacher, a new, larger, better schoolhouse, and a teacher's home, are needed here that this true heroine of the twentieth century may have the proper equipment to carry on this work she is so divinely fitted to do.

COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions, whose report is appended, was composed of the following members: Mesdames, G. C. Yeisley, N. Y.; T. S. Hamlin, Baltimore; W. E. Honeyman, N. J.; W. B. Holmes, Penn.; A. C. Patterson, Ohio; Isaac Weaver, Wis.; F. M. Riley, Ia.; W. T. Perkins, Cal.; T. Sinclair, Penn.

At this, the Twenty-second Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, we would raise our Ebenezer and would give thanks to God, for the wonderful way in which the Board has been led during more than two decades.

We desire to record our appreciation of the services of the President and all the officers of our Board, who, in harmonious co-operation

with our Assembly Board, by their wise counsel and judicious management have planned and so stimulated action on the part of their constituency, that great results have been achieved, to the glory of God and the advancement of His Kingdom.

We, the Committee, present for your acceptance and adoption the following resolutions:

Resolved, That we rejoice in the advance of \$6,000, beyond their contributions of last year, made by the Women's Societies, yet deplore the necessity of drawing upon our surplus to meet the demands of the year, growing out of blessing upon our work. We urge all our auxiliaries to seek to replace the funds, so drawn out, as speedily as possible, by advance in gifts, gauged

by growing needs, and impressing to the utmost of their ability, prompt and more equal quarterly payments, thereby saving to the Woman's Board the cost of interest incurred by borrowing, through the early part of the year, to meet expenses, for which provision is largely delayed until its close.

Resolved, That we heartily endorse the action of the Woman's Board, in seeking to secure irrigation for the Pima and Papago Indians of Arizona, believing that they have been wronged and should have their rights restored to them by the strong arm of the Government.

Resolved, That so far as is possible we will do what is in our power to further the interests of Christianity in connection with the Pan-American Exposition at Buffalo.

Whereas, there is constantly increasing evidence that the Mormon leaders not only do not intend to keep their promises to the government to give up polygamy, but that they are determined to fasten its practice upon the country, and are laboring assiduously to that end by the colonization of States in order to secure the balance of political power so as to be in a position to control state legislation in their interests, and to prevent the ratification of an anti-polygamy amendment to the Constitution of the United States;

Therefore Resolved:

1. That the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, in its Twenty-Second Annual Meeting assembled, does hereby appeal to the Fifty-Seventh Congress to submit to the Legis-

jurisdiction, and providing for the disfranchisement of all those who persist in this anti-American practice.

2. That all local societies connected with this Board be and are hereby urged to do all in their power to forward the movement to secure the submission and ratification of such an amendment, by holding meetings to arouse public sentiment, by sending petitions, personal letters, resolutions, and committees to their Senators and Representatives in Congress, urging them to work and vote for such an amendment to deliver our land from the evils of polygamy and polygamous cohabitation.

Resolved, That in view of the immediate and imperative need of schools and medical missionaries in our new field of Porto Rico, while we would in no way decrease our gifts to any department of our missionary efforts, we would force upon the hearts of our membership the importance of generously manning and equipping this Porto Rican work, upon the ground of the truest patriotism and the most exalted claims of a pure Christianity.

Resolved, That in view of the manifest falling off of Mission Bands, and in order to insure the missionary education of our children and to perpetuate our organization, we urge a new impetus in this direction and persistent endeavor to find good leaders for such bands. We would also suggest that the interest and efforts of our Women's Societies shall be more manifest in our Senior and Junior Christian Endeavor Societies; that these organizations shall find ready helpers to promote in them an intelligent and hearty loyalty to our Home Mission Board, and more generous gifts to the objects definitely assigned them.

Resolved, That we urge that more universal and personal effort shall be made to increase the circulation of the HOME MISSION MONTHLY and OVER SEA AND LAND. Since knowledge is power, these magazines must be used as our ammunition by old and young.

Resolved, That the Committee of Arrangements and the ladies of Philadelphia be especially commended for the zeal and admirable tact displayed in arranging all details for our spiritual uplift and physical comfort; for the beautiful flowers and plants so harmoniously blended with our beloved stars and stripes; for the faultless manner in which the drives and luncheons were conducted. To the sweet singers who led our hearts to God in song, and to all who have so lavishly contributed, in many ways, to our comfort and the success of our meetings, we extend our most hearty thanks.

Resolved, That our gathering at this time will fail of its effect and of permanent benefit, unless from these meetings we carry the fixed purpose that we will uphold the hands of our officers. That in our presbyterial and local societies, we will conscientiously, the Lord helping us, consider the pressing and tremendous needs of our beloved land and in every way strive to meet these needs by steadfast effort, enlarged contributions and fervent prayer. Let us work, therefore, while it is called, today, remembering that the night cometh in which no man can work.



DR. H. R. MARSH, PT. BARROW, ALASKA.

latures of the several States an amendment to the National Constitution prohibiting polygamy and polygamous cohabitation in the United States and in all places subject to their

FROM MESSAGES BROUGHT BY SYNODICAL DELEGATES.

WISCONSIN'S delegate told of an effort which has been made to reach non-contributing women, committees being appointed to solicit from them; unexpected success is reported. Within the past six months four prominent missionary workers have responded to the call, "Come up higher," Mrs. John Plankington, Mrs. J. C. Russell, Mrs. Emily Vaughn Marquis and Mrs. J. W. Sterling. Mrs. Plankington was one of the original members of the Synodical society, serving since 1871.



Indian Territory being distinctively a Home Mission Synod, and one which must necessarily continue so for years to come, has peculiar difficulties for its officers to combat. Both churches and missionary societies are lacking at many points. For the new Kiowa, Comanche and Wichita country, which will be thrown open this summer, into which 100,000 settlers will probably pour, only two Presbyterian ministers have been provided. Naturally, women's missionary societies will not flourish here immediately, for the church must first be planted and nourished. The need is pressing that churches should be visited where no societies exist; that societies already established should be encouraged; that assistance and information as to *how* and *what* should be given—this is often more necessary than a portrayal of the great needs which, as a synod, are close at hand. Some of the churches and societies are composed entirely of native Indians, others consist entirely of white people, while others are whites, natives and mixed bloods. Many of the best workers in the synod have been educated in our mission schools, and are a living, affirmative answer to the question, "Do Missions Pay?"



"We are saddened by the falling off in our gifts this year, but not discouraged," is the brave message sent by South Dakota. This synod of large space, sparse settlement, and struggling churches, sends something over \$800, deploring the fact that the two hundred which would have rounded out the thousand, went through other channels.



From Michigan comes this cheery word, "From the reports of the diffusion of leaflets and magazines we believe our State will not remain far behind in the matter of missionary knowledge."



Kentucky remarked that comparisons are most certainly not odious when drawn between present conditions and those of a few years ago, whereby such marked advancement is made evident. Kentucky has, however, a loss to record in the removal to another State of its president, Mrs. Fulton, and its secretary, Miss Young.



The brave little band of missionary societies in the Synod of Utah has more than the ordin-

ary difficulties of newly settled communities to embarrass its advance. Plans have been fertile, however, and in the Boise Presbyterian Society a permanent committee has been appointed on "Plan of Work and Correspondence," which reports annually, and consists of one member from each auxiliary. The committee is directed to exchange society letters, to take cognizance of things new, attractive and helpful, and report to each other, and to recommend practical lines of work. The Synodical Society aims to bring before every woman the privilege of missionary organization as an opportunity for Christian growth. It has also devised an "Individual Givers'" channel by which such may be recognized, though living apart from church or auxiliary.



Nebraska told of a growing tendency to emphasize the use of literature and has demonstrated the fact that this has greatly increased the per cent. of intelligent givers, but the report added that "so long as each copy of the HOME MISSION MONTHLY has to supply information for nine women, there are sure to be some who will be overlooked in the diffusion of knowledge. If we give carelessly or ignorantly will it be deemed worth the 'well done'?" No life can be meagre or aimless if it looks on the needs. Yet how look, except through the printed page? Oh, for an ideal secretary of literature in every local society in our land! One within whom is the not to be resisted drawing power of a deep interest and intimate knowledge of her subject to entice the indifferent ones to a view of the things to be found in those delightful HOME MISSION MONTHLIES. "My people are destroyed for lack of knowledge." Nebraska does not want her efficiency crippled because *we do not know*."



Pennsylvania, our hostess synod, tabulates twenty-one presbyterial societies, with membership of 35,343.



Missouri made happy mention of increase in membership, bands, contributing Sunday-schools and gifts. But the greatest rejoicing is over the number of workers which they have sent out to the field, being so represented in nearly all Home Mission fields, while others are ready to respond as needed.



Ohio rejoices in her prosperous finances, and in the spirit and prosperity that has crowned the year's work. This advance in our gifts augurs advance in intelligent interest, fed by information. The increased number reported of our magazine, the HOME MISSION MONTHLY also goes to prove it.

Leaflets on "the burning question" of the day in our work have been widely circulated, and are shedding light, doubtless, on some of the dark problems and helping to educate public opinion and stimulate effort to do something toward ridding our land of the perils that threaten it.

The work grows in definite knowledge of the needs of those to whom we minister "In His Name," and in wisdom and practicability of method to secure interest and gifts.

The programs of local missionary meetings, as well as those of the presbyterial, are often rich in information and interest. From correspondence with presbyterial officers, intelligence concerning our work and its needs is generally evident, which promises hopefully for future work.



To the question, "Do you gather from your Home Mission work that the women of your synod have a comprehensive knowledge of the present condition of our country and the immediate need for more aggressive work?" New Jersey answers that her women are awake and alert to the interests of everything connected with our women's work, and, consequently, with the great, broad work for our country's betterment. If they are not, certainly no women of our land are alive to the nation's needs; for among our number is the able and faithful Secretary of the Woman's Board, and her assistant, both of whom entirely comprehend our work from alpha to omega, not only in its administrative features, but know most thoroughly its height and depth and length and breadth. Then, too, we have among us the Editor of our HOME MISSION MONTHLY, who is ever gathering and giving knowledge to all

the synods in our church. I pause here to say that 2,000 copies of the HOME MISSION MONTHLY are taken in our little garden state, 113 of that number being in one church alone. We have also the devoted Secretary of Young People's work who demonstrates both her knowledge and skill in mission enterprise.

Besides these we have among our synodical officers the Young People's secretary, quick, ready and thoughtful, whose address on Anti-Polygamy Constitutional Amendment and kindred subjects always delight and stir the soul of the most sluggish. And our Secretary of Literature, who is ever abreast of the times, and whose voice and pen give evidence, not only of varied information, but also fine literary ability and consecration to the cause. There are also our efficient, hard-working, broad-minded Presbyterian officers who are always ready to co-operate with the Synodical Society and carry out its suggestions and plans.

In fact, our women are deeply interested in America's future, and the grave questions that confront us concerning constitutional amendment, Bible in public schools, etc.; and, as to patriotism, where can more patriotic women be found? From the days of Molly Pitcher who, when her husband fell at the battle of Monmouth, insisted on taking his place at the cannon and continued to fire it until the battle closed, there have never failed to be as patriotic women in little New Jersey as can be found on this continent.

THE MISSION SCHOOL AMONG MORMONS.

Address made by Mrs. W. R. Campbell, at Philadelphia. After emphasizing the need for pressing the enactment of an Anti-polygamy Amendment, Mrs. Campbell said:

We must therefore do all we can to advance the movement for the proposed Amendment; but at the same time we must not forget the interests of the Christian church and the Christian school which are far more important agencies for the salvation and elevation of man than any human constitutions or human laws can possibly be. As Christian patriots, we are concerned for the proper framing and the proper enforcement of the Constitution and laws of the land. As Christian missionaries, we are concerned with the dissemination of the truth of the Gospel of Christ which is still the power of God unto salvation, for Jew and Gentile, bond and free, Mormon and non-Mormon. If we had the best Constitution which has ever been framed by man, and the best laws that have ever been discovered by human wisdom, the real work of the Christian Church and the Christian missionary would still be waiting to be done. Nothing short of the Gospel of Christ through the agency of the Holy Spirit has ever yet converted a single Mormon from the error of his way, or saved a solitary soul from death.

Hence our great problem is to bring the Gospel of Christ to bear upon the Mormon mind and heart in such a way that it may be used by the Holy Spirit as a means of convict-

ing and converting the sinner and bringing him to the foot of the cross. The extreme difficulty of this problem has never yet been adequately appreciated except by a very few of even the best friends of Home Missions. We must remember that the Mormons use our Bible, giving to every word and phrase and sentence a sinister meaning, making the very Bible itself to teach a lie. No one reared in Mormonism can have the faintest conception of the real spiritual meaning of the precious Gospel of Christ. The Bible is made to teach the Mormon child that God has "a body of flesh and bones as tangible as man's," that He lives in the marriage relation with many wives; that He is the father of our spirits in the same sense as our earthly fathers are the fathers of our bodies; that He expects men to follow His example in order that they too may become Gods, "even as Christ our elder brother followed His Father's example and has thereby become a God as separate and distinct from God the Father as any one man is separate and distinct from another;" that sin is necessary to development and progress; that it is "one of the great steps toward exaltation."

If time would permit, I should like to show you how cunningly they use the most plain and precious passages of the Bible to support all of these and many other equally degrading and blasphemous doctrines; but suffice it to say that while the Mormons are taught to believe in Christ, their understanding of the character

and work of Christ would be a disgrace to Mars, or Jupiter, or to any other of the heathen deities. No intelligent person can read Mormon literature without feeling that it is more degrading than any of the ancient mythologies which are surcharged with the sensual loves of heathen gods and goddesses. Many of these ancient male and female deities were regarded as being addicted to human weaknesses and follies and human vices; but it remained for the "prophets" of this modern phallicism to invent deities so degraded that their follies constitute their wisdom and their vices are their virtues.

Consider the condition of the Mormon child who has been brought up with such ideas of God, man, sin and redemption, as are expressed or implied in the foregoing. Remember that all these ideas have been taught to him out of the Bible, until the very language of the Bible, with all its spiritual significance to us, has come to convey to him, as the very truth of God, all this crude materialism, gross sensuality, and awful blasphemy, so there is no other meaning to him in Scriptural language, until the very Word of God has become to him "a savor of death unto death," instead of being "the savor of life unto life" (II Cor. 2: 14-16), as God intends it to be.

How long do you think it would take a minister to correct such a person's misunderstanding of the Word of God by reading to him, talking and praying with him two or three hours each week? The history of our work does not record a single instance of a person who, *thoroughly Mormon trained*, was brought out of Mormon darkness into the clear light of Christianity by any other than the Christian educational method. Where the stated formal preaching service has been effective for the conversion of native Mormons, it has invariably been where the foundations were first laid by the Mission School. This is no disparagement of the office of the ministry, it is putting new emphasis upon its importance, and reminding us that in preaching the Gospel we must adapt our methods of preaching to the condition and needs of the people whom we would reach, even as did the greatest of all preachers, who was the great Preacher, because He was at the same time the great Teacher. The Gospel is the power of God unto salvation; but the divine method is to plant the truth in the heart and then to quicken it into life by the agency of the Holy Spirit. We should remember that the truth is not necessarily inherent in the words and phrases of Scripture (these are not materially different from other words), but it is in the thought of God which is behind the words and which the words are intended to convey to us. If a false meaning is given to the words, so they are made to convey to the mind a falsehood, such falsehood is not the less false because it comes to us in sacred vessels, nor is it any the less deadly.

Where the words have all along been given a false meaning, it is impossible to use them as a means of inculcating the truth in the minds of persons who know none but the false meaning of the words. Hence the need of the Christian Mission School to teach a deluded

people the true meaning of the simplest language of our English Bible. Such a school is far more necessary among the Mormons than in foreign fields where our Bible has not been prostituted to the uses of the false religion which the missionary would displace with the true. Our General Assembly recognized the necessity of such work among the Mormons years ago, when our Woman's Board was authorized to take up this work. Our Woman's Board has done a work through the Mission School, the magnitude and importance of which can never be depicted in the language of earth. It will require the language of Heaven and the accents of angelic voices to express the full meaning of this great work.

I would like to take you into one of the out-of-the-way places of Utah, a town of from one thousand to fifteen hundred inhabitants, who fifteen years ago were all Mormons—a plain, every-day, hard-working people, much like the ordinary plain country folk of our Eastern States, or like the peasantry of the Old World—a town where our Bible was interpreted by "living prophets," so as to make it harmonize with the teachings of the alleged revelations of Joseph Smith and the equally sensuous and blasphemous "revelations" of the present day, where not a ray of Christian light had ever penetrated until the Christian Mission School was planted by our Woman's Board. During the years that have come and gone since then, the little school has passed through various vicissitudes. Sometimes there was violent opposition which disturbed the peace of the teacher, and occasionally threatened her very life, for that school was started in the days when Mormon "prophets" were roaring lions, and before they had donned the garb of the fox. There was a succession of teachers, as it sometimes became necessary for one who had been faithful to her trust to come East "for repairs," as the knowing Mormon hoodlums expressed it. Each of these successive teachers gathered into the day school and the Sunday school, from time to time, such Mormon children as she could reach, until the entire number from first to last has reached beyond a hundred. As the teacher labored to train her pupils in the ordinary common school branches, and as she visited the homes of her pupils and distributed religious literature among the people, she never forgot that she was first of all a Christian missionary, and that it was her duty not only to prepare the ground but to sow the seed as fast as the soil was made ready to receive it. The result has been that the leavening influence of the school has changed the character and the very atmosphere of the entire town. Nearly all those hundred children and young people, and many of their parents who have been reached through the children, have outgrown Mormonism entirely. The change has in most cases been an *unconscious* growth, but it has been a real growth to such an extent that they realize that they do not fit into the old false system where they once felt so much at home. Many of them still count themselves Mormons; but for some reason, they know not why, Mormonism does not satisfy them; and they cannot any longer be used as the abject tools of

the priesthood, as they once could be. Hence their presence in the Mormon Church is at least a source of weakness to that organization, and tends toward the Americanization of Utah. Brigham Young once said while boasting that his followers could not be converted from Mormonism to Christianity: "When we get through with a man, he is of no use to any one else." This seemed to be true in his day, as up to the time of his death, apostate Mormons almost invariably became infidels; but Brigham Young did not live to test the power of the Mission School, or he would have learned that

through the Mission School his once faithful slaves can be led to Christ and made willing instruments for the salvation of others. He would also have learned that when the Mission School gets through with the children and young people they are no longer any help to the Mormon Church. Many of the other Mormon leaders have learned this since Brigham's day. That is the meaning of the increasingly bitter hostility of the leaders toward the Mission School. So long as the Utah so-called public schools, outside of Salt Lake City, continue to be real Mormon sectarian schools under a false name, so long will the Mormon leaders have a motive for opposing the Mission School and we shall have a motive for favoring them.

But I have not told you about the best results of the Mission School which I had been speaking about. I say the best, for they seem best to us because they are the most personal and most tangible. In addition to the great influence which the school has had upon all its pupils and the leavening influence upon the entire town, nearly a score of the young people who attended the school and a few of their parents have become out-and-out Christians. Some of them have united with the Presbyterian Church and are active workers for the Master; some of them have gone away to high school and have graduated with distinction. Some of them are now teachers; and others are filling other useful positions and exerting an influence for the



A MISSION DAY-SCHOOL IN UTAH.

advancement of the cause of Christ. A few are mission teachers and are doing for others precisely what has been done for them. One of the young men is very anxious to enter the Gospel ministry, if the way should Providentially be opened for him. What a transformation in the lives of these people, and what a revolution in the conditions of the entire community! Yet, what has occurred here has occurred to a greater or less extent in over thirty towns in Utah. Would that there might have been such a school in every Mormon town! What has occurred here might have been duplicated in over two hundred towns and villages in Mormondom which covers not only Utah but many of the choice valleys of the border states and territories. If we had planted mission schools from the first in all the Mormon towns, as fast as they sprang up, there would be no Mormon problem staring this nation in the face to-day. Every town where there has been a Mission School for any length of time is a fatally weak spot in the Mormon armor.

In conclusion, I wish to thank the Woman's Board most heartily for having given me a small part in this glorious work for the salvation of those deluded people. In that work I have spent eleven of the happiest years of my life; and I trust that the work may be carried on with renewed zeal and consecration until our land shall be saved from this evil, and until the last victim of the Mormon delusion shall be saved from its awful consequences.

AGAINST POLYGAMY.

Minutes of Conference of Synodical Officers of Woman's Board of Home Missions, Philadelphia, May 20.

The object of the meeting was stated to be the necessity for renewed and vigorous effort to push the Anti-Polygamy Constitutional Amendment.

The fact was made apparent that "now is

the time to make this matter successful." If the Mormons have the balance of power in one more than one-fourth of the United States the Amendment can never go through—but should such an Amendment be adopted they must have the balance of power in three-fourths of the States to repeal the Amendment.

Already they have the control in five States

and are rapidly colonizing the adjacent country.

The matter of petitions was discussed at length, and it was stated that "as the question urged by the longest roll of petitioners receives the earliest and best attention," the plan of sending petitions to Congressmen be vigorously pressed.

It was shown that one of the reasons of failure last year, was the "*tardiness of action*" in many cases.

These petitions should be in the hands of Congressmen not later than the first Monday of December.

Women were urged to begin at *once*, to have public meetings in the evening; a rousing speaker to present the cause; especial effort being made to get the attention of voters; petitions to be signed at such meetings.

It was also suggested that this matter should be presented to the Federation of Clubs by some prominent woman, and if possible have it discussed at the Men's Literary Clubs.

Telegrams sent by well-known business men to their Congressmen, at the opening of Congress, saying "We are looking to you to push the Anti-Polygamy Amendment," was one of the plans suggested.

It was decided to have a letter written to President McKinley asking him to urge the adoption of the Anti-Polygamy Amendment in his Annual Message. This letter to be signed by the synodical officers present.

An expression of willingness to push this Campaign at once was called for and all present rose to their feet, thus pledging themselves to the cause.

HOMES, NOT HOUSES.



Dr. D. J. Sanders—president of Biddle University, Charlotte, North Carolina, one of our foremost Freedmen schools for the education of the young men of the colored race—said, in his address at Philadelphia, that "the Presbyterian Church is persistent and consistent in bringing Christ to the colored people; it has taken the lead in helping negroes to build homes; a man may have a house and not a home."

RESOLUTION OF GENERAL ASSEMBLY CONCERNING POLYGAMY.

"Your Committee desires now to call special attention to another matter which has been brought before us. It is concerning the matter of securing an anti-polygamy amendment to our National Constitution. We heartily commend the work of the Christian women of all denominations in carrying on a non-partisan and non-sectarian campaign of education for the advancement of the movement for the proposed amendment, and we earnestly urge our churches and ministers to co-operate with these women so far as they can consistently do so. Recent developments would seem to call for greater earnestness and zeal in dealing with

this grave question—this serious menace to our moral and religious welfare.

"Therefore, resolved that this General Assembly hereby reaffirms the actions of the last two assemblies (see minutes of 1899, page 100, and minutes of 1900, page 108), so far as these actions indorse the movement for the proposed anti-polygamy amendment to the Constitution of the United States; and that we earnestly urge upon Congress the importance of prompt action in this matter, so that such an amendment may be submitted to the States before the Mormons gain the balance of political power in any additional States of the Union."



HINTS AND HELPS.

AUGUST MEETING—THE FOREIGN ELEMENT.

SUBJECTS FOR PAPERS OR DISCUSSION:—

Immigration—From a Christian standpoint.

Its Advantages—Its Dangers.

What Our Church is Doing.

For aids consult back numbers of this magazine; also issue of August, 1901

THE SYNODICAL TICKER.

BY THE CORRESPONDING SECRETARY.

The Synodical stock market, in the language of Wall Street, is "buoyant," and if the figure is not so suggestive of feverish, worldly finance, perhaps the reading of the telegraphic indicator at this Home Mission "Exchange" will have the "bull" tendency to enhance Home Mission values. Not very far, however, can we press such a figure, for Home Mission shareholders never *speculate* in their blessed business. Gain or loss is as certain as prayerful effort soars or sinks. Advance or depression in Synodical Home Mission stock has its legitimate cause. Our "quotations" may not adequately reveal it. The ticker tells only the story from the books at headquarters, but He who sits over against the Treasury knows the fuller history in every synod and will put His own stamp of value on the capital stock of service for Him.

Atlantic starts the indicator with an advance quotation that is just as assuring in the small but regular remittances of struggling little societies as the returns from stronger churches with no more system or zealous spirit.

Baltimore reasserts herself and reaches her highest mark for Home Missions—past the ten thousand figure, with gains for the Freedmen also, and all organizations ahead, old and young. What a joyous tick!

California is still another year ahead of herself, with the largest record she has made for Home Missions and the largest for Freedmen. Her gifts, her energies, her methods, and her missionaries are way above par. Gilt-edged California!

Catawba clicks out bravely. Home ahead, Freedmen ahead, total ahead, all the presbyteries ahead for Freedmen, as they ought to be.

Colorado a bit short in "Home" quotations, but ahead for the Freedmen. Boulder Presbytery makes a good advance, and the synod's record as a whole suffers only by comparison with herself in her last year's radiance.

Illinois Home Mission stock is decidedly in the ascendancy, with Chicago very properly leading

the advancing presbyteries. A little shortage in the synod for Freedmen can hardly be noted in the fact that women, young people, and Sunday-schools are all ahead in the year's work. Illinois is strong on "Change."

Indiana ticks out her gains just as assuringly, the women's societies leading, both for Home and Freedmen. Fort Wayne Presbytery sounds the sharpest advance note, with three other presbyteries pressing closely after.

Indian Territory gives her gain to the Freedmen this time, her yearly fluctuations showing her effort to keep her balance properly. The Indian schools and churches make their truly significant gifts, and in one presbytery all the C. E. contributions are from one Indian school.

Iowa rounds out her year with Home and Freedmen gains, and marks it as her best one for the Freedmen's cause. Remittances are designated so definitely withal, that intelligent work is manifest. Iowa stock is always firm and steady.

Kansas quotes herself as below par and bemoans it, but there have been hard conditions in more than one presbytery, notably Highland. Now there will be a rally and Kansas Home Mission stock will go up. We predict it with good reason.

Kentucky makes her mark on the tape as strongly ahead for Freedmen, though something short in every presbytery for the Home work. Mountain needs press Kentucky right at her elbow and the ticker does not adequately report her effort.

Michigan shows good "Home" gains this year, particularly in Petosky Presbytery, and the women and young people in all the synod seem to keep step with each other. A little shortage for the Freedmen in establishing equilibrium will not hinder the future pace.

Minnesota marks her total gain as an advance for the Freedmen, with a fine universal increase in Minneapolis Presbytery. The young people's interest in Porto Rico has stimulated more

than one presbytery, and all the C. E's. are ahead. Minnesota is working up her figure with determination.

Missouri is ahead on Home and Freedmen lines, St. Louis and Kansas City presbyteries giving the Home gains, and the Freedmen's total nearly doubling. It is a fine and worthy showing for our hostess of last year.

Montana's mark increases in strength. Her gains are always symmetrical, old and young pressing gradually upward. Good for the synod of appalling distances.

Nebraska ticks out every presbytery ahead on the Home work, with the slightest possible decrease of last year's big total for the Freedmen. Omaha Presbytery leads in the gains, Kearney follows, and the others after them. The C. E's. are well in advance, and "values" are evidently rising.

New Jersey with the young people ahead and two presbyteries, Jersey City and Newark, making fine gains, still drops a little back of her own high mark last year—just for her own chastening probably, she aims so high. A personal gift for Alaska, if it might be counted, would put her ticker quotation clear ahead. But she has glory enough.

New Mexico reaches her highest mark, and with only a presbyterial organization with which to attain it. That's a good record on Home Mission ground itself.

New York makes a total gain by reason of an advance for the Freedmen. Her Home record apparently short, because of the lack of the large personal gifts of last year, is really a good gain in gifts from women's societies and C. E's. New York is coming up on the right lines and her stock is properly advancing.

North Dakota, who worked so hard for last year's record, found her pace a little too much for herself this year. She will come up.

Ohio's click on the ticker is a resolute gain, especially for Freedmen. No trifling about Ohio this year.

Oregon, under the North Pacific Board, shows her very best for Home and Freedmen. A few dollars would have brought her total to \$3,000. Good for the "New Pacific!"

Pennsylvania, our hostess, would scorn to make her mark this year anything but her best, of course, and away she goes—high up in her big total. For the Freedmen's work, so especially dear to her, she shows a \$16,000 mark as against her \$13,000 of last year, and nine of her presbyteries make an advance in Home work. Pennsylvania stock is buoyant indeed!

South Dakota keeps her sister synod company in a little depression of Home and Freedmen stock. Not much behind her "Jubilee" year, either, and the little to be quickly regained.

Tennessee, with every presbytery ahead, reaches her highest figure in Home Missions. A gain for Home, a gain for Freedmen, a gain in organization, and a gain in definite pledges. Values clearly advance in Tennessee.

Texas is ahead in spite of disaster. Galveston itself sent precious missionary money even in September. The young people show the accelerated pace—a good omen for Texas.

Utah, with Boise Presbytery ahead, is still something short in the Home and Freedmen total. Kendall sends her regular quarterly gifts as methodically as if her figures were in the hundreds, and her territory not the hardest kind of Home Mission ground itself.

Washington, a twin in the North Pacific synodical organization, gives her gains to the Freedmen. Her young people are ahead, and far off Alaska is represented in her contributions.

Wisconsin, last on the ticker record, makes the mark an advance for Home and Freedmen. Three presbyteries are ahead and the gain is from women's societies and young people as well. A new enterprise within her own bounds must quicken Home Mission effort and send the stock up encouragingly.

And this is the cheerful record of our Synodical stock indicator. Who can tell the story of the capital invested in the Lord's service—the prayer, the wise planning, the enthusiasm, the hard work and sacrifice? All these count in with dollars and cents on this Stock Exchange, and the welfare of our country is involved in the business. "Deal courageously, and the Lord shall be with the good."

LIVING WATERS FOR THIRSTY SOULS.

Thoughts for the National Circle of Daily Prayer.

In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the Scripture hath said, out of his inner being shall flow rivers of living water.

(But this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

—John 7: 37-40.

Dr. W. J. Erdman, in a little book entitled, "The Spirit of Sonship," sets forth very clearly some important truths with regard to the Pentecostal gift of the Holy Spirit as distinguished from His work in and with believers before the death and resurrection of Christ. Dr. Erdman thus explains it:

"The death and resurrection of Christ did not bring to believers a new kind of life, but a new condition in which to live the life they already had. Henceforth they would 'have it more abundantly' because of more various, richer, higher relations; the minors became heirs, the servants became sons, the ministers became

kings." "After the Pentecostal Baptism the disciples are spoken of as again and again 'filled with the Spirit.' This implies fresh needs and an unfailing supply. The Spirit had come to stay with the Church, the Body of Christ, and was ever present to help."

When "Jesus stood and cried on the last, that great day of the feast, He that believeth on me, out of his inner being shall flow rivers of living waters," the message was for us of this day and generation as well as for those who saw and heard Him in the flesh, for, "when the day of Pentecost was fully come," Peter, inspired by the Spirit and himself full of the Holy Ghost, expressly said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We have obeyed Christ's call, we have believed on Him; let us appropriate as children, as heirs, this wonderful promise! Let us go to our Father, pleading it in the name of Christ: "From us, dear Father, may 'rivers of living waters,' streams of blessing flow in ever-broadening, deepening, far-reaching floods!" And as we review our Christian work of the past, especially of the past year, do we see that good has been done,

ville, 6; Columbiana, 5; Concord, 6; E. Palestine, 18; C., 4; Ellsworth, 27.38; C., 15; Kinsman, 21; Leetonia, 11; C., 5; J., 1; Lisbon, 14; C., 13; J., 6; Lowell, 8; Massillon S., 6.39; C., 2.50; Middle Sandy, 26.84; C., 6.37; Mineral Ridge, 5; C., 3; J., 1; Niles, 11; C., 10; No. Benton, 12; No. Jackson, 4.38; Petersb., 6.90; C., 5; Poland, 16.84; Y. L., 25; Salem, 16.75; Pri. S., 20; Warren, 6; C., 25; J., 7.50; Youngst. 1st, 26.25; C., 10; Y. L., 18.25; M. E. Soc., 2.50; Westm., 13.70. *Marion*—Ashley, 6; Berlin, 2.50; Chesterv., 12; C., 1; Y. L., 5; Gl., 3.50; Del., 42; Y. P., 60; Iberia, 7; Liberty, 5; Marion C., 16.96; J., 15; Marysv. C., 22.50; Y. W., 35.86; J., 4.15; Milford Cen., 3; Mt. Gilead, 16.50; C., 1; Piagah, 11; Richw., 12.84; C., 3.26; Trenton, 14; W. Berlin, 4; York, 9.30. *Maumee*—Auburnd., 2.53; Bowling Gr., 20.02; Bryan, 6.26; J., 2.50; Defiance, 2.43; Delta, 5.63; C., 3.88; Edgerton, 4.88; Hicksv., 3.74; J., 9.77; Kunkle, 1.21; Maumee, 1; C., 1.21; Napoleon, 8.76; No. Balti., 8.15; Paulding, 19.25; Pemberv., 4.67; J., 2.91; Perrysb. Walnut St., 4.88; Pleasant Ridge M. Soc., 2.33; Toledo 1st, 10.14; C., 9.73; J., 4.85; 2d, 1.25; C., 4.43; 5th, 3.73; C., 6; Collingw. Av., 46.30; Westm., 24.23; Tontogony, 6.93; Weston, 4.61; W. Unity, 4; C., 1.94; W. Eagle Cr., 1. *Portsmouth*—Reckmansv., 7; Felicity, 5; Georget., 4.74; Ironton, 41.10; C., 5; Jackson, 19.88; C., 13.50; Manchester, 11; C., 1; Mt. Leigh, 9.35; W. Wks., 1; Portsm. 1st, 43.50; J., 2d, 33.22; K. D., 57; J., 10; B. B., 2.50; Red Oak, 2.50; Y. P. S., 3; Ripley, 30; C., 2.50; J., 2.50; S., 5; W. Union, 1.25; C., 3. *Sci. Clairsville*—Barnesv., 20.30; Cadiz C., 14.50; Caldwell, 6.10; Cambr., 20.57; Coal Br., A Friend, 1; C., 2.90; Concord Bd., 10.60; Crab Apple, 5.20; Farmington, 4.40; Kirkw., 23.80; C., 2.42; Martin's Fy., 40.80; Mt. Pleasant S., 28.80; New Athens L. M. Bd., 4.80; Nottingham, 1; Rock Hill, 5.80; Woodsf., 2.85. *Steubenville*—Beech Spr., 5.70; Bethesda, 10; Bloomf., 5; Brilliant, 9.15; Carrollton, 23; Corinth, 11; Cross Cr., 11.02; S., 10; Dennison, 11; C., 10; J., 10; E. Liverpool, 2d, 10; Irondale 5.50; Island Cr., 11; Mingo, 16.25; Oak Ridge, 10; Y. L., 5; Salfnev., 8.25; Scio, 13; Smithf., 7.41; W. Wks., 1; Steubenv. 1st, 6.75; S., 6.93; 2d, 26; S., 5; C., 20; J., 10.73; Y. L., 2d, 37.25; C., 3.75; Two Ridges, 4.50; Urichsv., 25; Wells-ville 1st, 51.34; 2d, 6.77; Yellow Cr., 5; P. G., 7.50; W. S. Gl., 2.25. *Wooster*—Apple Cr., 2; Ashl., 31; Belleev., 2.50; Canal Fulton, 10; Congress, 3.23; Creston, 8.84; Dalton, 2; Hayesv., 6.25; Hopew. C., 1; H. Bd., 10; Lexington, 11.32; Mansf., 53.60; Millersb., 5; Nashv., 5; Orrv., 13.15; A. S. Bd., 21.06; Savannah, 5; Shelby, 7.75; Shreve, 21; C., 5; Wayne, 8.65; W. Salem, 3.50; C., 5; Wooster 1st, 60.42; Y. L., 8.28; Westm., 58.10; Y. L., 7.75; A. Bd., 5. *Zanesville*—Adams Mills, 18; C., 4; Brighton, 13.20; C., 5; Brownsv., 8.50; C., 5; Coshocton, 38.30; Lit. Wks., 13.50; Carey Soc., 38; Dresden, 10; Frazeysh., 29.16; Frederickt. C., 2; Granv., 33; Hanover, 1; Jersey Soc., 10; Johnst. S., 4.25; Martinsb., 4.20; Mt. Vernon, 26; C., 10; B. B., 3.50; Newark 1st, 5; C., 6.10; J., 8; 2d, 51; M. Cir., 51; Child Bd., 15; Salem S., 1; New Concord, 27; C., 5.33; J., 3.50; Pataskala, 3; C., 3; J., 1.50; Utica, 16.25; G. Cir., 8.50; N. N., 2.63; Zanesv. 1st, 20; S. H. K. Aux., 10; Y. P. C. Assn., 6; A. Bd., 16.96; 2d, 50; Putnam S., 13.

\$9,789.26
Oregon—East Oregon—Burns, 3.25; Pendleton, 3; Union, 9. *Portland*—Astoria, 32; Cleone S., 1.50; Forestd., 2; Portl. 1st, 84.71; S., 13.90; Bd., 25; C., 10; 3d, 12.78; C., 5; 4th, 4.50; C., 6; Calvary, 16.35; S., 8.19; C., 9.54; Forbes, 5.75; St. John's, 8.30; Westm., 5.33; C., 3.80; Springwater C., 1; Tualitin, 1. *Southern Oregon*—Ashl., 8.90; S., 2; Grant's Pass, 11; J., 6.25; Roseb. S., 2. *Willamette*—Albany, 2; B. Cong., 10; Brownsv., 8; C., 5; J., 3; Corvallis, 5.52; Crawfordsv. C. Soc., 5; Dallas, 7.50; Eugene, 1.25; Florence C., 2.64; Gervais, 2.20; S., 1; Independence, 2.50; Lebanon, 3; Mill Cys., 2; Salem, 5.80; Turner, 3.50; Sergerv., 1; Whiteson, 1; Bd., 1; Woodburn C., 7.50; Zena, 1; C., 1.65.

\$1,141.95
Pennsylvania—Allegheny—Allegheny 1st, 20.67; L. B., 1.50; Gl., 1; 2d, 7.50; S., 1st Ger. G. W. Wks., 5; Y. P., 4; Brighton Rd., 2; S., 25; Y. P., 3; Cent., 12; Cher. Bd., 50; McClure Av., 8; Melrose Av., 9.32; J., 15; North, 248; H. Bd., 118; Aspinwall, 5; Avalon, 12; C., 2; Bakerst., 40.50; Beaver, 10; Bellevue, 10; C., 10; Bethlehem, 4; Bdgewater, 14; S., 10; Cheswick, 7; Clifton, 4.82; Concord, 7; Cross Rds., 15; Emsworth, 5.00; Fairm., 7; Freedom, 1; C., 5; Glenf. S., 1.41; Glenshaw, 6.50; C., 4.04; H. S. Bd., 8.70; Sun. Bd., 3.55; Hiland, 15; S., 20; C., 10; Hoboken, 6; W. Wks., 2; Leetsdale, 12.10; Millvale, 32; Natrona, 15; Pine Cr. 2d, 8; Rochester, 20; Sewickly, 134.01; E. Wks., 6; Sharpsburg, 3; Y. L., 18; Tarentum, 5; C., 5. *Blairsville*—Beulah, 2.50; Blairsv., 7.45; C., 2.30; J., 3.10; Braddock 1st, 45.74; Y. L., 10; C., 4.96; J., 2; 2d, 7.50; Conemaugh C., 5; Derry, 18.43; J., 1; Ebensb., 20; Fairf., 16.50; Greensb. 1st, 60.18; Westm., 9.62; J., 2; Harrison Cy., 11; Jeanette, 8.20; Y. L., 10; Johnst. 1st Y. L., 3; 2d, 10; Latrobe, 40.77; Lionier, 3.12; Livermore, 3; McGinniss, 23; S., 3.56; C., 8.20; J., 3.02; Manor, 11.50; Murraysv., 15.25; A. C. McC., 70; W. M. C., 4; B. & G. Bd., 10; New Alex., 31.50; New Kensing-

ton, 10; New Salem, 6; Parnassus, 25; W. F. Soc., 900; C., 1.50; Pine Run, 2.06; Orr Bd., 41c.; Plum Cr., 15; S., 1.63; C., 500; Poke Run, 7.25; Sil. Lks., 2.22; Turtle Cr., 19.17; Unity, 15; G. Bd., 17; Vandergrift, 21; Windber B. B., 2. *Butler*—Allegheny, 2.66; Buffalo, 6.24; Butler 1st, 70.55; C., 25; J., 15; M. Club, 2; Y. W., 35; 2d, 8.35; S., 3.63; Y. W., 3.50; Centrev., 13.75; Concord, 10; C., 12.50; Crestview, 6.60; Evans Cy., 4.90; Fairview C., 2.50; Grove Cy., 28.62; C., 61; S., 19; Harrisv., 5; Middlesex, 7.35; Millb., 6.23; Mt. Nebo, 7.50; Muddy Cr., 10; New Salem, 6; No. Butler, 9; No. Liberty, 8.75; No. Wash., 16.25; C., 1.25; Bd., 1.50; Parker, 13; C., 2.50; Petrolia, 14; C., 3.50; Plain Gr., 15; Cheer. Wks., 5; C., 5; Pleasant Val., 5; Portersv., 19.40; C., 5; Scrub Grass, 16; C., 7.50; Summit, 3.35; Unionv., 4; W. Sunbury C., 5; B. B., 5.50; Zellenpote, 5; J., 2. *Carlisle*—Big Spr., 44; Carlisle 1st, 30.73; 2d, 36.86; S., 22.96; Chambersb. Falling Spr., 24; S., 11.57; Dauphin C., 11; Duncannon, 10.65; S., 5.49; Gettysb., 10; Green Cas., 8.40; Harrisb. Union Meet., 36; Covenant, 10; Market Sq., 68.29; C., 50; Sr. Dept. S., 45.04; Wed. P. M., 13.04; Mac. Bd., 20; Mrs. Bailey's Cl., 50; Bd. of T. 5; J. A. W. Bd., 20.57; Pine St., 40; Wed. P. M., 30.12; Y. L. Br., 52.32; Low. Dept. S., 5; Westm., 28.12; S., 9.18; C., 5; Lebanon, 4th St., 25; Y. P., 8; Christ, 24.77; Lr. Marsh Cr., 4.35; Lr. Path Val., 30; S., 3; McConnellsb., 4.40; Mechanicsb., 43.50; Mercersb., 7.02; Monaghan, 5.50; C., 5; J., 3; S., 10; Newp., 10.81; Paxton, 50.25; Shippensb., 28.50; Silver Sp., 6.60; Steelton, 25.16; Up. Path Val., 12; S., 10; Waynesb., 18.75; Bd., 10; C., 1. *Chester*—Avondale, 28.20; C., 1; Berwyn, 10; Bryn Mawr, 70; C., 55; Brandywine Manor, 10; Chester 1st, 45; 2d, 6; S., 28; C., 4; B. B., 4; 3d, 14; J., 10; Christiansa C., 10; Clifton Hgts., 16.28; Coatesv., 92.25; Darby Borough, 42.26; S., 13; C., 5; I. L. Bd., 5; C. L. Bd., 15; Dilwortht., 5; S., 1.50; Doe Run, 14.50; Downingt., 13.92; Fagg's Manor, 42; Frazier, 6.25; Glenolden, 10; Great Val., 41.32; L. Wks., 8.50; Honey Br., 50; S., 17.20; C., 25; J., 8; P. Bd., 10; Kennett Sq., 14.60; C., 8.34; J., 4.30; Lansdowne, 58.93; Marple, 8; Media, 13.80; Middlet., 10.65; Y. Men's Bd., 9.10; Persev. Bd., 7; New London, 29.35; S., 11.75; Nottingham, 6; Oxford, 221; Phoenixv., 16.27; Ridley Pk., 16.14; D. D. Bd., 5; Toughkenamon, 6; Up Octo-rara, 42; J. Bd., 8; Wallingf., 209; Wayne, 139.75; J., 25; Boys' Bd., 1.50; Grace Meml., 10.78; W. Chester 1st, 47.50; H. M. Cir., 25; S., 32.30; C., 4; J., 1.25; Westm., 2.03; Y. L., 1.32; C., 5; J., 10; W. Grove, 14.50; S., 3.73; C., 6.55; Bing. Bd., 32.50; 4th Dist. Coll., 5. *Clarion*—Brookv., 24; Y. P., 4; Clarion, 10; Du Bois, Mrs. M.'s Pri. Cl., 9.53; Emplenton, 22.60; Greenv., 6.50; Mt. Tabor, 3.25; New Bethlehem S. of Beth., 15; New Rehoboth, 1.25; Oil Cy., 2d, 73.91; S., 31.15; C., 5; G. W. Bd., 14.12; Pent., 5; C., 5; Punxsutawney, 5; Reynoldsav., 30; Tionesta, 26.60; S., 5.53; C., 4.10; Tylersb., 10. *Erie*—Atlantic, 10; Bradford C., 20; Silver Lks., 50; Cambridge Spr., 37.10; Cooperst., 1.50; Conneaut L., 2; Conneautv. S., 2.06; Cool Sp., 10; Corry S., 25; Edinb., 2.40; C., 5; Erie Cent., 73.12; Park, 30; Fairview, 5.50; Franklin, 73; Girard, 9.61; J., 6; Greenv., 25; Harbor Cr. C., 3; Kerr's Hill, 38; Mercer 1st, 18.81; Mt. Pleasant S. R. Soc., 500; New Vernon C., 10; East, 10.74; Oil Cy., 11; E. Springfield, 3.65; Tideoute, 80; J., 6; Utica, 15; C., 1.65; Warren Y. L., 5; Waterford, 6; Mrs. M. Wish-art, 5; C., 5; S., 2; Watts C., 2. *Huntingdon*—Altoona 1st, 11.90; Y. L., 20; M. G., 5; 2d, 15; Pri. S., 2.85; Bedford C., 5.64; Bellefonte, 5; Buffalo Run, 4; Clearf., 32; S., 15.67; Everett C., 2.50; Huntingdon, 25.20; S., 19.25; Lewist. Y. L., 50; Lick Run, 5; Logan's Val., 15; L. Spruce Cr., 4.20; Millfint., 15; Osceola Mills, 3; Philipsb., 4.48; Pine Gr. Mills, 26.69; Sinking Val., 10.25; Y. L., 9.15; Gl., 8; Tyrone, 2.70; C., 5. *Kittanning*—Apollo, 50.50; Avonmore, 11; Black Lick, 7; Boiling Sp., 15; Centre, 1.35; Clarksb., 7.50; Concord, 12; Elder's Ridge, 61.33; Elderton, 1; Freep., 67.47; Gilgal, 5; Glade Run C., 3.53; Harmony, 10.50; Homer, 14; Indiana, 10.97; C., 20; J., 3; C. Union, 25; Kittanning, 1.30; Marion, 13.17; Midway, C., 1; Saltsb., 20.89; Slate Lick, 18.37; Srader's Cr., 30; Tunnelton, 13; Union, 6; C., 5; Wash., 7; C., 4; W. Lebanon, 7.50; Worthington, 100; J., 2.50. *Lackawanna*—Ashley, 9; Athens, 15; S., 7.50; Bernice H. Bd., 15; Brandt, 8.40; Canton, 25; Carbondale Y. L., 6.13; S., 30; Dunmore, 25; Y. L., 25; Forty-Ft., 6; Great Bend & Halstead, 6; Hawley, 4; Honesdale, 30; T. Bd., 10; Lit. Meadows, 21; Monroeton, 2.30; S., 4; Montrose, 40; C., 6.20; Moosic, 23; Y. L., 13; Nanticoke, 15; J. to A., 28; Pittston, 8.25; Plymouth Y. W., 12; Rushv., 13.77; Scranton 1st, 82; 2d, 16.6; G. Bd., 12.93; Green Ridge Av., 54.08; L. H., 5; Providence, 62.43; Washburn St., C. 17.50; J., 3.50; Shickshinny, 5; Stella, 13; Stevensv., 7.21; Troy, 18.40; Y. W., 10; Tunkhannock, 25; Uniondale, 4.45; W. Pittston, 12.65; Wilkes Barre 1st, 24.20; Y. W., 12.50; Miss Bennett, 50; Mrs. L.'s Bd., 5; S., 102.78; Grant St., 8; Mem., 40; Wyalusing 1st, 6; 2d, 6.75. *Lehigh*—Allent., 8.75; K. D., 12.85; Audenried, 9;

Bangor, 7; Bethlehem, 7.50; Musg. Bd., 10; Catsaquua 1st, 10; Bridge St. S., 42; Del. Water Gap, 20; Easton 1st, 100; Y. L., 5; Brainerd, Union, 76; College Hill J., 2; Olivet, 10; So. Side, 14; Hazleton, 171.58; C., 3; J., 5; Lock Ridge, 5; Mauch Chunk, 91.25; Middle Smithf., 12; Mt. Bethel, 10; Pt. Carbon, C., 12.50; Portl., 10; Pottsv. 1st, 24; 2d, 16; Shanesun. Bd., 3; Slatington, 7; So. Bethlehem J. Bd., 3; Stroudsb., 5.58; White Haven, 20.1; *Northumberland*—Bald Eagle and Nittany, 20.56; C., 5; Beech Cr., 9.75; J., 1.04; Berwick, 14; C., 2.75; S., 50; Bloomsb., 55.56; C., 10; J., 10; S., 8; Buffalo, Cross Rds. Friends, 5; Danv. Gr., 32.42; S., 23; Mahoning, 21.07; Y. L., 39.24; Jersey Sh., 6.60; S., 10.25; C., 5; J., 5; Lewisb. Wks., 10; Lycoming, 12.50; Centre Bd., 4; Lock Haven, 52.13; Y. P., 3; G. Bd., 14; Mifflinb., 31.50; C., 3.50; Y. P., 11.49; Milton, 32.71; Y. W., 40; J. C. Watson Bd., 10; Montgomery, 11; Mt. Carmel J. P. M., 10; C., 5; J., 4.67; S., 13.31; Muncy, 7; New Columbia, 7.50; Northumberland, 15.75; C., 5; No. Bend, 11.50; Pennsdale, 1; Renovo, 30.50; Sunbury, 31; C., 12.50; J., 3.50; Trout Run, 3.74; Wash. C., 1.50; Watsonl., 24.21; Wmsport, 1st, 155; 3d, 53.76; Bethany, 7.75; C., 2.03; J., 5; Covenant, 120.31; Y. L., 8; *Parkburg*—Buckhannon, 9.24; Charleston, 22.87; Fairmont, 18.57; C., 5.25; McF. Bd., 6.35; Grafton, 10; Hughes R., 7.50; Morgant., B. Soc. 6.25; C., 5; S., 5; Parkersburg, 13; H. M. Cir., 10.05; Sistersv., 5.65; Spencer, 3. *Philadelphia*—1st, Y. P. A., 50; W. G. C. Bd., 75; G. D. B. Bd., 25; N. C. Bd., 10; 2d, 500; 3d, 32; 4th, Y. L., 18.75; J., 5; 10th, 300; Arch St., 10; C., 23.30; Atonecent C., 10; Myr. Bd., 10; Beacon S., 7.15; Bethel, 12.85; C., 3; J., 4; Bethany S., 4.22; G. G. Id., 5; G. Inf. Cl., 50; Bethesda, 3; Bethlehem, 87.35; Spr. V., 11; Y. P. A., 10; S., 30; Cl. No. 66; Calvary, 255; Cent., 45; S., 62.50; Chambers-Wylie, 45; Cohocksink, 12; Covenant, Our Effort, 18.75; Evangel L. Aid, 13.30; Gaston, 18.56; Green Hill, 7.50; Harper, 21; Holland, 175; Kensington 1st Y. L. B. Cl., 25; McDowell, 36; Muchmore Meml., 56.60; Bd., 25; C., 10; No. Broad St., Wadsaw Bd., 45; Nominster, 125; Y. L., 50; Olivet, 9; Oxford, 140; S., 10; C., 87.50; Patterson Meml., 6; Princeton, 51.56; A. Bd., 50; Scots C., 5; J., 5; So. Western, 25; Susquehanna Av., 18; C., 3; Tabernacle, 143.75; Y. L., 45; Tabor, 20; Watch. Cir., 10; A. Cir., 2.50; Temple, 30; C., 20; S. Cl., 15; Pri. S., 2.91; Tennent Meml., 6; Tioga C., 25; Trinity, 35; S., 10; Sun. Bd., 4; Union Tabernacle Johnst. Soc., 50; Walnut St., 215; W. Green St., 150; K. D., 25; W. Hope, 37.50; S., 35; B. Bd., 10.50; Westm. C., 5; J., 5; W. Park, 13.54; Woodl., 62.95; F. Bd., 37.74; Bd., 14.32. *Philadelphia North*—Abington 15; Ambler, 5.50; Ashbourne, 11; Bridesb., 8; Bristol, 17; S., 25; Calvary, 20.55; C., 2.50; Carversv. C., 1; Chest. Hill 1st, 17; S., 25; Trinity, 45; K. D., 10; Conshohocken, 9.52; C., 4; Disston Meml., 20; Doylest., 40.35; J., 6.50; Falls of Schuylkill, 35; C., 3; Forest Gr., 5; Fox Chase Meml., 10; Frankl., 89; Germant., 1st, 107.75; S., 25; C., 36; J., 3; L. A. H. Bd., 5; W. W. Bd., 5; C. W. Club, 50; 2d, 35; T. Bd., 20; Market Sq., 67; Redeemer, 11; Summit, 30; Wakef., 42; J., 5; W. Side, 67.50; C., 4.50; C. E. J., 75; Gladwyn J., 5; Hermon J., 5; B. H., 3; Holmesb., 22; Huntingd. Val., 50; Jenkint. Grace, 6.11; Lawndale, 5; C., 13.20; Lr. Merion, 6; Macalester Meml., 8; Y. P., 1; Manayunk S., 10; Morrisv., 12.50; Mt. Airy, 50; Mrs. Jas. Calhoun, 25; Mrs. John Calhoun, 25; Narberth, 32.50; Neshaminy Warminster, 11.26; Ivy, J., 3; Warwick, 31.80; C., 5; J. Bd., 5; S., 5.33; New Hope, 5; Newt. Ch., 25; C., 5; Norrist. 1st, 42.43; Cent., 11; C., 4; W. W., 3; Oak Lane, 10; Overb. V. L., 25; Pt. Kennedy, 4.35; S., 9.32; Pottst., 20.94; J., 4.90; Reading 1st, 51.20; S., 9.63; Olivet S., 22; C., 9; J., 5; A. Soc., 12; Wissahickon, 35.73; Bd., 5; Wissinoming, 5; Mrs. W. P. White, 5. *Pittsburg*—Amity, 18.75; Bethel Bd., 10; Canonsb. 1st C., 10; Cent., 20.50; Centre, 48.47; Croaopolis, 147.60; C., 15; G., Bd., 16.35; B. Bd., 4; Crafton, 5.42; C., 5; C. H. Bd., 4; Cheer. Wks., 7; Edgew., 127.98; D. Bd., 12; K. Bd., 17.50; Fairview, 10; Finleyv., 4; Mrs. M. A. Morrison, 4; Homest., 35; Hawthorne Av., 12.75; B. Bd., 1; Ingram, 15; L. Is., 5; McDonald, 4.05; Mansf., 77; D. Bd., 22; Monaca, 13; Monongahela, 75.83; Mt. Pisgah, 13; Oakl., 14.20; Oakdale, 12.80; Oakmont, 26.37; J., 10; Pittsb. 1st, 106.60; 2d, 83; L. Bible Cl., 25; A. H. Bd., 17; 3d, 10; 4th, 94.93; Shrom. Bd., 25; 6th, 110.75; M. McC. Bd., 26; 43d St., 44; Y. P., 2.50; Bellef., 25; S., 10; Y. L., 20; B. B., 5.10; E. R. Bd., 20; Baldwin Bd., 4.82; E. End, 6.40; E. Liberty, 90; Sig. Cir., 15; F. Bd., 11.55; K. D., 9; B. of P., 50; Hazlew., 30; S., 10; Herron Av., 5; R. of Sun., 5; Highl., 11.62; Homew. Av., 22; Lawrencev., 45; S., 15; Int. C., 6.45; McC. Bd., 22.62; Mt. Wash., 15; Park Av., 25.35; P. Bd., 5; Pt. Breeze, 151; W. Wks., 150; Y. L., 25; Shady Side, 200; Mizpah Bd., 25; Tabern., 10.60; S., 10; B. of P., 4.80; Sharon, 19.75; C., 6; Sheridan, 11; Swissvale, 50; Y. L., 50; Wilksb., 12.50; C., 10; R. J.

R. Bd., 10. *Redstone*—Brownsv. C., 5.50; Connellsv., 100.70; Bd., 25; Dunbar, 5.70; Dunlap's Cr. Y. P., 10; Fairchance, 30; Franklin, 3; Laurel Hill, 9.50; L. Redstone, 24; Miss. Cir., 7; S., 5.50; McKeespt. 1st, 50; Y. P., 13.70; Cent., 22.75; J., 8; Mt. Pleasant Reunion B. B., 3.50; MCM. Soc., 31.30; New Prov., 3.50; New Salem, 10; Pleasant Unity, 10; S., 5; Rehoboth, 5.64; B. Bd., 3.93; Scottsdale, 21.30; Sewickley C., 1.10; Sistersv. C., 3; Uniont. 1st C., 5; Bd., 10; Cent., 19.17; W. Newton, 9.95; C., 10. *Shenango*—Beaver Falls, 61.66; Centre, 6.40; C., 5; Enon, 19; Harlansb., 6; Hopewell, 10; Leesb., 14; J., 2.50; Mahoningt. C., 10; Mt. Pleasant, 10; C., 7; Rr. C., 10; B. H. Bd., 5; Neshannock, 7; New Brighton B. B., 6; New Castle 1st, 44.34; S., 20; L. Bd., 23; H. Bd., 9.50; Cent., 6; Princeton S. L. B. of S., 800; Pu'aski, 4.75; Rich Hill, 9; Sharon, 25; Wampum, 8.60; Westf., 50; Bd., 5.50; W. Middlesex C., 10. *Washington*—Allen Gr. C., 10; Burgettst. 1st, Tribute to Mrs. S. A. Patterson, 25; S., 12.25; Westm., 15; S., 5; Cameron, 5; Claysv., 45; C., 8.78; Cross Cr., 17.50; E. Buffalo, 10; Fairview, 3.61; Fks. of Wheeling, Elm Gr. Div., M. Shaw Bd., 5; C., 5; Holliday's Cove S. Cl., 5; Lr. Buffalo, 16.25; L. Ten Ml., 10.80; Mt. Pleasant, 7; New Cumberl., 8.30; Miss M. W. Miller, 5; Pigeon Cr. S., 5.00; Up. Buffalo, 19; M. S. Bd., 8; China Bd., 5; Up. Ten Ml. C., 10; J., 15; Vance Meml., 70; Wash. Y. L. Sem., 5; 1st, 70.40; H. M. C., 52.50; Miss M. Baird, 25; C., 32; 2d, 29.23; Y. W., 10.40; S., 9.35; C., 10; N. N., 20.26; G. Gleam, 10; 3d, 55.26; S., 9.38; C., 9; Waynesb. Alas. Bd., 25; Wellsb., 14.50; Mrs. McDonald, 5; G. T. Bd., 9; W. Alex., 26.82; H. the F., 5; W. Liberty, 2.50; Wheeling 1st, 72.76; C., 12.50; 2d, 5; Crangle Bd., 55; 3d, 10. *Wellsboro*—Coudersp., 8; S., 7.50; Elkld., 10; Kane, 500; Mansf., 3; Nelson, 8; Osceola, 14.67; C., 5; Tioga, 3.66; Wellab., 53.53; Y. L., 25. *Westminster*—Bellevue, 20; C., 5; Cedar Gr., 4.25; Chancel., 36.10; Chestnut Lev., 5.25; Y. P., 6; Columbia, 25; S., 30; 25; Lancaster 1st, 21.94; C., 60; J., 15; Marietta, 14.90; Mid. Octorara C., 6.13; New Harmony, 13; C., 12; Pequea, 14.25; J., 5; Pine Gr., 16; Y. W., 25; Slate Rid. S., 5; Bd., 30; Slatev., 11.14; Union, 21.65; Inf. Cl., 4.38; Mackey Bd., 37.50; Wrightsv., 24.50; York 1st C., 26.75; Calvary, 8.....\$21,172.81

South Dakota—Aberdeen—Aberdeen, 30; C., 20; Britton, 9; C., 10; J., 3; Castlew., 5; C., 5; Gary L. Aid, 1; Groton, 18.26; C., 3.57; Langf. C., 2.60; Pierpont, 3. *Black Hill*—Hot Spr., 4.50; C., 2.50; Rapid Cy., 7.50. *Central Dakota*—Artesian, 5; Brookings, 18.19; C., 5; Bd., 4; Mlandreau, 11.63; C., 1.70; Huron, 22.21; C., 4.4; Madison, 18.91; Miller, 5.55; Onida, 1.25; Rose Hill, 7.69; White, 10.50; Wolsey, 10; Woonsocket, 10. *Southern Dakota*—Armour, Mrs. A. S. Peck, 1; Bridgewater S., 10; C., 10.50; P. G., 5; Canistota, 6; C., 2; Dell Rap., 2.51; Hurley, 5; Kimball, 5.58; Mitchell, 1.50; Parker, 2.26; Scottl., 17.50; C., 7.50; Sioux Falls, 3.20; White L., 4; Wellington, 4.80.....\$349.56

Tennessee—French Broad—Ashev. Farm Sch., 8.22; C., 4.15; J., 2; Home Indus. Sch., 20; Nor. and Colle. Inst., 15; Allantand, 30.40; Child. Bd., 1.90; Beech C., 500; Big Laurel, 3.25; Britains Cove, 5.50; Child. Bd., 1; Hot Spr., 13.36; Jupiter J., 1.25; Laura Sunderland Y. L., 3.54; Marshall, 7.60; Child. Bd., 5.25; Oakl. Hights., 11.15; Farm Sch., 37; Paint Rock, 1; Ricev., 5; C., 10; Child. Bd., 2.50. *Holston*—Elizabeth, 6.30; Johnson Cy., 3.25; Mt. Bethel, 11; C., 3.50; Bd., 2.30; Salem, 4; C., 3.30; Miss L. Mathes, 5. *Kingsport*—Chattanooga, 24.40; Y. L., 8.52; C., 6.60; J., 4; Harriman, 8.50; Rockwood, 15. *Union*—Hebron, 3; Knoxville, 2d, 57.80; J., 10; Ch., 16.75; 4th, 14.20; C., 10; Bd., 10; Belle Av., 4.40; S., 4.25; C., 3; J., 4; Madisonv., 3.25; Bd., 2.30; Mt. Zion, 9.50; New Market, 5.20; New Prov., 7.90; Shannond., 9.50; Bd., 1.90; So. Knoxville, 18.70; Bd., 3; Spr. Pl., 1.40; St. Paul's, 3.10; Bd., 1.41; Westm., 7.....\$509.95

Texas—Austin—Austin 1st, 41.35; El Paso, 3; Ft. Davis, 42; S., 5; C., 5; Houston, Westm., 5; Pearsall 1st, 7.50; San Antonio, Madison Sq., 28.87; J., 1.75; Taylor 1st, 8. *North Texas*—Denison 1st, 4.90; S. M. S., 6.80; J., 3; Leonard 1st, 9. *Trinity*—Dallas 2d, 9.75; C., 6.25; S., 7; Exposition Pk., 4.....\$198.17

Utah—Boise—Boise Cy. 1st, 2.50; Caldwell, 4.30; Nampa, 750; C., 1.65; New Plymouth, 4.65; Presbl. Coll., 5. *Kendall*—Malad 1st, 3. *Utah*—Benjamin, 2; Brigham, 2; Ephraim, 500; Evanston, 8; Hyrum, Gar. Sew. Soc., 4; Kaysv. C., 1.50; Logan, 5; Mantl., 7; Ch., 2.30; S., 2.70; Mt. Pleasant, 3; Nephi, 1; Odgen, 29.85; Payson, 3; S., 1.55; C., 1.70; J., 2; Richf., 8.35; Salt L. Cy. 1st, 38; 2d, 11.87; S., 3; C., 2.50; Westm., 20.48; Smithf., 1; S., 4; Springv., 2.90; S., 1.80; Gift, 2; J., 50.....\$205.35

(Continued.)



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EDITORIAL NOTES.



THE greatest peril from immigration is not in the large number of foreigners who yearly come to the United States, although that in itself presents a problem in assimilation that is of great importance. These vast numbers, though coming from all nations and races, if seeking our shelter from correct motives, might be hopefully moulded into helpful Americans. Just here it may be well to correct a somewhat popular error which prevails in the belief that Congress has passed laws with the purpose of limiting the volume of immigration, whereas no legislation with that avowed intent has been enacted. The only laws debarring aliens from landing are based upon certain moral, financial, or physical limitations, except in the case of the Chinese, and even these were excluded because their presence was argued to involve certain detrimental financial results. Aside from this race, if an immigrant is not afflicted with some dangerous disease, is not a suspected or convicted criminal refugee, has a few dollars in cash and is not likely to become a charge within twelve months (many of them become public charges within a few months thereafter it would appear), there is full liberty to land, even though the person be an enemy to our institutions, or bring a trail of filth and present infamy in his wake. Our gates swing wide open, and there is no authority to refuse landing to enemies of our political or social well being, to anarchists, or to polygamists in doctrine.

Verily all nations flock to our land. Here is a list of those who landed during 1900 as it appears on the records, showing the countries whence they came:

Austria-Hungary, Belgium, Denmark, France (including Corsica), German Empire, Greece, Italy (including Sicily and Sardinia), Netherlands, Norway, Portugal (including Cape Verde and Azore Islands), Roumania, Russian Empire and Finland, Servia, Bulgaria and Montenegro, Spain (including Canary and Balearic Islands), Sweden, Switzerland, Turkey in Europe, United

Kingdom (England, Ireland, Scotland, Wales), China, Japan, India, Turkey in Asia, Africa, Australia, Tasmania and New Zealand, Hawaiian Islands, Philippine Islands, Pacific Islands (not specified), British North America, British Honduras, Central America, Mexico, South America, West Indies.

Having scanned this array it may be of further interest to study the list showing the race or people to which these aliens belong who landed on our shores last year.

African, Armenian, Bohemian, Moravian, Bulgarian, Servian, Montenegrin, Chinese, Croatia, Slovenian, Cuban, Dalmatian, Bosnian, Herzegovinian, Dutch, Flemish, East Indian, English, Finnish, French, German, Greek, Hawaiian, Hebrew, Irish, Italian, Japanese, Korean, Lithuanian, Magyar, Mexican, Pacific Islander, Polish, Portuguese, Roumanian, Russian, Ruthenian or Russniak, Scandinavian (Norwegian, Danes and Swedes), Scotch, Slovak, Spanish, Syrian, Turkish, Welsh, West Indian, Spanish-American, Filipinos.

Said the Commissioner of Immigration at a public meeting of immigrants: A good question to ask an immigrant is not, Where are you from, or Who are you? but Now that you are here what are you going to do, and what are you going to be?

THE problem of assimilating our immigrant population would soon be no further cause of anxiety were such occasions frequent as that of the meeting held among the east side people of New York City by the Educational Alliance. The purpose was to kindle a love of our flag and to give an understanding of the customs and institutions of their adopted country to these new citizens. The meeting reached its climax when fifty boys and girls, no one of whom had been in this country more than two months, marched upon the stage with two tiny American flags fastened across the breast of each child, and with hands and eyes upraised to the large flag at the front took the child immigrant oath of allegiance:

"Flag of our great Republic, inspirer of our citizens in battle, guardian of our homes, whose stars stand for bravery, purity, truth and

union, we salute thee. We, the children of distant lands, who first find rest beneath thy folds, do pledge our lives and our hearts and our sacred honor to love and protect thee, our country, and the liberty of the American people forever."

Some of the sensible words which were addressed to the adults on that same occasion are well worth our reading.

"If our immigrants return to the customs and manners used in the monarchical countries from which they came, we do not better ourselves by admitting them to this country, but, on the contrary, lay ourselves open to danger. If, on the other hand, they who come wish to study and to learn and to make use of the advantages which they find liberally scattered at their disposal, it is to the benefit of any country to engraft into itself the germ of such honest, faithful, and intelligent admixture."

HAVING successfully inaugurated the work in San Juan, Porto Rico, Rev. J. Milton Green goes now to Havana to open the work of our Church in Cuba. He considers it essential that two mission teachers shall go with him—so indispensable does he regard the work of our Woman's Home Board—and this has been granted if the funds shall be provided as an extra. Strong pleas have come for our work there. During the recent meetings of the General Assembly at Philadelphia the Rev. Pedro Rioseco, of Havana, said, "The Pearl of the Antilles is waiting for the Presbyterian Church to diffuse the light of Christianity."

THE annual address of Mrs. James has been printed in leaflet form and will thus reach a still wider number. Wherever it goes it should arouse Christian women to active effort for the complete evangelization of our country.

DEFERENCE to elders is a delightful characteristic of the New Mexican home; Miss Allison, of our Santa Fé School, suggests that "it might be emulated by the Anglo-Saxon child with benefit." Going about familiarly among the people she finds some of the customs pretty and admirable, especially one which she has witnessed several times "when a child was leaving home for an absence of some time in the school and the 'adios' were being said. After the child had embraced father and mother, sisters and brothers, she knelt with bowed head and clasped hands be-

fore the grandfather who, with outstretched, trembling hands, gave her his blessing."

IMAGINE yourself in a country where there is scarcely a green thing growing—sand, dusty gray sage brush, the glare of the summer sun, all these about you, with neither sights nor sounds to disturb the dull calm of a New Mexican plaza—and you will take almost as much interest as does our new worker at El Rito in the little garden which she is nurturing with such care, and will wonder with us whether it is maturing successfully. The cheerful adaptation to circumstances certainly presages success to Miss Conklin in the missionary if not in the horticultural and agricultural department. Note in her letter, from which we quote, how she takes advantage of vacation time to teach sewing, make butter, and paint her little house. Oh! these missionary folk are all-round sort of people—they have to be.

"I have a little garden started which I hope will be a success, but it, too, has its difficulties. My peas were looking very nice Saturday, and I suppose I was too proud of them, for Sunday morning two little pigs came in and rooted the entire length of the the three rows, and—well they don't look quite so nice now. I had a notion to arrest them for working on Sunday, but concluded it was better to fix up the fence so they couldn't get in. Like the rest of the inhabitants, they didn't know any better.

I expect to start the sewing class two weeks from to-day. Some of the children have promised to come. They seem to think they will like it.

I hope to begin my house painting next week. The material is here, and I am anxious to see how nice it will look.

I feel quite proud and happy to-night, for I had for my supper some butter I made myself. That is one of the articles of food it is almost impossible to get, short of Las Vegas, and Vegas 'fifty miles away!' But I have learned to get along without it."

His gun or his pistol is about as common a personal accoutrement to the Southern mountaineer as his boots or his hat. This use of firearms is not so much due to any natural belligerency as to his code of honor, to which is also due so much of the shooting and killing which marks some sections. Miss Phillips gave notice to the pupils of the Boys' Home at Hot Springs, that they might bring their revolvers to

her office to be returned when they went home. One stalwart young man, six-feet and three inches in height, said as he handed over his revolver: "This was purchased by order of the Government to defend the United States flag, and was used in that service one and one-half years. I present it to you with the greatest pleasure." She was much surprised at his polite speech, but replied, "I certainly feel honored to have in my possession a weapon that has such an interesting history."

THE boys' prayer meeting at the Tucson school is a helpful hour. These Indian lads often get at the real gist of things after a most direct fashion. Listen to what Juakin said, a few evenings ago: "I guess we always sometimes too much think about ourself. But it is better for us sometimes to think about other boy."

ADOBE mud is useful—when put into sun-baked brick that forms the walls of the native New Mexican home. But adobe mud after a heavy rain proves a very sticky compound, and when one is obliged to walk abroad at such a season at Agua Negra it becomes necessary, according to Miss Hays, to take sticks and scrape the accumulation from rubbers and shoes in vigorous fashion. It does not require a lively imagination to picture the condition of the school room floor in such weather. It is a case where cleanliness is only secured by vigilance and vigor.

THE real spirit of self-respect and innate refinement among the mountaineers is a matter for common observation. A bit from Miss Newcomb's last letter, written during a visit to West Fork in the West Virginia mountains gives a case in point.

"In the morning my hostess invited me out to the porch while she poured the water from a small tin cup for me to bathe my hands and face. I have scarcely been in a home where poverty was more apparent, and yet the hostess was as much of a lady in her manner, and as earnest a Christian as is often found under much better circumstances. She is very eager that her children should be educated, and after much self-sacrifice has arranged that her eldest daughter, a girl of seventeen, shall enter school."

IN pressing the Anti-Polygamy warfare a good way to arouse public sentiment is to hold popular meetings. Speakers on the need of a Constitutional Amendment can be had without expense save a collection by applying to the Inter-Denominational Council, Room 725, 156 Fifth Avenue, New York City.

THE Inter-Denominational Council of Women for Christian and Patriotic Service, 156 Fifth Avenue, New York City, N. Y., has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price 25 cents for 10 sets; \$1.25 for 100 sets; \$12.00 for 1,000 sets. Address all orders to The Willett Press, 142 Fifth Avenue, New York City, N. Y.

Queries and Quirks of the Mormon situation.

What was the object of the Mormons in recently announcing in the Metropolitan press that they were soon to erect a temple in New York City?

Answer: It is affirmed that the Mormon leaders did not intend that such announcement be made. They prefer to work quietly as they are doing in all the principal cities and towns, gaining as many adherents as possible, preaching a veiled doctrine which seems to disclaim polygamy, and biding their time until strong enough to influence public decisions.

Are the Mormons growing confident that they will soon be able to practice polygamy practically without interference?

Answer: See pages 193 and 214 of the July number of this magazine

What will prevent this?

Answer: The passage of a Constitutional Amendment forever forbidding polygamy and making it a punishable crime.

How may the necessary Congressional action be secured which will assure such an Amendment?

Answer: By sending petitions signed by the names of voters to the Congressmen from your Congressional district; by public meetings; by personal letters to men of influence. See also article "Against Polygamy" in this magazine for July, page 218.

Since petitions were sent last year, what necessity is there to repeat the effort?

Answer: With its adjournment the last Congress went out of existence; when the next Congress convenes it will be a new body. Measures which were not passed by the last Congress must come up anew to receive attention. Hence former petitions are inoperative

and ineffective, and were destroyed at the close of the last session.

Why need petitions for the Anti-Polygamy Amendment be circulated this summer?

Answer: Because last year their circulation in many instances was delayed until autumn and early winter, and many reached Congress too late to be of effect.

Since the adjournment of the annual meeting at Philadelphia, what synods are showing the most activity in the matter of petitions?

Answer: Judging by correspondence the three synods of Pennsylvania, Indiana, and Illinois. Many of the societies in each of these synods are asking for literature and instructions; some have already taken up the matter in their local societies.

Inquiry is still made, Why cannot we work for an amendment preventing polygamy and insuring uniform marriage and divorce laws, covering the whole subject at one and the same time?

Answer: There were two constitutional amendments before the last Congress; one prohibiting polygamy, the other providing for uniform marriage and divorce laws in all the States. Concerning the latter we have already shown in these pages that, as rights of property are involved, speedy action cannot be obtained. It is also argued that a uniform mar-

riage and divorce law would be subject to serious objections on other points, all of which makes delay in the passage of such an amendment hopeless for the immediate future, as the states would fail to ratify. Whereas there is no question but that three-fourths of the States—the number necessary to ratify—would now ratify an Anti-Polygamy Amendment, if proposed by Congress. Hence to insure the success of the latter amendment, the two must be kept separate.

The question is asked, Why is it that we must send in petitions to the same members of Congress who have previously received petitions, sent during the last session of Congress?

Answer: Unless we repeat the work of last year in an even more emphatic manner, the politicians, from their standpoint, will very naturally conclude that interest is waning, and that public sentiment is not as desirous of the passage of the Anti-Polygamy Amendment as last year. Politicians say that when the people want a thing *they ask for it*, and continue to ask until they get it. The next Congress will be a new Congress, but many of its members will have been members of the last Congress, and they will be guided not a little by their observation of the present demand for the passage of the amendment as compared with a year ago.

TWO SIDES OF THE IMMIGRATION PROBLEM.

THE EFFECT OF IMMIGRANTS ON US; OUR EFFECT UPON THEM.

America has a number of unsolved problems. The race problem, with its ten millions of negroes within our borders; the antagonism between capital and labor; the effects of trusts and corporations; the liquor traffic and its effects upon the physical, economical and moral condition of our people; and the influences of foreigners upon our national life. With this last question we are now concerned.

As to the final destination of the immigrants now arriving in this country, the bulk of them, including the Danes, Germans, Swedes, Norwegians and those from the United Kingdom, make their homes in the agricultural regions west of the Mississippi. The Poles, Slavs, Italians and Russian Jews locate principally in New York, New Jersey, Pennsylvania and the Eastern States. These last named are the most undesirable people who come to our shores. They congregate in and about our great cities, manufacturing and mining centers, and as a class they do not desire to become citizens of our country. They come here for the money that they can make and send back to their native lands. When times are good in this country there

is a constant stream of American gold shipped to the other side.

To the question, Do the foreigners easily assimilate American ideas and a respect for American institutions? I would answer from long experience with people of many nationalities, that a great many of the immigrants who come to America do so for the purpose of making it their home and becoming citizens of this Republic, and they regard it as a privilege and a blessing that they may enjoy religious and political freedom. They readily assimilate our American ideas, respect our institutions, are a blessing to our country and are among its most patriotic defenders.

What shall we say for that other great body of aliens who arrive upon our shores? I mean the scum of the old world, the degenerates, the immoral, the anarchists, the exiles against law and order. From these arise the great perils of immigration; we must have more stringent laws than those now existing to prevent this undesirable class from coming into our country. We have already admitted more than we can readily assimilate, and if we do not safe-guard our

country from these dangerous elements we will imperil our nation.

The effect of our national life upon the immigrant is sometimes very questionable. Instead of giving them the uplift that they expect to find in free and enlightened America, they are greatly disappointed by

what they see, hear and feel upon their arrival in our midst. The open saloon, the brothel, the gambling dens and swindling devices that meet them on every hand are not calculated to inspire them with love for our civilization. When they turn to our daily papers, they find them filled with accounts of murders, lynchings, mob-violence and crimes of other natures. Were it not for the fact that many of the immigrants go directly to the farming districts of the great West, where they are surrounded with better influences, I should despair of the effects of our national life upon them.

It is apparent that we owe a religious duty to these people who come as strangers to us. Those who belong to the various Christian denominations arriving at our immigrant stations, should be met by representatives of denominations to which they belong. A warm welcome should be extended them and an interest taken in their personal and spiritual welfare. This could not but help to do lasting good and leave favorable impressions upon the newly arriving stranger. As a Christian people we owe a great duty to the immigrants.

J. C. MARTIN.



AN UNUSUALLY ATTRACTIVE SCENE IN MOTT ST., NEW YORK.

In this narrow, crooked thoroughfare the Orient and the Occident present many a composite picture, the foreground as essentially foreign as Canton, China, against the background of the surging life of our great American metropolis.

A MESSAGE FROM JACOB RIIS.

Some significant sentences occur in a letter to the editor from Jacob Riis, whose book "How the Other Half Lives," and whose many articles have done so much to quicken sympathy for the city's poor, while his daily efforts have helped greatly to ameliorate their condition. Mr. Riis says with reference to immigrants: "Does this class militate against our best welfare? Exactly in proportion as we forget our part, and receive it with the slum tenement for a home and the gutter for a playground. The immigrant comes here, in nine cases out of ten, anxious to share the blessings of a government under which he is told 'all men are created equal'—that is, have an equal chance in some small measure. He had none where he came from. When he finds that it is a lie—that he has been be-

trayed for some one's profit exactly as he was over there and thereafter falls in with the scheme of human selfishness that looms up universal before him when he thought to find a refuge from it, what right have we to complain?

"Let us attend to our duty toward him and toward American citizenship and blame him when we have done it. He votes, anyhow; we don't, half the time.

"The practical methods of Americanizing the immigrant are the public school, and *neighborliness* in the treatment of him. Set him apart, as a class, and he will remain so. Receive him as one of us if he is fitted—if a pauper or a criminal keep him out—and he will be one of us, to our lasting good. *Look after him*, and you have done your country a real service."

A MORNING'S SCENES AT ELLIS ISLAND.

One year ago, when the present buildings on Ellis Island were in process of erection to take the place of those destroyed by fire, the Barge Landing at Battery Park was of necessity utilized for the reception of immigrants, but the very limited space rendered the process of examination at landing difficult. To-day the new buildings which are in use, although not entirely completed, afford ample accommodation for the throngs of foreigners who enter our country through the Port of New York.

The landing of the immigrants, however, presents much the same aspect as last year or the year before, or for that matter for years past, as we watch these people of all climes and races taking their first step into our land of freedom. There are the same turbaned heads, the same eager faces, amidst others of stolid or unemotional expression, the same much-burdened women, the same small boys tugging at big bundles as when we stood by the wharf that day a year ago and

witnessed just such a scene. And when we realize that it is but a continuation of this same unending, steady stream pouring into our country, a stream which has brought such a freightage as this not the one day of our former visit and again to-day, but which with every day of the year has left upon our shores a like burden—a burden indeed if we realize the responsibilities thus brought to us—we will begin to feel that there is more than a passing significance in the scene. Not every person who comes ashore, however, is permitted to remain, and whole families as well as solitary immigrants are pushed one side when, upon examination, certain requirements are not met satisfactorily. At present there are three detention pens in use, in two of which those are held whose cases are to be brought before the court of inquiry; the third pen is devoted to those whose cases have been adversely decided. With the majority, perhaps, poverty is the barrier, for if destitute and unlikely to be self-supporting and with no friends to vouch that they shall not soon become public charges, they must be returned to their native country at the expense of the steamship company which brought them.

This last detention pen is upon the roof of the new building, and thus its occupants have the freedom of space and air as well as sunlight, and one fancies that their faces are not so cheerless as those in similar circumstances crowded together in dark pens.

One cannot linger with these disappointed ones, who must return whence they came unless their situation meets with speedy amelioration, without a stirring of sympathy. In some cases the detention is caused by the failure of relative or friend to appear; but not always is the absentee at fault as in the case of the bright-faced Arabian woman who, with her young daughter, has come across seas to find that the husband who was to have met her, is instead in a New York hospital, and as he is their means of sup-



"BENT ON SERVING HIMSELF AS HE CHOOSES."



"TAKING THEIR FIRST STEP INTO OUR LAND OF FREEDOM, ELLIS ISLAND, JUNE 25, 1901."

port they will have to make the journey back unless something favorable transpires within a few days. Her American garb as well as her English speech are the result of having been in this country once before.

Among those who are gathered here on the roof, a picturesque figure is a tall young Turk wearing a scarlet be-tasseled cap. When the dinner hour arrives and the rations of stew served in bowls, and huge chunks of bread are being dealt out, this youth from the Orient loses no time. Just as he snatches the ladle from the attendant, bent on serving himself as he chooses, it evidently occurs to him that the near-by camera may be pointed at him and he looks quickly up just in time to have his face photographed for the pages of *THE HOME MISSION MONTHLY*.

We pass among the motley throng of these debarred ones, wondering that the tragedy of disappointment or apathy of despair should leave so little sign on many of the faces. A group of old women sitting in a shady corner, two young Dutch mothers with their babies in swaddling clothes, a thin weazened little Frenchman talking excitedly in a vain endeavor to make himself understood by a group composed of at least a dozen different nationalities, these are some of the ever varying phases that arrest the attention and set one to conjecturing whether America, now that it has been reached, is the land of *dolce far niente* that some had pictured, or whether the goal of even the more ambitious is to be as easily achieved as fancy had painted.

THEODORA FINKS.

A DISTINCT PERIL.

It appears that the law excluding undesirable immigrants is not infrequently evaded by securing fraudulent citizen papers, whereby the custody of alleged families is claimed, and their landing secured.

Commissioner Powderly points out that

"by this means American citizenship, which should be regarded as a privilege to be sought from motives of patriotism and fidelity to the principles of the Constitution, is secured solely to defeat the operation of the immigration laws and to secure the landing of diseased, pauperized, or im-

moral aliens. . . . Certain it is that the laxity which prevails in accepting, as evidence of the right to citizenship, the statements of those whose purpose to make voters outweighs all other considerations, if unchecked, will in time impose upon the people of the United States the burden of many of the most objectionable citizens of

foreign countries whom it is the express purpose of the immigration laws to exclude.

"The naturalization of aliens, which should be one of the most important functions of *somebody*, is now left to *nobody* until the alien himself thinks fit, or some politician who expects to think and vote for him believes he should become a citizen."

INCIDENTS OF LANDING.

No one can spend a day on Ellis Island, passing about from group to group of immigrants, learning conditions even in a limited way, without an awakened sympathy for many who press our shores for a new home in a new land. The following incidents in a recent article in *Scribner's Magazine* will serve to illustrate this statement:—

Most of those detained by the physicians are Jews. It is pitiful to see the look of apprehension or terror that flashes into the faces of those who are detained. They have evidently known nothing of the restrictions. News travels slowly among the cabins on the Russian plains, and although the steamship companies are obliged to return all properly excluded immigrants, free of charge, and are supposed to refuse passage to them on the other side, about three in every hundred are barred for one cause or another. But these immigrants seem to know nothing of all this. America has always been for them the free country—the paradise that it was possible, perhaps, to some time reach before death. For this they have toiled and saved and suffered patiently. Among these that I watched was a family of five. They were Polish peasants.

The father was fifty, but he looked ten years older. His long white hair fell from his fur cap almost to his shoulders. His face was peaked and lined with a net-work of wrinkles, but they seemed more like the dimples of age than its ravages. He smiled at whoever looked at him, and peered up from under his gray eyebrows, from the simple blue eyes of a child. He could not lift his head, for his shoulders were bent and stiff. The mother was a little, slender, old woman of forty. She carried a boy of six in her arms, closely wrapped in a blanket. Another boy of twenty-two or three and a girl of nineteen

followed. They all seemed very much surprised when their heads were seized and examined, and the girl's cheeks, plump and rosy before, became very red. The boy scowled and muttered some protest, but the old man bobbed his head and laughed. He had worked for twenty years and saved a few cents every week, by depriving himself of everything, to reach America. His troubles were over now. He had sold everything he owned, and having traveled to the seaport and bought passage for his family, and lived on the way, had arrived with a little money left, tied in one corner of a red cotton handkerchief. A little rumpling of his hair now would not hurt him. As they were passing the last physician, they were stopped.

"What's this?" said the doctor. "Let me see the boy."

He took the little fellow from his mother, threw off the blanket, and looked at his legs. He stood him on his feet. He could not walk. "I thought so," said he, and passed them all into the little pen with the detained.

The woman caught the boy and held him close in her arms, murmuring softly to him and paying little heed to anything about her. The old man seemed a little bewildered, and questioned those in the pen with him. None of them seemed to know why they were kept there while the others passed on.

"What is the matter with the boy?" I asked the inspector.

"Paralysis."

"Will that be sufficient to exclude him?"

"Not that in itself. It is only contagious diseases that would directly bar anyone from entrance,"

"Then, why have you stopped them?"

"We must find out if there is any danger of this boy's becoming a public charge. This family will have to show what re-

sources they have. If they are all poor and have no relatives here who will guarantee to take care of the child, it will have to go back."

"And the whole family with it?"

"They will arrange that to suit themselves. The mother, of course, will have to go with it. If the older boy and girl want to stay, and the parents are willing, we will probably admit them, but if they have no money and no responsible friends, the old man, his wife, and the cripple will have to go."

"Do they know this?"

"Probably not."

"How long will it be before this case is disposed of?"

"Two or three days. They will have to wait until the court of inquiry can reach them. All those others are ahead of them."

He pointed to the great pens that surrounded us, and which, sunk half a story lower than the floor where we were standing, looked like long, wide pits, filled with restless animals. There were hundreds of them—men, women, and children of every tribe and race. Some sat wearily on the benches, their hands clasped in their laps, their eyes fixed upon the floor. As many as could reach the barred partitions leaned against them, peering wistfully at the officials and visitors.

A tall young Russian mountaineer, with a high fur hat, felt boots, and long coat of undressed bearskin, strode steadily back and forth from one end to the other of the long cage without once looking up or changing the gloomy, hunted expression

of his face. All these were held for lack of money, or on suspicion that they had come as contract laborers, or on some charge cabled from the other side. Here was an old white-haired shrivelled woman who had arrived on a ticket sent her by her children in Dakota. She had no money, and was detained while the Government agents sent for information as to the responsibility of the children. If they proved to be able to take care of her and sent enough money to take her safely there, she would be sent to them; if not, she would have to go back. She had waited now for three days without quite understanding why, without a word of complaint or inquiry. She sat all day on her bag of clothes, leaning against the wall, her eyes closed, now and then nodding in a partial doze.

Nearly all the detentions are caused by lack of money. There were young girls who had been sent for by their husbands, but who had failed to meet them, and sad-faced mothers, with their little families, who had come unbidden to find the man who had deserted them. These were waiting while the Government was searching for the husbands.

Whole families cheerfully admitted that they had no money at all, expected no one to meet them, had no work engaged, and no place to go. This did not seem to concern them. They answered every question readily, and spoke with smiling good-nature. They had left trouble behind them, and wanted only to pass on to the good fortune before.

IMMIGRATION.

A large increase in immigration during the year 1900 appears from a comparison of the figures with those of the preceding year. The total number of immigrants arriving by the ports of the United States and Canada is as follows: in

	Males.	Females.	Total.
1899	195,277	116,433	311,715
1900	304,148	144,297	448,592

The increase is thus shown to be 136,857. These figures would undoubtedly be very perceptibly enlarged were it possible to tabulate the numerous arrivals from contiguous territory, as Canadians, Mexicans,

and large numbers of trans-oceanic aliens, who come to adjoining countries, remain there for a short time and then migrate to the United States.

When considering the graver aspects of immigration some significant facts are presented by the figures for 1900 as compared with the preceding year. The races which produce the more objectionable classes have sent heavily increased numbers to our country. Take Austria-Hungary from which there came 62,491 immigrants in 1899 and almost as many again, 114,847, last year, an increase in

one year of 52,356—enough to populate a city equal in size to many of our well-known centres of influence. Italy sent last year 100,135, having sent the preceding year 77,419, thus making an increase in one year of 22,716.

Meantime the total increase from the more desirable classes is small. Take the five nations, Belgium, France, Greece, and the German Empire; from these the increase was but 2,845; while England, Scotland and Ireland sent us last year 48,237, and the preceding year 45,123, an increase of but 3,114.

Herein lie facts for careful reflection, suggesting certain perils resulting from immigration which can only be overcome by aggressive work to Christianize and Americanize the masses of ignorant, and unchristian aliens, to say nothing of those who are dissolute and degraded, or of an anarchistic and revolutionary character.

From data obtained by the Commissioner-General of Immigration relative to destination, it appears that the bulk of new arrivals undoubtedly congest in our principal cities. From this fact arises one of the chief perils from immigration. How to lessen this "danger to health, morals, and the public peace," how to distribute this alien population to those sections where their labor is needed, and thus more easily and speedily incorporate with our native population are problems which press for solution. The following figures, while not wholly conclusive as to destination, because of change in avowed plans, are as nearly correct as can be obtained. They indicate how the immigrants who arrived in 1900 were distributed:

Alabama	234
Alaska	18

Arizona	215
Arkansas	60
California	11,997
Colorado	2,496
Connecticut	12,655
Delaware	626
District of Columbia	297
Florida	4,756
Georgia	157
Hawaii	13
Idaho	227
Illinois	27,118
Indiana	2,050
Indian Territory	113
Iowa	2,930
Kansas	1,423
Kentucky	306
Louisiana	2,109
Maine	688
Maryland	3,632
Massachusetts	39,474
Michigan	11,889
Minnesota	8,598
Mississippi	54
Missouri	2,314
Montana	1,316
Nebraska	2,264
Nevada	224
New Hampshire	810
New Jersey	23,024
New Mexico	102
New York	155,267
North Carolina	28
North Dakota	2,426
Ohio	13,142
Oklahoma	63
Oregon	1,989
Pennsylvania	86,534
Rhode Island	5,044
South Carolina	52
South Dakota	1,990
Tennessee	227
Texas	1,170
Utah	600
Vermont	516
Virginia	379
Washington	7,529
West Virginia	1,191
Wisconsin	5,680
Wyoming	556

Total.....448,572

WORK AMONG THE FOREIGN ELEMENT.

The Woman's Home Board has always been responsive to such work as has been laid upon it by the voice of the Church. Work among foreigners as a distinct department seems now to be evolving in such manner as to presage greatly increased proportions in the near future. There is abundant and pressing opportunity; the only hindrance is the need of increased funds. Manifestly, established work on the mission fields giving successful results should

not be abandoned for new enterprises, however appealing. Increased obligations cannot be assumed, then, except as increased revenue supplies the funds.

At present five schools for the children of poor foreigners in the city of Chicago are being conducted under the auspices of the Woman's Home Board. At New Prague, Minnesota, we have a most excellent work for Bohemians. Among the children of laborers in the coal mines of Pennsylvania

another phase of work for our foreign population is being annexed—a work practically without limit could the need for multiplied schools and workers of like kind be met. The Presbytery of Lackawanna has been struggling with the problem presented by this foreign element in their midst, and finding itself unable, even by most heroic effort, to cope with the demands, has many times importuned the aid of our organization.

There are reported to be 100,000 foreigners in this one presbytery alone, and that "practically all of them are in need of help, the per cent. of those who do not need to be cared for spiritually by some special aid being too small to affect the statistics materially."

In his reports Dr. Logan, who has labored indefatigably for the betterment of this class, says that the exploration of the field stretching some fifteen miles and including the city of Wilkesbarre contains some 34,500 foreigners whose language the missionary, Mr. Hamborsky, understands, as he speaks and preaches in four languages. He reports that "the Magyars, of whom there are many, are Presbyterians by training and have been connected with churches in the old country. But they have come here, and with no one to care for them have fallen away from the church."

Dr. Logan's report further states that during six months the missionary teachers and those associated with them as volunteer helpers of their own providing, "have enrolled and taught fully 500 children of the poor foreigners. They have an isolated kindergarten with a roll of 85 children speaking 13 languages. In less than three months two of our Christian young women have wrapped them all up in American speech and Gospel song. I wish you could see a school of the Hun children after six months of combing and washing. Our missionary teachers, without exception, have labored with zeal, fidelity and enterprise worthy of all confidence and appreciation. They are not merely teachers of kindergartens but missionaries of Christ and His

Church. They have taught their Kindergarten Schools with nursery attachments, visited the homes of the afflicted, and carried forward the Night Schools for men and boys, the Industrial Schools for girls and the Mothers' Meetings. They have invented entertainments to gather funds for mission expenses, fulfilled their self-



"BRIGHT-FACED ARABIAN WOMAN"—Page 230.

imposed offices of janitor, while gaping and stupid men of all nationalities looked on, and then sent in their monthly reports as if they had been rioting in a grand holiday for which they should apologize."

The Special Committee appointed by the Woman's Home Board to carefully look over the field, thus concludes its report:

"Your Committee is convinced after personal observation of the conditions existing in Lackawanna, and which exist in many other Presbyteries, that the Woman's Board of Home Missions should make every possible effort to develop work in that direction by establishing stations among the foreigners in the mining and lumber regions."

OUR WORK FOR FOREIGNERS IN CHICAGO.

The Emily Yale Schools are the outgrowth of many requests, from various sources, for schools where the children or overcrowded districts could be cared for, taught, Christianized and trained in habits of obedience, neatness and correct living.

These requests were submitted to the Home Mission Committee of Chicago Presbytery, and only those places selected for the schools that were recommended by that committee.

From the time the children of the poor are able to walk they are out on the streets, gaining the most undesirable knowledge, which totally unfits them for appreciating the advantages of the education which the public school aims to give.

The little ones of our city's poor are terribly handicapped in their start in life's race. Neglect is often their portion, or kicks and cuffs from irritable or intoxicated parents. With homes in which every law of sanitation is violated; with scanty food and insufficient clothing, it is no wonder that the cheery schoolroom with its pretty pictures, sweet music and varied occupations seems a haven of rest and enjoyment to the uncared for child.

The work that the Woman's Presbyterian Society for Home Missions is trying to do in Chicago, is to care for these children of from three to six years of age.

It is designed to give the little children of our foreign population a Christian training; to provide them with proper instruction and to surround them with refined influences.

It was decided, after much deliberation, that the kindergarten method was the best that could be employed for the children of these poor foreigners.

The kindergarten awakens dull minds, teaches observation, cultivates a love for the beautiful, and lays a good foundation for the larger work of life.

Until recently there were no kindergartens, and at present there are but few in the public schools of Chicago. The constantly increasing number, however, of the public schools that are opening kindergartens is proof of the value of the work and the need for better facilities for conducting it. Thus it is seen that the Board of Education of this city cannot begin to care for all the children of kindergarten

age, especially in the more densely populated sections. Then, too, in the public school kindergartens there is no religious training given the children. We believe that our little ones should not be defrauded of their most precious inheritance, so in our Mission Schools Christian teachers are engaged and the kindergarten is given a prominent place in the work of the Mission Church in which it is located. Thus the effort is made to have the same children attend both school and Sunday-school. How well this is accomplished may be seen from a study of the records. In the newest school, Immanuel Kindergarten, now closing its second year of work, the children have lately entered the Sunday-school for the first time, from the kindergarten. By means of this same school three mothers and one father have been led to unite themselves with the church.

Christian character building is the aim of this work, the teachers striving to implant within the heart of each child that which will develop with his growth, tending little by little toward a perfect Christ-like character. How far these results are already attained may be judged from some of the incidents of the school life given here.

Olivet Memorial Presbyterian Church is the home of the oldest of our schools. For seven years the sweet influences emanating from that cheerful room have been felt in the neighborhood. This church is situated on the outskirts of a district long known in Chicago as "Little Hell." It is, however, fast losing its claim to that title, and those who have watched the growth of that kindergarten cannot but feel that much of the improvement is due to its power for good among those people.

About fifty children are cared for, and there is a long "waiting list." Miss Ruth E. Beyer is the principal. About seventy per cent. of the children are Germans, nearly thirty per cent. Swedish, with a few Polish and Irish children. Fifty per cent. of the children are in the Sunday-school, and two or three of the former pupils united with the church this last year.

Many Bible verses have been learned by the children, and interest has been shown by the mothers in helping the children

look up the references and learn the verses correctly.

At West Division St. Presbyterian Church is found the second school. For six years this work has gone steadily on. The neighborhood is largely made up of Germans. There is a strong Jewish element. Between fifty and sixty children are on the list, with an average attendance of over forty. Like Olivet, it has a long waiting list, and some babies have already been enrolled.

This location is a more prosperous one than that of Olivet. The streets are wider and a degree cleaner, and the children are better nourished and cared for. But here, as in the other districts are the same coarse surroundings, and it means everything to these children to come in contact with refined people, and to learn the spiritual lessons which their parents can so seldom teach.

The prayer time, when each little child kneels beside his teacher, repeating words that will never be forgotten; the story-telling hour, when grouped in their little chairs about Miss Fox's knee they hear, perhaps for the first time, the story of the Good Shepherd, or of the Blessing which Christ Himself bestowed on the "little children," are most impressive to an on-looker.

Many toys have been made by the pupils in this school, which will keep them and their brothers and sisters happy throughout the summer. Chief among these toys are little two-roomed doll houses, which the children painted, whitewashed, carpeted and furnished, making everything themselves that went into the tiny houses.

The third school was organized in 1897 at 531 W. Superior Street. This is not carried on in a church but in the Girls'

Mutual Benefit Club building. The expenses of this school are met by a devoted band of young women in Evanston.

About sixty children are enrolled here with many others waiting for their turn at the school privileges. Miss Williamson, the principal, is not only the teacher, but is the confidant and adviser of a large

circle of the neighborhood people as well. Her Mother's Meetings are often held in the evening because the fathers wish to attend.

The last school to be organized is housed in the Sunday school rooms of Immanuel Presbyterian Church, a large, dreary looking build-

ing in the stockyard's district. A few scrubby willows are the only trees in sight, and they appear too much ashamed of their surroundings to wish to attract attention by luxuriant foliage.

The nearest park is a mile and a half away—too far for the little ones to walk—so their nearest playground is the vacant lot adjoining a gas-tank. This lot is partly covered with weeds, giving it the only green appearance in the vicinity. But, as this and other vacant lots nearby are used as dumping grounds for all sorts of rubbish, they are hardly suitable spots for the children to play in. Immanuel has fifty-one children enrolled, with about thirty in regular attendance. The neighborhood is chiefly Roman Catholic. There are ten different nationalities represented in the school, French, English, Irish, Scotch, Polish, Russian, Dutch, German, Swedish and Bohemian.

It is a difficult field for many reasons. One is, that many parents do not speak English, thus making it hard to do anything in the line of Mothers' Meetings.

The two teachers, Miss Hahn and Miss Cosgrove, are winning their way into the



"SMALL BOYS TUGGING AT BIG BUNDLES"—Page 230.



IN THE DETENTION PEN—POVERTY THE BARRIER.
Rations have just been served at expense of ship's company.

confidence of the parents. One mother died recently, and the teacher was sent for to tell the little six year old boy of his loss. The child cried bitterly, seeming to realize what the separation meant. Later he came to Miss Hahn and said, "I'll see mamma in Heaven." He told his teacher the other day that his little sister was "beginning to learn about Jesus;" that he was teaching her.

It has been noticed that the children are talking now of the beautiful things they see instead of describing the unlovely sights as formerly. When one considers that there are perhaps fifty disagreeable sights and sounds to one that is pleasant in these neighborhoods, one realizes that these little ones have gotten hold of a principle which will stand them in good stead throughout their lives.

It has been asked if the parents co-operate heartily with the teachers. In many instances the parents do appreciate what is being done for their children. This is es-

pecially noticeable in the older schools.

At Immanuel, however, the majority of the parents as yet seem merely glad to have their children out of the way during the morning hours.

In three of these schools, once a week, are held the Industrial schools. The pupils range from six to thirteen or fourteen years of age. A trained sewing teacher has charge of these schools, and really beautiful work is being turned out by the busy little fingers. About sixty girls are enrolled in each school. The sessions are opened with prayer and Bible reading. Hymns are sung and Bible verses learned and repeated by the children.

The assistants in the Industrial classes are volunteers from the Presbyterian Society, or from the church in which the school is held.

One great difficulty with which our teachers have to contend is the saloon evil. Quantities of beer are drunk, and the children are sent repeatedly to the saloons to bring it. Miss Cosgrove counted, during a walk of three blocks, seven people carrying beer, five of whom were children.

In two or three instances this sending of children to the saloons has been stopped by the influence of the teachers, and it is hoped that patient and persistent effort may create a sentiment against it, sufficient at least to protect the children from the dangers of frequenting saloons.

It is slow work, this trying to Christianize and Americanize the foreigners that are being poured into our land, and great faith is required that we be not disheartened, but we can look forward to the day when all nations, wherever they may be scattered, shall proclaim Christ as their Saviour. And in that day, may we not be able to realize more fully the far-reaching influence of this school work, and appreciate as never before, the words, "And a little child shall lead them."

JANNETTE L. STURGES.

SLAVIC PEOPLE.

MISSION WORK AMONG THEM.

This article, written by Rev. Wm. and Mrs. Regnemer, is a timely contribution to our pages, as the Woman's Home Board is hopeful of undertaking similar work in the near future.

The Slavic race is made up of Poles, Slovaks, Bohemians, Croations and those speaking several other dialects, but all are closely related in understanding each other; in recent years they have been in numbers almost the leading immigration in our seaports. Our annual report of general immigration for the year 1899 gives the following statistics about the Slavic people: Poles, 28,462; Bohemians, 2,526; Slovaks, 15,838; Croations, 8,632; total, 55,458. The report for the last year, 1900, says: "The Slavic race sent an increase of 99 per cent. over those of the same race who came last year."

What a great Home-Foreign mission field is growing up just within the gates of our homes. Pennsylvania seems to be the State where this Slavic race halts, for out of the 55,458 there were 22,669 who found their homes in its manufacturing, mining and coke towns; Pittsburgh and the coke region received the largest share of these hard-working people.

Almost every day you may see a special immigrant train made up of seven or more cars all packed closely with new people and curious baggage, passing through our town of Conneville, Pa. Scores of them, we may use the word hundreds freely, make our town their destination, as it is surrounded by mining coke towns, and in these the Slavic language prevails. Many of the English-speaking clerks in the stores have become quite familiar with some Slavic phraseology, for the people that trade most in the "Company stores" are the Slavic.

The men are a hard laboring class; they always obtain employment easily. It often happens that they will arrive with their fresh European bags in the morning and the same day in the afternoon you may see them working by the burning coke oven. "Industry and honesty" is their policy.

If you will trace the history of these people you will see that their forefathers were almost the earliest reformers in the Christian church, and that they were men who were willing to die for the Truth, like John Huss in 1415, the hero of Slavic people; but through severe persecutions they have been forced back into former darkness and

superstition. Eighty-five per cent. of them, like the Filipinos, are being controlled by their friars.

There is a low degree of intelligence among these Slavic and Polish people; 40 per cent. of the men and 60 per cent. of the women can neither read nor write; out of every ten Russian women only one can read.

The knowledge of the laws of health amounts to almost nothing. To them drinking is a national habit and pride; it is never reproved by their church, for the church itself takes part in it, and receives (in Europe) revenue from this greatest cause of evil. Even in this twentieth century indulgences are sold here for two dollars to these people.

It seems that there is no other nation more faithful to their religion than these Slavic people; they will walk to their respective churches six to ten miles with their prayers or rosaries in their pockets. But at the same time they have no knowledge of the Bible, as they are not allowed to read it.

The condition of the Slavic woman is sad and pitiful; she is as a rule known as a hard-working woman; her education is generally neglected; she occupies no position in society; and



"TWO YOUNG DUTCH MOTHERS, THEIR BABIES IN SWADDLING CLOTHES."—PAGE 231.

at home or abroad is in many cases little more than a slave, and yet very seldom will she complain. Most of these women do not realize their sad condition and have no direct desire for a higher moral and spiritual life.

For these reasons and obstacles the mission

ary work among the women and men is very hard and slow, but not discouraging. As the people are slow in thinking and understanding, therefore, we must begin teaching and explaining the Gospel in much the same way as with children in the kindergarten.

The homes of these people, if they can be called homes, have very little cosiness and neatness about them; even the beautiful home life which may adorn the most humble cottage is wanting. The homes usually consist of three or four small rooms, occupied by a large family, and a dozen or more boarders who are big, square, herculean fellows. One woman will do the cooking, washing, sewing and all the work.

Think of the home with so many rough mining men in it, and you will realize what a dreadful influence it must be for those poor children; quite often these homes are turned into bar and card playing rooms, with a stack of kegs of beer in one corner, and many large loaves of bread in the other; whiskey is served as a dessert or for refreshment.

Intemperance among these people and superstition are the greatest obstacles in our work.

The condition of the children is very sad. How can a young and ignorant mother bring up her child in a proper way? Many of the little ones die in their infancy; sometimes the child has only an ordinary trouble, but through neglect the case becomes serious and the child dies. I have seen many cases where parents could relieve the little one by a simple remedy, but gave up all hope, and would have left the poor sufferer to die if some one had not come in time to save it. The children are bright and anxious to learn, but when education is not within their reach, they grow up ignorant and dull as their parents. The boys are usually compelled to work in the mines or at the coke

ovens while very young. I know one little boy about ten years of age, who, on his knees, begged his father to let him go to school instead of working in the coal mine, but the father pushed him away with unpleasant words, adding, "We must earn money and that can be obtained only by hard and continual work." If the boys have such a dark and pitiful life, what about the little girls? They must take charge of the babies, scrub the floors and do other heavy work. When they reach their fifteenth or seventeenth year it is high time for them to marry.

After seeing the condition of these Slavic-speaking people in the vicinity of the Connells-ville mining and coke region there is no need of further argument or explanation in this matter to show how necessary and important this "Home-Foreign mission work" is.

For almost two years we have been spreading the Gospel as missionaries in this mining region and organizing Sabbath-schools, sewing schools; preaching, selling and giving Bibles, mostly New Testaments, and tracts; teaching the girls sewing and housekeeping, and the men temperance and other virtues.

We are glad to say that the hearts of these people are open to the Gospel, and with great zeal and sincere enthusiasm they wish to know more of Him, the Crucified, and are willing to forsake their old-world habits for the glory of God and His Kingdom.

The Slavs with their large families have come here to stay; our great industries are glad to employ them.

What will our Christian churches do with this open opportunity for spreading the Gospel among these hard working people in this large Home-Foreign mission field?

The national safety demands something of the churches; self-preservation urges it upon us; Christianity impels us towards it.

"HAPPY ENTRANCE SHALL BE GIVEN."

In May sudden illness came to one of the pupils of the Tucson Training School. Mrs. Herndon gives us a glimpse of the happy entrance into the life beyond of this Indian girl.

Her death was the most triumphant it has ever been my privilege to witness. She knew from the first what the result would probably be, and although at times she suffered great physical pain there was no trace of sadness visible. On Sunday she seemed to be given visions of the beautiful city beyond, and her countenance kept growing brighter and brighter until she entered the pearly gates. "It is so bright, and I am so happy," she would say again and again to those who were attending her. Shortly before her death she attempted to sing "Home Sweet Home," remarking afterward that she would soon be at home. She then requested that this hymn and another, "In that Bright City," be sung at her funeral.

Her friends had been sent for and the mother and grandmother were present. They said that

the life among her friends during the summer vacations had been as beautiful as this triumphant scene at its close. They, too, have learned to love the Saviour, and they bore witness of their faith in Him sweetly and beautifully.

While we miss this loved face from our family circle, we cannot feel sorrowful, for the dear heart was longing for the joys which now are hers, and, through her, vision of the beautiful city was given to those of us who were with her. It seems to me I never realized before what the gospel of Christ is doing for these Indians.

The scholarship of this young girl was given by a Mission Church in New York City. I have a copy of her last letter to these friends. Speaking of a visitor who had addressed the school she said: "We all enjoyed it very much, for we always like to have some one talk to us about our heavenly Father, and tell us how we should grow more like Him. We sometimes do little things which we don't know are wrong. He talked to us about some of the things and now that I know they are wrong, I'll try and not do those things."

"It is nearly time for us to go home and help our friends about the work. We work just as we do in school. We don't sit around and do nothing as some white people think we do

when we go home. We do the house work and cook, wash and iron, and we do work in the sun with the wheat till it is all done.

I will close my writing. God bless you all."

NOTES FOR YOUNG PEOPLE.

As many of the Young People's secretaries spend part of the summer vacation in planning their letters to societies, a few clippings from letters sent in the spring may be of help to any who need suggestions along this line. These are from letters which the Prebyterial Societies have borne the expense of printing.

The new secretary for Philadelphia North sends a letter introducing herself to her Young People's organizations and says: "Let us be real close friends, so that together we may do more for the boys and girls in this land of ours, who are looking to us to give them a chance to know about Jesus." She asks the chairman of each missionary committee to write her once in three months concerning their *doing and giving*, and after offering her services in a most cordial manner asks that the following questions be answered at once: "Names and addresses of officers. How many meetings in the interest of Home Missions are held during the year? What pledges are made? Are quarterly payments the rule?"

Last year the Rock Island secretary planned for special prayer and offerings during the month of October for their special Home Missionary, and in August sent letters with suggestions regarding the plan, and an outline for a program.

The Young People's secretary and the treasurer of Butler Presbyterial always work in harmony, and immediately after the annual spring meeting sent a joint letter making a special plea for increased contributions and for quarterly payments. (A careful study of Miss Lincoln's annual report, page 203 of HOME MISSION MONTHLY will best explain the need for these quarterly payments.)

The work in Chicago is varied, the young people supporting some kindergartens (under the Woman's Board), and with the other Illinois young people helping support the Home Mission work of the synod, beside their salary of a mission teacher in Alaska. So under 1, 2, 3, the letter from Chicago's secretary is a brisk, business-like statement of the objects which the young people are asked to support with a brief sketch of each, the amount expected from each society, and the addresses of treasurers of the various funds. Her plea is in these words: "As patriotic citizens you would fight first under the Stars and Stripes if your country had need of you. Would you be any less loyal to the church which you pledged

before God to support in every way possible? While you may pray the Lord of the harvest to send forth laborers during the coming year, will you not study the fields that are so white for reaping, and do your full part in the sending?"

Jersey City's rare secretary sends one of her letters to *each member* of her societies stating the number of churches and young people's societies in their presbytery, with the membership; then answers briefly the questions: "Why should I do mission work? Why should I work through the church Boards? How can I know of this work in which I am asked to invest? (Outline scheme of Presbyterian magazines, with price of each). What is my specific share in this work?" Under "a" and "b" the Foreign and Home objects are given with a condensed description of the fields and missionaries. The letter closes with a plea for proportionate and systematic giving and presents some suggestive figures. This is one sentence: "Why! if each Endeavorer in this presbytery gave only two cents a week for missions and the results were equally divided, there would be \$520 for Home Missions and the same amount for Foreign work."

In this connection a clipping from the little California paper is quite apropos: "A gentleman calling on one of our young people's secretaries found her hard at work over an amateur copying machine. He suggested a better kind, and added 'but I suppose you take what is furnished you.' 'It is not furnished us,' was the reply, 'we buy our own.' 'And you get no salary?' 'Oh no; we consider ourselves fortunate if our postage is paid.' 'I should think your stationery and traveling expenses would amount to a good deal; the societies ought to pay them.' 'But there are so many calls upon them. They support the State, district and county C. E. Unions!' 'And their own denominational officer does all the work for them, and pays for the privilege by supplying the necessary expenses?' 'Yes, the societies do not understand.'"

The two Home Missionary schools in which the young people of Erie Presbytery are interested, were reviewed during the "Young People's Hour" in a bright exercise on "The Mountaineers" arranged by Mrs. Frank Fish, for three girls and two boys. Helen, as leader, asked questions which the others answered. In describing the homes, Ida said, "The house is generally windowless, the yard grassless, the

house cheerless, the shelves bookless, the dress careless and shapeless, and the people ambitionless." Much valuable information was given by the boys and girls as they told of the first steps toward the Home Industrial and Farm

Schools, the methods of training, how the school expenses are met, plans for scholarships, growth of the work, and present needs, and the exercise closed with a verse of Scripture from each participant. M. J. P.



HINTS AND HELPS.

PROGRAM FOR SEPTEMBER MEETING.

SUBJECT—FORECAST AND RALLY.

RESPONSIVE READING—"The Magnitude of the Work." Prepared for Annual Meeting of Woman's Home Board. Copies may be had at 25 cents per hundred.

LEADER.—And I said unto the nobles, and to the rulers, and to the rest of the people, the work is great and large, and we are separated upon the wall, one far from another.—Neh. iv.: 19.

RESPONSE.—In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.—Neh. iv.: 20.

LEADER.—Then wrought * * * every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all the Lord had commanded.—Ex. xxxvi.: 1.

RESPONSE.—In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.—II. Chron. xxxi.: 21.

LEADER.—Ye see then how that by works a man is justified, and not by faith only.—James ii.: 24.

RESPONSE.—Verily, verily * * * we speak that we do know, and testify that we have seen.—Jno. iii.: 11.

LEADER.—We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. vi.: 12.

RESPONSE.—Be not ye afraid * * * remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.—Neh. iv.: 14.

LEADER.—I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, He may give it you.—Jno. xv.: 16.

RESPONSE.—And shall not He render to every man according to his works?—Prov. xxiv.: 12.

LEADER.—Simon, son of Jonas, lovest thou Me more than these? * * * Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed my lambs.—Jno. xxi.: 15.

RESPONSE.—Simon, son of Jonas, lovest thou Me? Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed my sheep.—Jno. xxi.: 16.

LEADER.—Simon, son of Jonas, lovest thou Me? * * * Lord, thou knowest all things; thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.—Jno. xxi.: 17.

RESPONSE.—All that thou commandest us we will do, and whithersoever thou sendest us, we will go.—Joshua i.: 16.

LEADER.—Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings unto the house of the Lord.—II. Chron. xxix.: 31.

RESPONSE.—And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free will offering for the house of God that is in Jerusalem.—Ez. i.: 4.

LEADER.—I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. xii.: 1.

RESPONSE.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.—Eph. vi.: 18.

Three Topics to be Considered.

1. National Perils. (See Mrs. James' Annual Address in July H. M. M.)
2. Needs of Our Fields. (Consult article by Corresponding Secretary which will appear next month in H. M. M.)
3. Our Church's Opportunity. (The church at large: the local church of which I am a member.)

Half-Hour Practical Discussion.

1. Who is responsible for success or failure of a society?
2. What can your society do to increase its membership?
3. How can your society increase its usefulness?

NOTE. (a) The September H. M. M. will contain a synopsis of eighty letters recently written to the editor bearing upon these points.

(b) Personally invite those who do not ordinarily attend to be present. Try to have some of these give their opinion on the above points by calling informally upon one and another to give their views. Provoke free discussion. Profit by the hints given.

WANTED.

A mission church in New Mexico asks for the donation of a flagon, and forty individual glass communion cups if possible, together with two collection plates.

ANOTHER GONE ON.

From Chillicothe, Ohio, comes announcement of the death of Mrs. Harriet Sill. She was a charter member of the Presbyterial Society, and one of the Committee to draft the constitution and by-laws, and never missed attending

an annual meeting, save possibly one or two when temporarily out of the state. She worked with consecrated zeal, and ceased from her labor at the age of eighty-two.

MISSIONARY DAY AT COLORADO CHAUTAUQUA.

The Synodical Committee, with Mrs. Wm. Boyle as chairman, have arranged that July 31st be observed as Inter-Denominational Missionary Day at Glen Park (Palmer Lake), Colorado. Careful selection has been made of

speakers and their topics are attractive, "Spectacles for Near-Sighted Christians" being one of the suggestive themes. The purpose of the meeting is to create and deepen an interest in missions. Should this notice reach any traveling through the State at this season of the year, all such are cordially invited to visit the "Glen Park Chautauqua" at this time and "drop in" on Missionary Day.

BOOK NOTE.

"Protestantism in Poland," by Rev. Charles E. Edwards, Westminster Press, Philadelphia. The author's motive in preparing this valuable booklet of some sixty-one pages is the fact that the Presbyterian Church has no Polish Mission whatever in the United States, though Poles are estimated as being more numerous than any other foreign-speaking people in our country, and the ratio is constantly increasing. The readiness of Poles to buy Slavonic Scriptures is remarkable, as the large sales of colporteurs have demonstrated, indicating a fruitful field for Christian activity. Mr. Edwards' book is a timely contribution to general information on historical points, and is possibly the only book covering its subject accessible to the ordinary reader.

CORRECTED ADDRESS.

Dr. Marsh desires us to announce that it is no longer necessary to send mail matter to him via San Francisco. Therefore, in his address given in the list of missionaries on page 179 of the June number, cross off the matter enclosed between brackets and make use simply of the address, Point Barrow, Alaska.

REPAIRS AND BUILDINGS. JULY 1st, 1901.

Fields: Repairs—General.	Amount needed.	Amount received.
Alaska.....	\$750	\$80
Indian.....	500	
Mexican.....	800	
Mormon.....	500	
Mountaineer.....	1,000	
Porto Rico Equipment.....	1,800	17
	<hr/> \$5,350	<hr/> \$97
Buildings needed.	Amount needed.	Amount received.
Erwin Sem., building and furnishing.....	\$2,800	\$2,550
Hot Springs, N. C., school building.....	3,600	2,187
Asheville Farm, N. C., superintendent's home.....	1,500	
Wolf Point, Mont., dormitory.....	1,000	834
Tucson, Ariz., manse.....	1,000	
Douglas Island, Alaska, church.....	700	350
Santa Fe, N. Mex., school building.....	3,000	2,128
Manti, Utah, teacher's house....	1,150	260
Nephi, Utah, remodelling school building into church.....	1,110	
St. George, chapel school house.....	3,000	1,473
Jack's Creek, N. C., teachers' home.....	750	600
Chimayo, N. Mex., chapel school house.....	700	640
	<hr/> \$20,310	<hr/> \$11,022

Since our last statement the entire sum needed for Boys' Home at Hot Springs has been received from personal gifts, also for the manses at Marshall, N. C., and Asheville, N. C., amounting to \$9,250.

LIFE MEMBERSHIP—WHY NOT?

A correspondent, who is ever alert to catch suggestions, writes thus: "At a Presbyterian meeting the other day I was told that in one of the societies the members were planning to take a scholarship as an extra, to be named for one who had been their president. Not being able to raise the required sum, they were obliged to give up the project, and made other disposition of their funds. Afterward they saw a reference to life membership of the Home Board and regretted they had not taken one instead. This set me to wondering whether if the subject were brought to the front it might not catch the thought of those who are wanting to 'do something' for somebody."

The sum necessary to secure a life membership in the Board of Home Missions is \$25—this should be an extra. Beyond the honor of such connection there are no special prerogatives conferred.

The following named persons have been constituted life members of the Board of Home Missions during the past year:

Mrs. W. W. Achenback, Williamsport, Pa.
 Mrs. E. L. Abel, Bridgewater, S. D.
 Miss S. Mabel Bigelow, San Francisco, Cal.
 Mrs. W. H. W. Boyle, Colorado Springs, Colo.
 Miss M. R. Babcom, Oakland, Cal.
 Mrs. Ida L. Carson, San Francisco, Cal.
 Miss Anna C. Carson, Cincinnati, Ohio.
 Mrs. W. K. Crosby, Wilmington, Del.
 Miss Alice Doty, St. Paul, Minn.
 Mrs. E. G. Frisbie, San Francisco, Cal.
 Mrs. H. H. Finch, Alameda, Cal.
 Mrs. Susan Fuller, San José, Cal.
 Mrs. W. T. Graham, San Francisco, Cal.
 Mrs. Bertha Huggins, San José, Cal.
 Mrs. J. B. Hume, Berkeley, Cal.
 Miss A. M. Hamby, Oakland, Cal.
 Mrs. Susan E. Johnson, Wilmington, Del.
 Mrs. F. H. Jones, San Francisco, Cal.
 Mrs. H. L. King, San Francisco, Cal.
 Mrs. T. C. Kirkwood, Colorado Springs, Colo.
 Mrs. W. F. Kroll, Oakland, Cal.
 Mrs. Ida S. McMurtry, New York, N. Y.
 Mrs. M. P. Mills, San Juan, Cal.
 Mrs. Sarah A. Marvin, San Francisco, Cal.
 Mrs. Kate McCarty, Martin's Ferry, Ohio.
 Miss Jennie Milhous, Martin's Ferry, Ohio.
 Miss Mae M. McArthur, Aberdeen, S. D.
 Mrs. L. T. Meyer, Williamsport, Pa.
 Mrs. Huldah M. Olwin, Aberdeen, S. D.
 Mrs. George Post, Alameda, Cal.
 Miss Mary L. Patterson, Burgettstown, Pa.
 Mrs. B. M. Price, Fairbury, Neb.
 Mrs. L. J. Philico, St. Paul, Minn.
 Mrs. T. S. Page, Berkeley, Cal.
 Ellen E. Richards, Guthrie, Okla.
 Mrs. Jas. W. Rogan, Flemington, N. J.
 Mrs. Paul Seiler, Oakland, Cal.
 Sarah Spitter, Aberdeen, S. D.
 Mrs. J. C. Starkweather, Alameda, Cal.
 Mrs. J. C. Werster, San Francisco, Cal.

"THE STRANGER WITHIN OUR GATES."

Thoughts for the National Circle of Daily Prayer.

For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward:

He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Love ye therefore the stranger: for ye were strangers in the land of Egypt. Deut 10: 17-20. *

Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Heb. 13: 1, 2.

"Were you very homesick—when you first came to America, Mrs. D—?"

This question was asked of an elderly German woman who has been a nurse for many years in a thriving little city of Ohio. Such a kind, good nurse she is, too! so patient, so wise, so gentle, so motherly!

"Homesick!" she replies, with an indescribably pathetic intonation, "Oh, I thought I should die! I was only sixteen, ma'am, when I came over. I found employment in a family where there was much to do, for there were six children. I worked very hard, but I didn't mind that. It was the longing for the old country, the Fatherland, that nearly broke my heart. I think I would have died if it hadn't been for the oldest daughter in the family. She used to come every Sabbath to my room and spend the afternoon with me. She always brought her Bible and her Sunday-school books with her. The dear child taught me to read English, and read aloud to me from her Bible and the other books. Those Sunday afternoons were what saved me from despair!"

According to the statement in our prayer calendar, about 500,000 immigrants came to America last year. Most of these were very poor, and many illiterate. Among them there must have been many helpless, homesick women and girls.

Shall we not pray most earnestly for them? Shall we not seek wise ways of helping them to become happy, useful Christian citizens of our great Republic?

Let us heed the following words of Dr. A. J. Gordon:—

"If new corn is not ground into bread for a suffering world, the owner of the corn will be ground. If he does not give his substance, he will be in danger of losing his soul. It is estimated that eight billions of dollars are to-day treasured up in the hands of Protestant Christians in the United States—a sum so great that it staggers our arithmetic to compute it. That is one element of our ability. Into our doors the untaught and unregenerate population of the Old World are pouring by the hundreds of thousands every year, while through our doors we can look out upon every nation of the globe as a field ripe for missionary harvest. Here is our occasion. It is enough to startle one into alarm to think of the stupendous obligation created by the conjunction of these two elements.

"Upon the great questions that are now agitating society, we find a characteristic temptation belonging to the olden age, one that was recorded concerning our Lord Jesus Christ. 'Command that these stones be made bread.' The great art of the Adversary is to turn us Christians from soul-winners into bread-winners, to take the lower stratum of society and grind it up between the upper and nether millstones of power and capital, so that God may have to say again, 'Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread and call not upon the Lord?' 'Command that these stones be made bread.' Our Lord Jesus Christ speaks just the opposite

word: 'God is able of these stones to raise up children unto Abraham.' Stones they are, rough and uncouth, but they can be turned into living stones, builded together for an habitation of God through the Spirit. Stones they are: but under the discipline of God's hand, they can be made into corner stones, polished after the similitude of a palace. Stones they are: but in the hands of the great Lapidary, they may be made to adorn His breastplate and shine with nameless beauty—topaz and beryl and jacinth each giving a different color to set forth the glory of the Lord."

MARY L. MATTOON.

HOME MISSION TOPICS, 1902.

FOR MONTHLY CONCERT AND WOMAN'S MISSIONARY MEETINGS.

JANUARY—A Century of Home Missions. a. Our Country—1801 to 1901. b. Organization and History of the Home Board. c. Growth of Home Missions.

FEBRUARY—The Indians. a. Indians and the Government. b. Responsibility of the Church. c. Our Work and Its Results.

MARCH—The Treasury. a. Systematic Giving. b. Thank Offering and Praise Meetings.

APRIL—The New Pacific: The Freedmen* a. Resources and Developments. b. Strategic Points. c. Our Work.

MAY—Porto Rico. a. Conditions of the People b. The Educational Question. c. Our Missions.

JUNE—Alaska. a. Prospects of the Territory. b. Missions on the Coast. c. Missions in the Interior.

JULY—Review of the Year. a. On the Field. b. At the General Assembly.

AUGUST—The Foreign Element. a. Immigration. b. What Our Church is Doing.

SEPTEMBER—Forecast and Rally. a. National Perils. b. Needs of Our Fields. c. Our Church's Opportunity.

OCTOBER—Mormonism. a. History of Mormonism. b. Menace of Mormonism. c. How to Meet It.

NOVEMBER—Mexicans in the United States. a. Special Needs. b. Educational Work. c. Our Churches.

DECEMBER—The Older States: Mountaineers* a. Self-supporting Synods. b. Work in the South c. Un-supplied Needs.

*Special Subject for Woman's Societies.

For printed matter on the topics, apply to Literature Department of the Presbyterian Board of Home Missions, 156 Fifth Avenue, New York, N. Y.

STUDENT MISSIONARY CAMPAIGN PROGRAM.

Third Quarter Topics: 1. Problems of American Cities. 2. Needs and Possibilities of our Foreigners. Suggested Scripture: Romans xii.

I. The Foreign Element in Great Cities. Time, eight minutes. Dwell particularly upon the conditions in the slums of New York, Chicago and other typical American cities. If Riis' book, "How the Other Half Lives" (Chas. Scribner's Sons, New York, \$1.25), is available, it should be freely used. See also "Home Mission Monthly," Aug. '99, pp. 224-6; Aug. '00, pp. 219-21; "Assembly Herald," Aug. '99, pp. 100-02; Aug. '00, pp. 729-32.

II. How to Win the Masses. Time, five minutes. Contrast the social settlement with the methods it often uses, e. g., dancing, theatricals and cheap entertainments, with the gospel service and the mission Sunday-school. Show that the way to change people is to give them Jesus Christ. Make a personal appeal for evangelistic work among city populations. See "Assembly Herald," Aug. '00, pp. 733-8.

III. The Foreigners in Rural Neighborhoods. Time, six minutes. Outline: (1) their homes; (2) relation to the community where they live; (3) spiritual condition. Be concrete and illustrate by cases known to the audience. See "Home Mission Monthly," Aug. '99, pp. 226-7; "Assembly Herald," Aug. '99, pp. 106-8.

IV. The Foreigners as they Come to Us. Time, four minutes. Give a few vivid word pictures of the immigrants as they appear on landing. Get some one to speak who has watched the foreigners as they come ashore. See "Home Mission Monthly," Aug. '00, pp. 222-3.

V. Results of Work among Foreigners. Time, five minutes. See "Home Mission Monthly," Aug. '99, pp. 227-9; Aug. '00, p. 225; "Assembly Herald," Aug. '99, pp. 102-106, 108-110; May '00, pp. 580-1; Aug. '00, pp. 739-40; "Report of Board of Home Missions," p. 46.

Prepared by F. M. STEAD.

RECEIPT OF WOMAN'S BOARD FOR MARCH, 1901.—(Continued.)

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Washington.—*Olympia*—Camas C., 5; Castle Rock J., 1.50; Centralia, 9; Chehalis, 3.45; Hoquiam, 2; Ilwaco, 1.25; Olympia, 6; C., 4; Puyallup C., 1; Ridgefield C., 6; Tacoma 1st, 31.03; P. L. S., 15; Calvary, 2.25; C., 1.25; Immanuel, 8.40; C., 3.60; J., 1.20; S., 6; Sprague, 2; Westminster, 2. *Puget Sound*—Anacortes, 1.25; Bellingham Bay, 5.55; Charleston, 2.25; Fairhaven, 8.70; Kent, 1.22; North Yakima, 9.70; Seattle 1st, 500; C., 2.50; ad, 15; Calvary, 10; Westminster, 13.50; C., 5. *Spokane*—Coeur d'Alene C., 1; Creston, 1.15; Spokane 1st, 43.13; S., 6.95; Wilbur, Mrs. Thomson's Cl., 10. *Walla Walla*—Lapwai, 5; Lewiston, 5.25; Walla Walla, 3.50. **\$325.88**

Wisconsin.—Synodical, 10. *Chippewa*—Ashland, 17.50; Rayf., 1.85; Chippewa Falls, 3; Eau Claire, 10.17; S., 4.65; Hudson, 27.40; C., 2.5; W. Wks., 5; Phillips, 12.50; Superior, 8; W. Superior, 10.67; S., 10.02; C., 10. *La Crosse*—Galesburg, 9; C., 4.50; La Crosse, 11.92; C., 7.04; New Amsterdam, 4; W. Salem, 16. *Madison*—Baraboo, 15; Beloit, 16.15; C., 6.75; Cambria C., 4; Janesville, 24.55; C., 8; J., 10; E. C. Bd., 2.50; Kilbourne, 11; Lima, 1; Lodi, 2.75; Madison, 39.45; Oregon, 7.50; Portage, 20.60; Poynette, 12; Prairie du Sac, 15; Reedsburg, 15.30; Richland Centre, 5.92; Rocky, 1; Rocky Run, Miss L. Curtis, 2; Waunakee, 3.50. *Milwaukee*—Beaver Dam 1st, 21; C., 5; Assembly C., 3.75; Horicon, 5.72; Milwaukee Bethany C., 5.50; Calvary, 31; Grace, 11.83; Immanuel, 75; Bd., 20; Perseverance, 5; J., 4; Westminster, 11.56; C., 4; Ottawa 1st, 4.65; Mrs. Stewart, 2; Waukesha 1st, 10.50. *Winnebago*—Appleton C., 5; Crandon, 4; S., 4.25; Depere Ch., 50; Green Bay W. Side S., 3.25; C., 9.25; Marinette, 10.45; Y. L., 12.38; E. Wks., 29.60; Marshfield, 15; C., 3; Merrill, 7.50; Oconto, 5; Omro, 5; Oshkosh, 5; Shawano, 5; Stevens Pt., 25; C., 7.50. **\$876.88**

LEGACIES.

Bequest of Miss Martha A. Chamberlain, late of Columbia, 100; Legacy of Julia A. Goldsmith, 100; Legacy of Susan Morse, late of Le Roy, N. Y., 400. **\$600.00**

MISCELLANEOUS.

Interest, 102.12; Rent, 48; Cash, 3,244.62; Board and Tuition, 11.06.62; Literature, 45.84; Mr. and Mrs. R. H. Allen, 100; Mrs. Blair, 105; Birthday off., 500; Rev. D. S. Dodge, 300; Friends of the cause, 50; Mrs. J. Donaldson, 25; Mr. E. O. Emerson, 175; Lucretia O. Fruit, 30; A friend, 20; A friend, 10; Mr. Frank Heinrich, 10; Home Mission Monthly, 700; Miss E. P. Houston, 5; Miss A. M. Ingersoll, 75; Mrs. Fanny Knowles, 1; M. W. Laird, 5; "L., 40; Ida C. Moore, 20; Miss M. B. Mitchell, 500; Dr. E. A. Marden, 75; M. G. McCorkle, 5; "Cash," 7; Mr. McClenaghan, 25; "A., 25; Jane Patterson, 1; Mr. F. C. Phillips, 75; Rev. J. Quay, 5; Mr. and Mrs. G. A. Reaugh, 5; Mrs. Phoebe Rose, 5; Miss A. R. Spotswood, 50; Mr. Ralph Voorhees, 500; Mrs. H. Williams, 500; Mrs. W. S. Wensley, 75. **\$17 077.80**

Total for educational work in March, 1901 **\$121,506.88**

RECEIPTS FOR FREEDMEN FOR MARCH, 1901.

Atlantic. *Fairfield*—Bethlehem 1st, 1; ad, 250; Carmel, 750; Cheran, 500; Congruity, 1; Ebenezer, 2.50; Good Will, Sr. M. Soc., 3; Jr. M. Soc., 4; Hopewell, 750; Ladson, 2.50; Bd., 500; Little River, 1; Mt. Tabor, 500; Macedonia 1st, 500; Mt. Sinai, 750; Melina, 1; Mt. Hermon, 500; Shiloh ad, 1; Sumter ad, 1; Trinity, 2. *Knox*—Macon, Wash. Av., 1. *McClelland*—Abbeville, 2d, 1; Calvary, 1; Mattoon, 2; Westminster, 1.

Baltimore.—*Baltimore*—Balti., Boundary Av., 2.35; Cent. Y. L., 10; La Fayette Sq., 6; Taneyt, Miss P. Birnie, 25. *New Castle*—Christiana, 2; Dover, 5; E. Cir., 5; Elkton 20; St. Geo's, 1; Wilmington 1st, 4; Cent., 5; Y. P., 5; Wilmington, Hanover St. Y. P., 5; Rodney St., 1.50; West, 2.50; Zion H. H., 4. *Washington City*—Wash. Cy., 4th, 1; 6th C. G., 10; 15th St., 10; J., 5; Covenant, 25; Gunton Temple, 8.80; N. Y. Av. Wed. P. M., 5; B. B., 2.75; Westminster, 1.

California.—*Benicia*—Eureka C., 8; Fulton, 4.50; Lakeport, 750; Napa, C., 5; W. W. W., 1; Petaluma, C., 1; San Rafael, 6.50; San Anselmo, 7; Two Rocks C.,

3.75; Presb'l., 750. *Los Angeles*—Anaheim, 4; Beaumont, 47; El Cajon, 7.50; Elsinore, 2; S., 1.75; Fullerton, 4; Glendale, Birthday Offr., 3; C., 5; Long Beach, 5; Y. L., 2.50; Los A., 1st, 20; ad, 2; 3d, 1; Bethany, 4; Bethesda, 3; Cent., 5; W. A. Bd., 2.76; Highl. Pk., 5; Immanuel, 75.30; Y. L., 6.37; Knox, 1; Redeemer C., 1; Monrovia, 3; Moneta, 1; Nat. Cy., 3; N. Ontario 1st, 2; Ontario, Westminster, 2; Palms, 10; Pasadena 1st S., 15; Pomona, 1.50; Redlands, 7; Rivera, 5; Riverside Arlingt., 2; C., 1.50; Calvary, 5; C., 12; San Bernardino C., 2.50; Santa Monica C., 1.25; Tustin, 20; C., 2.35; Westminster, 7.50. *Oakland*—Alameda, 15; Berkeley 1st, 10.40; Gold. Gate, 2.50; Hayward C., 2.50; Livermore W. A. Soc., 10; Oakl. 1st, 25; Bklyn., 45; Union St., 10. *Sacramento*—Carson C., 2.50; Chico, 3.80; C., 2.50; Colusa, 3; C., 1; Elk Gr. C., 2.50; S., 1; Red Bluff, 7; Redding, 1.25; Sacramento 14th St. C., 3; Westminster C., 2.10. *San Francisco*—San Fran. 1st, 46.95; Calvary, 22.50; C., 39.50; Franklin St., 3; Howard, 5; Mizpah, 3.30; Olivet, 3; Trinity, 25; C., 8; Westminster, 20. *San Jose*—Cayucos, 10; Los Gatos, 9; Milpitas C., 1; Monterey 1st, 2; Palo Alto, 5; C., 4; San Jose 1st, 4.50; ad, 3.35; C., 5; Watsonville, 3.50; C., 8.45. *Santa Barbara*—Carpenteria, 1.50; Hueneme, 1; Montecito, 3; C., 3; Nordhoff, 1; Santa Barbara, 1.75; Santa Paula, 5. *Stockton*—Fowler C., 2.50; Fresno, 5; C., 17.25; Madera, 2.50; Modesto, 1.85; Sanger, 2.50; Woodbridge, 1.

Catawba.—*Catawba*—Presb'l. Soc., 18. *Southern Virginia*—Allen Mem., 2; Big Oak, 2; Bethesda Bd., 1.97; Burkeville, C. E. C. Bd., 5; Danv., Holbrook St., 3; Bd., 1.50; Eato, 4; Mizpah, 5; Roanoke, 5th Av., 4; Russell Gr., 2; Bd., 7; Ridgeway, 1; Stewarts, 2.

Colorado.—*Boulder*—Berthoud, 16.75; Boulder, 20; C., 12; Brush, 2; Cheyenne, C., 12.12; Ft. Collins, C., 5; S., 9.45; Ft. Morgan, 2.40; Greeley, 5; Laramie, 14.60; La Salle, 9; Longmont, 5.40; Rawlins, S., 3.10; Timnah, 16.50; S., 1.57. *Denver*—Denver, 1st Av., 30.25; S., 4.75; C., 1.60; 23d Av., 30; Cent., 36.50; Judson Bd., 4.70; Hyde Pk., 5; North, 10; So. B'd'way, 13; C., 2; York St., 3; Westminster, 5; Highl. Pk., 9; C., 2.50; Littleton, 7.50. *Gunnison*—Grand Junc., 2.50; Gunnison, 10; C., 4; Leadville, 9.65; C., 5.50; Ouray, C., 2.50; Salida, 5; C., 5; Ridgeway, C., 6. *Pueblo*—Alamosa, 2.50; Canon Cy., 32.50; Colo Spg., 1st, 132.50; Cripple Cr., 3; Hill Top, 1.50; Hooper, 1.50; La Junta, 4; C., 1.25; Monte Vista, 5; Monument, 2; Pueblo, 1st, 10; Mesa, 12; S., 4.66; Westminster, 5.75; Rocky Ford, 5; San Rafael, W. Mex. Soc., 1; Victor, 10.

Illinois.—*Alton*—Bellev., 1; Carlinville, 1; Carrollton, 12.50; Chester, 2; E. St. Louis, 1.25; S., 3; Greenf., 1; Greenville, 5; Y. P., 5; Hardin, 1; Jerserv., 1.25; Litchfield, Y. P., 1; Rockwell, 2; Sparta, Mrs. Boyd Mem., 37.60; Trenton, 17.70; Virden, 1.25. *Bloomington*—Bement, 15; Bloomington 2d, 23.50; I. A. M. Bd., 5; Champaign, 5; Chenoa, 5; C., 5; El Paso, 10.40; Fairbury, 5; Gibson Cy., 20.05; Hoopston, 5; J., 1; Lexington, 5.98; J., 3.12; Monticello, 10; C., 1.72; Normal, 2; Paxton, 15; Philo, 10; Pontiac, 15; Rankin, 2.50; Selma, 5; Wenona, 68c. *Cairo*—Anna, 2; C., 3; J., 500; Bridgeport, 1.07; C., 1; Cairo, 3.40; C., 6; J., 500; Carbondale, 5.60; C., 1; Carmi, 6; Carterville, 1; Centralia, 5; Y. L., 5; C., 2; Coben, 5.50; Du Quoin, 4; C., 1; J., 2; Fairfield, 3.5; Golconda, 1; C., 1.50; Harrisburg, 2.72; Metropolis, 2.55; Mt. Carmel, 3.45; Vernon, 1.94; Murphysboro, 6; Tamaroa, 8; Wabash C., 1. *Chicago*—Arlingt. Hgts. C., 5; Bd., 16; Chicago 1st, 45; 3d, 134.80; S., 22.13; 4th, 220; 41st St., 13; Calvary C., 5; Campbell Pk., Int., 10; Christ, 2; Covenant, 10; Endeavor, 3; G. Bd., 2; Englewood, 5; Fullerton Av., Misses Crisler, 50; Grace 20; Jefferson Pk., 10; Woodl. Pk., 14.54; Evanston 1st, 5; So., 6; S., 4.50; Herscher, 2; Homew., 1; Joliet 1st, 11; C., 5; Cent., 49.67; S., 19.83; Kenwood Evang., 25; La Grange, 4; Lake Forest, 75; Oak Pk., 9; Peotone, 4; River Forest, 4; S., 4.20; Riverside, 6; Waukegan, S., 10.60; Wilmington S., 1.56. *Freeport*—Argyle Y. P., 3.15; Belvidere, 16.50; C., 2.50; Cedarville, 20; Foreston Grove, 18; Freeport, 1st, 20; C., 4; 2d, 8; C., 3; Galena 1st, M. Cir., 5; C., 50; So., 10; Y. L., 6.75; Hanover, 15; Linn and Hebron C., 5; Marenge, 16; C., 5.86; Middle Cr., 7.45; Orexon, C., 3; Westminster, 30; S., 4.82; C., 10; J., 1.25; Winnebago, 18.68;

Woodstock, 1; 12; Mr. and Mrs. O. A. Cramer, 100; Mrs. A. E. Bunker, 25; Miss A. Felt, 100; Mrs. H. E. Giddings, 25; L. and Z. Stoddard, 30. *Mattoon*—Assumption, C., 2.50; Bethel, 10; Charlest, 25; Effingham, 5; Kansas, 10; S., 5; Mattoon, 11.60; Moweaqua, C., 4; Neoga, 1.70; J., 3.60; Pana, 32; R. Bd., 7; Paris, 27.45; Robinson, 5; C., 5; Shelbyv., 25; Taylorv., 6.25; M. S. Bd., 2; Toledo 5; C., 5; J., 5; Tower Hill, 1.88; C., 1; Tuscola, 13.20; Vandalia, 10. *Ottawa*—Aurora, C., 8; Au Sable Gr., 3.65; Grand Ridge, 2.50; Mendota, 17.67; Morris, 7.50; Ottawa, 12.50; Sandwich, 8; Waltham, 3. *Peoria*—Canton, M. Wks., 43; Delavan, S., 3; Dunlap, S., 4; Elmira, C., 12; Hanna Cy., C., 5; Ipava, C., 3; Knoxv., S., 5; Peoria Westm., C., 5. *Rock River*—Albany, 2.85; Aledo, 5; C., 45; Centre, 5; Edgington, 10; Fulton 11; Hamlet and Perryton, 15; Keithsb., 2; C., 1; Millersb., 1; Newton, 7.08; Perryton, C., 2.50; Rock Isl., B'dway, 16.30; So. P. Bd., 10; Viola, 30c. *Schuyler*—Augusta, 5; Carthage, 7; Elvaston, 10.30; Fount, Green, 2; C., 1; Hersman, 5; Monmouth, C., 5; J., 3; Wythe, 18.85. *Springfield*—Buffalo Hart, B. B., 1; Decatur 1st, 25; Westm., 2.50; Greenview, 4; C., 1.75; Jacksonv., State St., 25; Y. W., 5; Westm., 60; W. W., 8.35; Lincoln, 20; Y. W., 4; Manchester, C., 1; Mason Cy., 10; Petersb., 11; C., 6. Pleasant Pl., 5; Springf. 1st, 22.35; E. J. B. Soc., 25; 2d, 25; C., 5; Brainerd, 35; Unity, 3.80; Virginia, 25; Winchester, 6.

Indiana.—*Crawfordsville*—Attica, 2; Beulah, 4.10; Clinton, 4; Cutler, 3; Crawfordsv 1st 11.71; Y. L., 4; Centre, 15; Y. L., 9.50; Dayton, 2.50; Delphi, 15; Frankf., 15; Geetingsv., Mrs. O. R. Young, 5; Judson, 6.70; Ladoga, 1.60; Lafayette 1st, 10.50; 2d, 46.46; Lebanon, 10; J., 1; Montezuma, 1; Newt., 6; Rockf., 6.05; Rockv., 21.00; Romney, 10; Spr. Gr., 5; Thornt, 9; Wavel., 6.15; Williams, 6.20. *Fort Wayne*—Bluffton, 11.50; Elhanan, 8.20; Elkhart, 11.62; C., 5; Ft. Wayne 1st, 72.87; 3d, 4; Bethany, 6.30; Westm., 18.16; Pri. S., 2; Goshen, 8.25; Y. L. 8.25; Kendallv., 8; S., 4.40; La Grange, 5; Lima, 3.25; Ossian, 6.60; Piercetown, 2.25; Warsaw, 27.70; Waterloo, 4. *Indianapolis*—Brazil, 5; Columbus, 12; Franklin, 20; Greencastle, 7; Greenf., 8; Greenw., 5; Hopewell, 2d; Indianap. 1st, 55; 2d Y. W., 56; K. D., 15; 4th, 12; 6th, 5; 7th, 30.75; A. W., 2; C., 10; J., 1; Home, 2; E. Wash. St. C., 5; Meml. S., 30; Olive St., 4; Tabernacle, 10; M. Fulton, 5; Poland, 3; Spencer, 3. *Logansport*—Brookston, 1; Concord W. H. & F. Soc., 5; Crown Pt., 18; Goodf., 1.50; Hammond, 9; Hebron, 1; Kentl., 10; Lake Prairie, 3.83; La Porte, 38; S., 2.60; Loganspt. 1st, 23.82; Y. L., 15; B'dway, 11; Mishawaka, 10; C., 55; S., 12; Monticello 8.20; C. & J., 5; Plymouth, 1.08; C., 1; Pulaski C., 50c; Rensselaer, 3.70; Rochester, 3.25; So. Bend 1st, 30; C., 22; Westm., 4.20; Union W. H. & F. S., 84c; Valparaiso, 10. *Muncie*—Alexandria, 4; Anderson, 9; Cicero, 2.25; Elwood, 12.35; S., 2; Hartford Cy., 16.81; Kokomo, 5.41; Marion, 10; Muncie, 10; Noblesv., 1; Peru, 14.66; Portl., 5.20; Union Cy., 8.50; Wabash, 16.96; Winchester, 6.63. *New Albany*—Bedford, 10; Brownst., 1; Charlest., 2; Corydon, 5; Hanover, 12.50; L. B. B., 4; Jeffersonv., 4; Livonia Ch., 1; Madison 1st, 7.50; L. M. C., 5; 2d, 5; Mitchell, 6; Mt. Vernon, 1; New Albany 1st, 14.67; 2d, 8.83; 3d, 21.60; N. Vernon, 2.50; Otisco Ch., 1; Owen Cr., 2; Paoli, 4; C., 5; Pleasant, 1.50; Salem, 1.10; Scipio, 2; Vevay, 3. *Vincennes*—Evansv. 1st Av., 4.80; Park, 1.80; Walnut St., 3.75; Farmersb., 2; Indiana, 5; Oakl. Cy., 5; Petersb., 5.80; Princeton, 0.60; Rockp., 1.75; Sullivan, 4.20; Terre Haute Centl., 5.70; Wash. Av., 4.10; Vincennes, 9.50; Wash., 3. *White Water*—Aurora, 2.46; Clarkab., 84c; College Cor., 5.48; Greensburg, 10.10; Mission S., 5.20; Harmony, 11; Kingston, 9.20; S., 4.22; Lawrenceb., 4.26; Rushv., 3; Shelbyv., 1st, 5; Ger., 2.70.

Indian Territory.—*Cimarron*—Anadarko, 2; Pond Cr., 1. *Oklahoma*—Oklahoma, 90c. *Sequoyah*—Eim Spr. Wks., 5; Tulsa, 2.24.

Iowa.—*Cedar Rapids*—Blairst., 7.76; Cedar Rapids 1st, 50; 2d, 5; Union Meet., 60c; Clinton, 73; Linn Gr., 9; Marion, 17; Wyoming C., 5; Presbl. Soc., 26.40. *Corning*—Bedford, 15; Corning, 4; Diagonal, 3; Emerson, 3; Malvern, 6.88; Red Oak, 14.20; Shenandoah, 5.50; S., 5; Sidney, 4.82; Villisca, 4; Yorkt., 3.30; New Cent. Gift, 384. *Council Bluffs*—Atlantic, 4; Council Bl. 1st, 20; Greenf., 2; Guthrie Cen. S., 5; Hardin T'nship, 1; Logan S., 4.50; Menlo, 7.50; Mo. Valley, 10; Walnut, 4; Woodbine, 10.80. *Des Moines*—Adel, 10; Albion, 30; Centrev., 7.57; Chariton, 16.10; Dallas Cen., 5; Des Moines Cent., 65; East, 6.25; Westm., 4; Dexter, 6.25; Durham, 2; Garden Gr., 14.34; Indianola, 6.25; Knoxv., 11; J., 10; Leon, 3; Milo, 5; New Sharon, 3.50; Newton, 11.30; Oskaloosa, 15.60; Perry, 3.45; Russel, 5; Winterset, 31.24. *Dubuque*—Cogan, 3; Dubuque 1st, 1.56; 2d, 8; C., 9; Hazleton, 2; Hopkinton, 12.67; Independence 1st, 6; Ger., 1; Jesup, 1; C., 5; Manchester, 1.18; Oelwein, 77c; Pine Cr., 5. *Fort Dodge*—Carroll, 10; Dana, 2.50; Fonda, 4; Ft. Dodge, 55;

Jefferson, 10; C., 6.18; Lohr., 6. *Iowa*—Bloomf. J., 2; Burlington 1st, 10; Fairf., 15; Keokuk 2d, 3; Libertyv., 1; Mediapolis, 5; Mt. Pleasant 1st, 5; Ottumwa 1st, 5; Winf. C., 1. *Iowa City*—Brklyn., 3.80; Columbus Junc., 4; Crawfordsv., 5.30; Davenport, 1st, 9.35; Y. P., 12.50; 2d, 14.60; Deep R., 2; Iowa Cy., 22.16; Keota, 5; Y. L., 2; Le Claire, 3.50; Malcom, 6; S., 50c; Montezuma, 10.50; Muscatine, 5.30; Red Oak Gr., 5; Scott, 5.50; Tipton, 7; Wash., 35; W. Branch, 8.25; Y. P., 5; W. Liberty, 3; What Cheer, 35; Williamsb., 7; Wilton, 18. *Sioux City*—Alta, 8; Crawford, 1; Cherokee, 15.32; Cleghorn, 3; Ida Gr., 2; C., 5; O'Leary, 1.25; Paulina, 3; Sac Cy., 3.50; Schaller, 2; Sioux Cy. 1st, 2.50; Storm L., 4; Vail, 1; Jackson Typ., 2; Wall L., 1. *Waterloo*—Ackley, 5; Appleton C., 50c; Cedar Falls C., 10; Clarkv., 6; Greene C., 50c; Grundy Cen., 10; Janesv., 1; La Porte, 10; Marshall, 10; Salem, 5; W. Bd., 30c; Toledo C., 5; Tranquility, 50; L. L. Bd., 17.45; Waterloo, 12.50; Int., 25; Williams J., 2.

Kansas.—*Emporia*—Argonia, 3; Burlingame, 2.50; Cottonw. Falls, 2; Emporia 1st and 2d, 10; Newton, 5; Osage Cy., 1; Peabody, 5; Quenemo, 2; Wellington, 2; Wichita 1st, 3.24; Mrs. J. H. Stewart, 15; Lincoln St. J., 50. *Highland*—Bailev., 5; Holton, 17.45; Horton, 5; C., 3; Irving, 2; Parallel, 2; Vermillion, 1. *Larned*—Halsted C., 2.50; Hutchinson, 5; Pratt C., 3; Sterling C., 5. *Neosho*—Bartlett, 3; W. W., 1; Chanute, 3; Chetopa, 6; Colony 2; Columbus, 6.30; Ft. Scott, 5; Girard, 5; Humboldt, 16.40; Independence S., 8.60; Iola, 12.80; Paolo, 12; Parsons, 5.20; Bd., 2; Pleasanton, 2.50; Princeton, 3.50; Richmond, 1.50; Yates Cen., 1. *Osborne*—Hays Cy., 1; Phillipsb., 2; Wakeenv., 1.50; Mrs. Blair, 50c; C., 1.65. *Solomon*—Albion Bd., 1; Bellev., 2; Beloit, 10; Cawker Cy., 2; C., 5; Concordia, 6.80; Culver, 3.50; Delphos, 5; Ellsworth, 4; Herrington, 5.55; Lincoln, 1.20; Minn., 1.50; C., 5; Salina, 2.55; C., 5; Solomon, 3.25; A friend, 2.08. *Topeka*—Clay Cen., 5; Kans. Cy. 1st, 5; Lawrence, 3.75; Leavenworth C., 10; Manhattan, 1.90; Mulberry Cr., 2.50; Olathe, 5; Riley, 2.50; Topeka 2d, 3; 3d, 3; Westm., 6; Vinl., 2; Wamego, 6.

Kentucky.—*Ebenezer*—Covington 1st, 5; C., 5; Dayton, 3; Lexington 2d, 3.30; Ludlow C., 5; R. H., 2.50; Newport C., 5.

Michigan.—*Detroit* Ann Arbor, 26.50; C., 3.16; Dearborn L. Ben., 2; Detroit 1st Richardson M., 45; C., 10; S., 50; 2d Av. L. A., 13.62; S., 10; Bethany L. U., 8; Calvary W. H. and F., 9; Covenant Hastings M., 8; C., 2; Forest Av. W. U., 5.55; Westm. Lea., 7.87; Fort St., 50; Westm. Lea., 12.50; Immanuel W. H. and F., 10.45; Jefferson Av., 45; Meml., 8.50; C., 5; Scovel, 6.50; C., 1; Ind. Bd., 10; Trumbull Av., 5.50; C., 20.00; Westm., 1.50; Howell, 5; Cor. Sec. of C., 1; Mt. Clemens C., 4; Northv., 55; Pontiac W. H. and F., 31; Y. W. S. D. Cir., 30; So. Lyon C., 15; Bd., 10; Unadilla, 1; Ypsilanti, 2. *Flint*—Bald Axe, 5; Caro, 5; Cass Cy., 1; Fenton, 2; Flint, 7; Flushing, 2; Lapeer, 6.91; S., 1.87; Marlette, 1st, 10; Morrice, 2; Vassar, 5.44. *Grand Rapids*—Big Rap., 5; Gr. Haven, 5; Grand Rap. 1st, 9.20; S., 5.57; 2d, 5; S., 6; Westm., 79.58; Hesperia, 2.66; Ionia, 7.31; Ludington, 8; Sp. Lake, 1.50; Tustin S., 2. *Kalamazoo*—Decatur C., 5; Kalamazoo 1st, 18.60; C., 7.50; Martin, 2; Niles C., 15; Paw Paw, 2.44; C., 1; S., 2.50; Richl., 1.10; Thres R., 3.31; *Lake Superior*—Calumet, 20; Escanaba, 5; Ford R., 2; Iron Mt., 5.50; Ispheming, 10; C., 1; J., 1; Manistique, 5; Marquette, 30; J., 1; Sault St. Marie, 10. *Lansing*—Albion, 12.39; Battie Cr., 15; Bklyn. Miss De Lamatter, 15; Concord, 1.74; Homer, 12.28; Jackson, 13.03; C., 5; Lansing 1st, 10; Franklin St., 5; Marshall, 6.25; C., 5; Mason, 6; Tekonsha, 1. *Monroe*—Adrian 15; Blissf., 7.50; Calb., 1.50; Coldwater, 8.50; H. Soc., 5; Holtzway, 3.88; C., 1; Hildale, 4; C., 5; Jonesv., 5; Monroe, 13.48; Palmyra Y. L., 6.41; Quincy, 5; C., 1; Reading, 51; J., 50c; Tecumseh M. Cir., 10; S., 25. *Petoskey*—Alanson, 2; Boyne Cy., 4; Cadillac, 72.50; Lake Cy., 5. *Saginaw*—Alma, 6; Bay Cy. 1st, 86.46; S., 5.80; Meml., 2; Ithaca, 100; Saginaw E. Side Ward, 9.80; Wash. Av., 3.20; W. Side 1st, 77.43; Imman., 2.94; W. Bay Cy. Westm., 11.80.

Minnesota.—*Duluth*—Duluth 1st, 3; 2d, 5; Glen Avon, 22.61; Endion S., 6; Grand Rap. C., 5; Lake Side I. M. Soc., 8.61; B. B., 9.45; Sandstone, 4; Two Harbors, 4.53. *Mankato*—Amiret, 4; Blue Earth, 10; Delhi, 9; L. Crystal C., 2.50; Lakef., 2.50; Mankato, 19.05; Pilot Gr., 2; Pipest., 20.30; St. Peter, 5; Tracy, 7.20; Windom, 5.33; Winnebago C/v, 11.91; Worthington, 15.10. *Minneapolis*—Buffalo, 5; Minn., 1st M. Gl., 10; 5th, 4; Andrew, 10; Y. W., 15; S., 10; Grace, 50c; Highl. Pk., 10; Oliver, 4; S., 4; Stewart Mem., 15; M. B. Soc., 20; C., 4.31; Westm., 225; Y. W., 25; C., 12.50. *Red River*—Angus 5; Bethel, 2.50; Euclid, 5; Ferrus Falls, 10; Hallock, 5; Warren, 3. *St. Cloud*—St. Cloud, 16.66; Wilmar, 16.67. *St. Paul*—Hastings, 9.70; C., 4.50; J., 1; Knox, 9.15; J., 1.03; Macalester, 4; G. R., 5; Merriam Pk. V. C. Soc.,

10.58; Red Wing, 41; Rush Cy., 2.25; St. Croix Falls, 1.70; Stillwater A. Soc., 12.50; St. Paul, 1st, 8; C., 7.50; S., 30; Arlington Hills, 1.81; Bethlehem, 3.50; Cent., 17; S., 30; Dayton Av., 9; C., 6.25; J., 5; East, 4; Goodrich Av., 8; H. of Hope 50; Westm., 2.89; White Bear, 3.26; C., 4. *Winona*—Albert Lea, 5.50; Canton, 1; J., 1; Claremont C., 5; Fremont, 2.75; Kasson, 3.50; C., 1; Washington, 1.02; Winona, 1st S., 4.

Missouri.—*Kansas City*—Clinton, 2; Drexel S. M. Soc., 1; C., 1; Independence, 5.80; Kansas Cy. 1st, 25; 5th, 2; Nevada C., 5; Osceola, 9; Sedalia Cent., 5. *Ozark*—Ash Gr., 1.95; Carthage 1st, 9.50; Joplin K. M., 2.75; Mt. Vernon, 2; Neosho, 2; Springf. 2d, 1.50; Calvary, 20; Webb Cy., 2.50; W. Plains, 4.25. *Palmyra*—Hannibal, 3; Kirksv., 7; C., 4; Macon, 2; C., 1; Moberly, 2.58; New Cambria, 8.34. *Platte*—Avalon, 3; Cameron, 5; Craig, 2; Fairfax, 2; C., 2; J., 1; Hamilton, 3; King Cy., 3; S., 1.88; C., 5; Lathrop, 2.40; Martinsv. S., 1.43; Marysv., 25; S., 2.55; Mound Cy. S., 3; Oregon, 5; C., 5; S., 2.15; Parkville, 9.12; Savannah, 5; St. Joseph 3d St., 5; Westm., 5; S., 10; Tarkio S., 4; Trenton, 3; Weston, 4. *St. Louis*—Bethel 5; S., 10; Kirkwood, 2.50; Y. L., 6.25; Rock Hill, 11.25; St. Louis 1st, 25; C. W. & J., 1; 2d, 20; W. B., 5; P. Aid., 10; Cote Brillante, 4; Covenant, 3; Curby, 50; Mem. Tabernacle, 3; Tyler Pl., 26.70; West, 20; Webster Gr., 6.70.

Montana.—*Butte*—Anaconda, 3; Deer Lodge, 1.30; Victor, 1. *Great Falls*—Great Falls W. H. and F., 10.70; C., 5.20; Kallispell, 2. *Helena*—Bozeman, 3.89.

Nebraska.—*Box Butte*—Alliance, 40c. Bodarc, 1.65; Gordon, 1; Rushv., 2.15; Union Star, 1; Valentine, 1.35; Willow Cr., 50c.; Individual Givers, 80c. *Hastings*—Aurora, 1.60; C., 1.51; Bloomington S., 1.50; Edgar, 1.80; C., 90c.; Hansen, 5; C., 8; Hastings 1st, 11.90; C., 6.16; Holdrede, 11.76; C., 8; Nelson, 9.34; Superior, 1.28; C., 1.50; J., 58c. *Kearney*—Broken Box, 10; Cent. Cy., 23; C., 12.50; Fullerton C., 3; Gibbon, 2; Grand Isl., 11.61; Kearney 1st, 10.06; C., 5; Lexington, 1.85; C., 3.80; Litch, 1; No. Loup, 2; Platte, 4.30; Shelton, 5.80; St. Edwards, 3.10; St. Paul, 2.85; Wood R., 6.17. *Nebraska City*—Adams, 8.80; Alexandria, 2; Auburn, 2.13; Beatrice 1st, 21.73; 2d, 3.50; Chester, 1.60; Diller, 1.20; Fairbury, 11.43; Fairmont, 2.35; Falls Cy., 1; Gresham, 1.28; Hebron, 7.10; Hickman, 3; Hubbell, 80c.; Humboldt, 2.60; C., 90c.; Liberty, 1.67; Lincoln 1st, 47.47; 2d, 5.70; 3d, 5.90; Neb. Cy., 5; Palmyra, 7.55; C., 4.40; Pawnee, 3; C., 10; Plattsmouth, 7.30; C., 1.35; Seward, 4.37; Staplehurst, 1.68; C., 2; Table Rock, 1.60; Tamora, 1.50; Tecumseh, 17; York, 2. *Niobrara*—Atkinson C., 1; Coleridge, 1.46; Emerson, 2.94; C., 2.50; Hartington, 3.43; Laurel, 1.41; Madison, 3.80; Pender, 1.25; C., 2; J., 1.50; Ponca, 1.25; C., 2; Randolph C., 4.30; Wakef., 7.50; C., 2; J., 68c.; Wayne C., 5; Winnebago, 1; C., 4. *Omaha*—Bancroft, 3; Bellevue, 2.45; C., 4; Blair, 1.05; Columbus, 1.30; J., 50c.; Craig, 3.24; Fremont, 7.74; Lyons, 6.45; Marietta, 2.20; Monroe C., 1.25; N. Bend, 1.40; Omaha 1st, 106.56; C., 3; 2d, 7.95; C., 4.7c.; 1st Ger., 1.60; Castellat St., 4.60; C., 40c.; J., 20c.; Clifton Hill, 4.23; C., 2.50; J., 50c.; Knox, 16.97; C., 3; R. B., 6; Lowe Av., 6; C., 1.25; Int., 1.25; Westm., 31.81; J., 50c.; Osceola C., 1; Schuyler, 3; Silver Cr., 94c.; So. Omaha, 2.06; C., 3.15; Tekamah, 6.20; C., 5; Valley, 2; Wahoo, 72c.; Waterloo, 1.10.

New Jersey.—*Elizabeth*—Califon, 20; Carteret, 1; Conn. Farms, 15.60; Cranford, 6.50; Dunellan, 5; Eliz. 2d, 12; 3d, 11; C., 5; S.Y. M., 5; L. M. Cir., 10; Greystone, 20; Madison Av., 25; Hope, 5; C., 2; Westm., 25; Bd., 10; Plainf. 1st, 5; S., 25; K. M. M. Bd., 5; Crescent Av., 40; Hope, 5; Pluckamin, 1; Rahway 1st, 5; 2d, 13; Har. Bd., 5; Roselle, 10; Springf. S., 17.52; Woodb., 5; Presbl. Soc., 4. *Jersey City*—Englew. W. Side Y. G. Glld., 5; Garf., 5; Hackensack, 5; Hoboken 1st, 2; Jersey Cy. 1st 16; Leonia, 1.74; Newfoundl., 20; Paterson 2d, 20; E. Side, 15; Redeemer, 15; Rutherford C., 5; Tenafly C., 5; Y. L., 10; W. Milford, 2. *Monmouth*—Beverly, 6.25; S., 4.50; Columbus, 4; Cranbury 1st, 10; 2d, 8; Highest, 5; Matawan, 5; G. Bd., 10. Mt. Holly, 10; Red Bank, 10; Riverton Calvary, 2.25; Shrewsb. L. F. Soc., 1.50. *Morris and Orange*—Chatham C., 30; Y. W., 2; Dover, 16.35; E. Orange Bethel, 10; Orange Cent., 65; Rockaway, 10; Schooley's M., 4. *Newark*—Newark 2d S., 5; Int. S., 15; 3d, 5; Cru. Bd., 5; 5th Av., 25; Fewsmith, 4; Park, 15; So. Pk., 10. *New Brunswick*—Amwell 1st, 2.40; 2d, 2.50; Dayton, 3; C., 5; E. Trenton, 5; Ewing, 4; Hamilton Sq., 1.20; Kingston, 2; Lamberv., 1.13; Lawrencev., 3; Pennington, 10; Trenton 1st, 10; 4th, 6; 5th, 5; Bethany, 8.75; Prospect St., 5. *Newton*—Belvidere 1st, 32.05; W. Wks., 5; Gl., 5; Blairst., 17.50; Deckert, 10; Delaw., 5; Greenwich, 6; Hacketts., 10; Harmony, 10; Knowlton, 2; Newton, 10; Oxford 2d, 5; Phillipsb. 1st Y. L., 13; Stanhope, 6.50; Stewartsv., 9.75; Stillwater, 3; Wash. Chr. Soc., 2.50. *West Jersey*—Bridgeton 1st, 20.25; Pri. S., 8; 2d, 16.25; C., 5; West, 18.70; Camden, 1st, 10; Calvary, 2; Cape

May, 1; Clayton, 8; Greenwich, 5; May's Ldg., 2; Pittsgr., 3.65; Y. L., 2.60; Salem, 5; Wenonah, 10; Woodbury Y. L., 10; Woodst. S., 3.

New York.—*Albany*—Albany 1st, 22.25; Y. L., 12.50; 2d, 6.34; 3d, 2.20; Y. L., 1.16; S., 7.64; 4th, M. Cir., 10; C., 5; 6th, 47.50; State St., 9.25; W. End, 16.97; Amsterdam, 2d, 15.66; Ballston Centre, 50c.; Spa., 1.67; Batchellerv., S., 1; B'dalbin, 1.50; Charlton, 4.60; Corinth, 42c.; B. S. Bd., 3; Galway, S. Cl., 12; Gloversv. 1st, 4.88; Kingsboro Av., 1.34; Gilderl., 1.70; S., 80c.; Jefferson, 1.50; Johnst., 6.34; Will-Help, 1.66; Mariav., 1.34; Mayf., 2.34; Menands, Bethany, 1; New Scotland, 50c.; C., 2; Princet., 6.50; Saratoga Springs 1st, 8.85; K. D., 10; 2d, 11.95; A. H. Lockwood, 10; Schenec. 1st, 36.08; Y. L., 53.40; Int. S., 4; C., 15; J., 6.50; Pri. S., 15; E. Av. Cheer Wks., 2.50; Voorheesv., 67c.; Watervliet 1st, 3.30; S., 2; Jermain, 2.70. *Binghamton*—Apalachin, 2.10; Bainbr., 8; Binghamton 1st, 50; C., 25; No., 15; West, 10; Conklin Bd., 5; Gulf Summit, 3; S., 1; Marathion, 5; Nichols, 3.10; Oswego, 15; S., 3; Union, 5; Waverly, 11; J. Miss. Soc., 20; Whitney's Pt., 5. *Boston*—Boston 1st, 14; Y. L., 14; Bd., 3; Scotch, 11; Y. L., 2; St. Andrews, 13; E. Boston, 6.25; Y. L., 2.50; J., 2.50; Houlton, C., 4; Hyde Pk., 2.15; Litchf., 5; Lowell, 3; Lynn, C., 10; Manchester, 2.50; New Boston, J., 2.50; Newburyp. 2d, 30; Portld., 8; Providence, 10; C., 22.50; Quincy, 9.75; Roxbury, 10; Somerv., 20; S. Boston, 6; Woonsocket, 2; Bd., 2; C., 1; Worcester, C., 5. *Buffalo*—Buffalo 1st, W. Cir., 50; Vol., 5; Bethlehem, 5; Calvary, 80; Cent., 31.80; Covenant, 10; East, 5; Lafayette, 30; North, 30.52; M. K. Van D. Bd., 10; Franklinv., 26; Jamest., 10; Olean, 1.56; Westminster, 35; Portv., 100; Ripley, 1. *Cayuga*—Auburn 1st, 125; 2d, 35; Cent., 20; Aurora, 10; Cato, 1; Cayuga, 7; Dryden, 4; Fair Haven, 5.45; Ithaca, 2.50; Meridian, 5; Pt. Byron, 1; Sciplov., 50c.; Sennett, 5; Union Spr., 5. *Champlain*—Keesev., 4; S., 5; Plattsb. 1st, 15; C., 16; S., 8. *Chester*—Big Flats, 5; Elmira 1st, 10.74; Lake St., S., 3.40; No., 5; Horse Heads, 3; Mecklenb., Mrs. Peloubet, 5; Montaur Falls, 5; Sugar Hill, 1.25; Watkins, 17.50; Weston, 1.30; C., 3.05. *Columbia*—Canaan, 10; C., 5; Catskill, 35; Hudson, 25; S., 7; Upb'd's 100; L. U. L., 10; Hunter, M. W. Bd. 5; C., 5; Windham, 5. *Genesee*—Attica, S., 2.50; Batavia, 11; C., 10; J., 5; Mrs. P.'s Cl., 2.50; Bergen, 9; C., 11.38; S., 3.17; B. B., 9; Bethany, 5; Byron, 2; Castile, 5; Corfu, 6.25; C., 5; E. Pembroke, 2; Y. P., 2; Leroy, 10; J., 5; No. Bergen, 6.30; Gift, 5; Tithe Giver, 15; Perry, 5; S., 7; Stone Ch., 8.42; B. M. Brig., 3; Warsaw, 28; S., 2; Y. W., 10; Wyoming, 4; Y. L., 1. *Geneva*—Canandaigua, 12; Geneva 1st and No., 26.10; Ovid, 5; C., 3.23; Seneca Cas., 2.02; Seneca Falls, 25.10; Trumansb., 11; C., 2; W. Fayette, 2. *Hudson*—Amity, 2; Blauvelt, 3; C., 5; Circlev., 5; Chester, 5; Cochection, 5; Good Will, 5; Goshen, W. F. Soc., 5; Y. L., 20; Hamptonb., 5; Hopewell, 2; Middlet. 1st, 10; 2d, 42.00; Y. W., 6; C., 25; Milford, 2; Montgomery, 5; C., 5; Monroe, S., 6.84; Nyack, 2; Otisv., 2; Pt. Jervis, S., 40; K. Mess., 3; C., 15; Ridgeb., 3; C., 3; Scotch., 3; Unionv., 5; West Town, 10; White L., 2. *Long Island*—Amagans, 45c.; S., 1; Bridgehampt., 1.40; Y. L., 5; Bd., 5; Greenp., 10; Laurel, 1.03; Middle Isl., 11c.; Moriches, 6; S., 1; Remsenb., 6.05; Sag Harbor, 18; Setauket, 1; S., 2.50; Shelter Isl., 10; S., 5; Southampton, 7; S., 11.50; So. Haven, 1; Southold, 20; W. Hampton 16.10; Presb'l Soc., 10; C., 10. *Lyons*—Clyde H. Dept., S., 2.50; Palmyra, 15; C., 11; Red Cr., 3; Sodas, 5; C., 5.50; Wolcott, 4. *Nassau*—Freept., 15.75; Glenwood, J., 5; Hempstead, C., 10; J., 2.50; Huntingt. 1st, 30; W. Wks., 20; Cent., 10; Islip, 8; Jamaica, 15; Newton, 10; C., 5.50; Northpt., 5; Oyster Bay, S., 3; Smstht., Cheer. Wks., 15; C., 2.50. *New York*—New York, 1st Union, 20; 4th Av., 30; L. Y. M. Bd., 10; C., 10; 5th Av., 104; 13th St., C., 5; Bethany, 10; Brick, 100; Lenox, C., 5; North, K. D., 5; Puritans, Guild, 25; Rutgers, C., 10; Univ. Pl., S., 25; W. End, J., 15; N. F., 5; Westm., 35. *Niagara*—Albion, 25.11; Barre Cen., 1.40; Bd., 11; Holley, 5.50; Knowlesv., 2.14; Lewiston, 6; Lockpt. 1st, 20.02; C., 5.50; 2d, 2.13; Lyndonv., 10; Medina, 11.50; C., 3.84; Niagara Falls, 1st, 6.25; N. Tonawanda, 6.65; J., 1.50; Somerset 3.86; Bd., 50c.; Wilson, 2.25; C., 2; Youngst., 4.50. *North River*—Cold Spr., 10; Freedom Pl., S., 1.75; Highl. Falls, 5; Matteawan, 5; Millerton, S., 7.71; Newb. 1st, S., 8; New Hamburg, 5.65; Pine Pl., 5; S., 1; Pleasant Pl., 8.57; Poughkeepsie, 10; C., 5; Salisb. Mills, 7; Smithf., 5; S., 5. *Otsego*—Cherry Val., 10; Cooperst., 3.13; Delhi 1st, 15; J., 5; Hobart, 5; Margaretv., 3; Oneonta, 10; Otego, 2; Stamford, 4; C., 7. *Rochester*—Brookpt., J., 7.02; Pri. S., 4; Dansv., 12.50; Fowlerv., 6; W. Wks., 3; Gates, 10; Genesee, Sys. Giv., 25; C., 3.35; Gravel, Y. L. A., 15; Honeoye Falls, 7; Lima, 13; Mendon, 5; Ogdén, 6; Pittsfr., 14; Rd., 5.06; Rochest. 1st, 105; 3d, 25; C., 5; Y. W., 27; Brick, 75; Y. L., 25; Calvary, 18.75; Cent., 50; S., 100; Y. W., 30.11; Emman, 1; Grace, 10, Mem. K. M., 45; Mt. Hor., 23; St.

Peter's, 28.10; S., 10; Westm., 9.64; S., 6; Tuscarora, C., 3; Victor, 10. *St. Lawrence*—Adams, 8; Canton, 25; Chaum., 10; C., 5; De Kalb Junc., 2; Dexter, 5; Gouverneur, 5.50; Hammond, 13; Morrist., C., 5; Oswegate, 1st, 17; Ox Bow, 3.30; Potsdam, 10; S., 10; C., 5; Theresa, 5; C., 5; Waddingt., Scotch, 2.25; Watert. 1st, W. Union, 62.75; Stone St., 15. *Steuben*—Addison, S., 2; Almond, S., 1.16; Andover, S., 2; Angelica, 2; S., 1.12; Arkpt., C., 5; S., 1.81; Avoca, S., 5; Bath, 15; Campbell, 2; Canisteo, S., 4; Corning, 5; Y. L., 20; B. B., 2.50; Cuba, 5; Hammondsp., S., 2; C., 5; Hoinellsv., S., 5; Mrs. B.'s Cl., 5. *Syracuse*—Amboy, 7.50; Y. P., 5; E. W., 4; Baldwinsv., 6; W. W., 2.50; Canastota, J., 6; Chittenango, K. Child, 10; Fulton, 10; Jamesv., 2; Marcellus, 5; S., 4; T. Cir., 5; Oswego, Grace, 10; Syracuse 1st, 25; 1st Ward, 4; 4th, 37.30; S., 10.50; H. T., 9.04; So. Side, 3. *Troy*—Cambr., 53.47; Mrs. W. A. Hope, 5; Cohoes, I. H. N. Cir., 20; Glen Falls, C., 5; S., 45; Green Isl., C., 5; Hoosic Falls, 10; Jacksonv., 2; Lansingb. 1st, 40; Olivet, 5; Malta, 2; Mechanicv., 20; Melrose, 2.50; Schaghticoke S., 3.30; Troy, 1st S., 45; 2d, 10; I. Bd., 10; 2d St., 60.50; S., 38.06; 9th, 10; Mem., 25; Westm. J. Y. P., 15; Woodside C., 10; Waterf., 7.71. *Utica*—Augusta, 2.05; Forestpt. C., 2; Holland, Pat., 15; Ilion, 1.25; Knoxb., 10; Lyons Falls, 14.50; New Hartl., 5; Turin, 10; Utica 1st, 25; S., 4.20; Olivet, 4.30; Miss P.'s Cl., 10; Westm., 50; F. Bd., 50; Dorcas, 15; Friend, 1.50; Vernon, 5; C., 6; Verona, 10; Westernv., 25. *Westchester*—Bedford, 3; S., 2; Bridgeport, 15; Bd., 4.06; Croton Falls, 1; Gilead S., 5; Greenb., 25; Hartl., 15; S., 6.20; Harrison C., 5; Huguenot Mem., 5; Katonah, 11; S., 13.26; Mahopac Falls, 7; Mt. Vernon, 1st, 10.50; New Haven, 1st, 7; S., 2; New Rochelle, 1st, 25; S., 40; 2d, 40.50; S., 30; Bd., 30; Patterson C., 5; Peekskill, 1st S., 30; J. C. Bd., 10; 2d J., 5; S., 10; 1st and 2d, 25; Poundridge S., 3.61; Rye, 36.25; Hd., 20; Scarborough, 50; Sing Sing, 38.65; C., 15; So. Salem W. F. Soc., 2; Springf. S., 3.06; Stamford, 1st, 17; Thompsonv., 10; Bd., 10; S., 9; White Pl., 32; Yonkers, 1st, 30; Dayspr., 5; Imman., 15; Westm., 2.25; Y. P., 5; S., 25; K. D., 1.75; Yorkt., 2.

North Dakota.—*Pembina*—Bathgate, 15; Bay Cen., 2; Emerado, 7; Glasston, 3; Gd. Forks, 10; Pembina, 4; Tyner, 10; Miss McLellan, 1.

Ohio.—*Athens*—Amesv., 1; Gallipolis C., 5; Marietta, 17; Pomeroy, 1.25. *Bellevue*—Belle Cen., 5; Crestline, 3; De Graff, 1; Forest, 7; Rushsylvania, 4; Spr. Hills, 17. *Chillicothe*—Bainbr., 1.45; Bloomingburg S., 4.50; C., 47c; Bourne, 8.1c; Chillicothe 1st, 42.50; 3d, 3.35; S., 6.74; J., 50c; Concord, 1.00; Frankt., 3; Greenf., 7.75; C., 10; Hillsboro S., 10; Sycamore Val. Br., 3; McArthur, 2.50; C., 2; Marshall, 2; C., 1.50; Mt. Pleasant, 2.50; No. Fork, 2.50; S., 3; Pisgah, 2.50; C., 4.20; So. Salem, 5.61; C., 5; Wash. C. H., 6.15; E. End Chap. C., 62c; J., 50c; Waverly C., 1. *Cincinnati*—Avondale, 30; Cin. 1st, 9; W. Hills, 15; L. for D., 50c; 2d, 20.50; S., 8; 3d, 18.50; 4th, 40c; Y. L., 6.25; 7th, 16.10; Cent., 8.50; Clifford, 2; E. Wks., 1; Mt. Auburn, 13; J. Bd., 50c; No., 4.23; W. W., 2.50; Walnut Hill, 8.35; College Hill, 34.40; Delhi, 2.50; Glendale C., 1; A. C. P., 10; Hendale, 3.25; Hartwell, 1.32; Knox, 15c; Lebanon, 11.50; Lovel., 2.35; Lockl., 4.50; S., 5; Madisonv., 67c; Montgomery, 2.50; New Richm., 4; Norwood, 4; Pleasant Ridge, 2.32; Springd., 2.50; Venice, 5; Westwood, 3.25; Wyoming Y. L., 6.25. *Cleveland*—Ashabula, 3; Cleveland, 17.63; S., 25; Beckwith, 47.13; Bethany S., 5; Boulevard, 4; Bolton Av. L. Guild, 15; C., 5; Calvary, 30.20; Case Av., 26.16; S., 9.83; Euclid Av., L. Benet, 10; C., 15; S., 11.94; North, 25; J., 5; Old Stone, 67; South, 3; Wilson Av., 15; S., 6; Pri. S., 5; E. Cleveland, Glenly, 13; Guilford, 5; Independent, 2; No. Springf., 1.50; Solon C., 5; S., 5; So. New Lyme, 2; Streetsboro S., 2; Wildermere, 10. *Columbus*—Amanda H. & F. Soc., 5; Bremen, 3.75; Circlev., 25; Colum. 1st, 5.10; 2d, 15; Y. L., 15; 5th Av., 5; Olivet, 13.09; St. Clair Av., 3; Westm., 6.25; Y. L., 12.05; Grove Cv., 1; Lancaster, 10; Plain Cv., 6; Westerv., 6; C., 5; Worthingt., 5. *Dayton*—Belle Br. H. & F. Soc., 2; Carlisle, 2; Camden H. & F. Soc., 1; Clifton H. & F. Soc., 1; Collinsv., 5; Dayton 4th H. & F. Soc., 5; C., 5; 3d St., 30; Mem. Y. P., 5; Park, 2; Riverd. H. & F. Soc., 3; Gettysb. H. & F. Soc., 3; Greenv., 5; Middlet. 1st H. & F. S., 12; Oxford, 10; C., 5; Piqua, 55; Somerv. H. & F. S., 6.15; So. Charlestown H. & F. S., 5; Miss A. L. Courrie, 5; Springf. 1st H. & F. S., 15; Y. W., 3; 2d H. & F. S., 5; Y. W., 10; E. B. Bd., 8; 3d, 35; Troy 1st, 10; 2d, 15; Wash., 3; Xenia C., 5. *Huron*—Fostoria, 10; C., 10; Fremont, 15. *Lima*—Blanchard, 3; Columbus Gr., 10; Delphos, 25.50; Findlay 1st S., 25; Lima, Market St., 50; McComb, 5; New Salem, 1.50; New Stark, 6.50; Ottawa, 10; Rockford, 5; Sidney, 20; St. Mary's H. & F. S., 15; Van Wert, 6.25; Wapakoneta, 7. *Mahoning*—Alliance, 10; Y. L., 20; C., 12; J., 5; Canf., 25; Canton 1st C., 1; G. I., 10; Calvary, 2; Champion, 1; Clarkson, 2; Coitsv., 6; Columbiana C., 6; Concord C., 5; E. Palestine, 10; Ellis-

worth, 4; S., 5; Herman C., 10; Hubbard, 5; Kinsman C., 5; Leetonia C., 5; Lisbon C., 4; Lowellv., 7; Minera, Rid., 2; C., 2; Niles, 5; C., 5; Poland, 25; Salem, 15; C., 5; Vienna, Miss N. Andrews, 1; Warren, 15; C., 5; Youngst. 1st, 30; Y. P. C. A., 5; K. Soc., 6; Westm., 12.70. *Marion*—Berlin, 2.50; Dela. Y. P., 10; Liberty, 11; Marion, 22.26; Mt. Gilead, 2.50; W. Berlin, 4; York 2. *Maumee*—Antwerp, 3.88; C., 97c; Bowling Gr., 31.19; C., 10; J., 5; Bryan, 5; C., 4.85; Defiance, 7.28; S., 2; Delta, 2.91; C., 1.94; Hickav., 2.91; J., 97c; Maumee, 2.88; C., 97c; Montpelier, 2; C., 97c; Napoleon, 5.82; C., 4.85; New Rochester, 1.75; C., 97c; No. Balti., 10.86; Paulding, 5; Pemberv., 4.85; C., 2.91; Perrysb. Walnut St., 4.85; Pleasant Rid., 10; Toledo 1st, 6.50; 3d, 3.75; C., 9.70; 5th, 10.71; C., 4; Collingw. Av., 22.57; Westm., 10.81; C., 1.94; Tontogony, 7; C., 97c; Waterv. C., 3.06; Weston, 8.77; W. Unity Star Bd., 2.60; Sun. Cl., 4.40. *Portsmouth*—Ecomansv., 10.94; Ironton, 5; Jackson, 9; Manchester, 5; P. M. S., 3.90; C., 1; Mt. Leigh, 2; Portsm. 1st, 10; 2d K. D., 5; J., 5; Red Oak, 2; Ripley, 1; C., 1; J., 50c. *St. Clairsville*—Buffalo, 7.70; Coal Br., Friend, 3; Crab Apple, 2.50; Farmington, 3; Martin's Ferry, 25; Nottingham, 14.10. *Steubenville*—Bethel, 9; Bloomf., 1; Carrollton, 10; Corinth, 11; E. Liverp. 2d, 10; Island Cr., 11; Mingo, 5; Salinev., 8.25; Scio, 2.50; Steubenv. 2d, 10.50; Y. L., 35; Two Rid., 4.50; Ulrichv., 25; West. Cir., 2; Wellsv. 1st, 25.50; J., 5; Westm. Cir. K. D., 8; 2d, 7; Yellow Cr., 18.70. *Wooster*—Ashl., 5; Congress, 3.22; Holc. Bd., 15; Mansf., 50; Nashv., 2; Nankin, 8; Savannah, 3; Shreve, 5; Wayne, 3.55; Wooster 1st, 20.30; C., 20; Y. L., 9.24; Westm., 36.25; Y. L., 12. *Zanesville*—Adams Mills, 15; Clark, 3.50; Coshocton, 37.15; Dresden M. Cir., 23.50; Frederickt., 5; Hanover C., 1.25; Jersey, 50c; Johnst. S., 1.25; Mt. Pleasant, 2.50; Mt. Vernon, 10; Newark 2d, 5; M. Cir., 5; Pataskala, 2; C., 5.25; Putnam, 8; Utica, 3.25; G. Cir., 85c; Zanev. 1st Y. P. C. A., 6.20; A. Bd., 8.48; S. H. Kellogg, 10; ad, 10.

Oregon.—*East Oregon*—Pendleton, 3. *Portland*—Forest Dale, 1; Portl., 1st, 60.65; 3d, 3; 4th, 2.55; S., 30.50; Calvary, 11.28; C., 4.71; St. John's, 2.40; Westm. C., 2.50. *Southern Oregon*—Ashland, 2.64; Grant's Pass, 6. *Willamette*—Brownsv., 7.20; C., 5; Corvallis, 2.50; Dallas, 2; Eugene, 3.80; C., 4; Independ., 2; Salem, 4.90; S., 2.

Pennsylvania.—*Allegheny*—Allegh. 1.30; Gleaners, 2; 2d, 4; S., 15; 1st, Ger. Y. P., 5; Cent., 18; McClure Av., 4; Melrose Av. Y. P., 5; No., 25; H. Bd., 25; Y. L., 45; L. Bd., 5; Aspinwall, 1; 5; Avalon, 15; C., 1; Bellevue, 22; Bridge-water, 10; C., 10; S., 5; Brighton Rd., 2; Concord, 8; Emsworth, 17.50; Lit. Br., 7.50; Fairm't K. D., 1.50; Freedom, 2; Glenf. S., 1.40; Glenshaw, 25.54; Leetsdale E. R. Bd., 50; Millvale, 15; Sewickly, 72.25; Mrs. Ora Williams, 50; Tarentum C., 5; W. and K. F. Bds., 100; Friend of Y. P. Br., 5; "Sheridan", 3. *Blairsville*—Beulah, 13.50; S., 12; Blairsv., 3.25; Braddock 1st, 15; Y. L., 10; 2d, 7.50; Derry, 10.50; J., 1; Ebensb., 8; Harrison Cy., 11; Jeanette, 8.20; Johnst. 1st Y. L., 3; I. W. T., 4.58; B. Bd., 2.85; Latrobe, 11; Y. L., 4; McGinnis, 10; Manor Lit. Help, 12.50; Murrysv., 13.25; New Alex., 10; Parnassus, 25; W. F. Soc., 95c; Pine Run, 11; Plum Cr., 9.50; S., 1.25; C., 5. *Butler*—Allegh., 4; J., 5; Butler 1st, 32; Y. W., 45.14; C., 10; J., 32; S., 10.33; M. Club, 1; ad, 15; Y. W., 2.50; Centreville, 6.80; McC. Bd., 5; J., 1.15; Concord, 15; Evans Cy., 8.50; Grove Cy., 45; Harrisv., 1; Mt. Nebo, 3; Muddy Cr., 10; No. Wash., 29; C., 2.50; Bd., 1.60; Petrolia C., 5; Plain Gr., 15; Portersv., 19.66; Scrub Grass, 5; Unionv., 3; W. Sunbury, 13.25; C., 5; B. B. Bd., 5; Zelenople, 3; J., 10. *Carlisle*—Carlisle 1st S., 3.96; Harrisb. Covenant S., 5; Market Sq., 59.95; St. S., 35.35; Mac Bd., 20; Wed. P. M. Offr., 5.81; J., 10; Mrs. Bailey's Cl., 5; Mrs. Bugner's Cl., 2; Pine St., 100; Upper Dept. S., 24.40; Westm., 6; Lebanon Christ, 33.50; Mercersb., 1.04; Monaghan J., 2; Dillsbury S., 10; Paxton, 15.50; S., 5; Shippensb., 6.63; S., 5; Steelton, 10.16. *Chester*—Avondale, 2; Berwyn, 9.50; Chester 1st, 10.50; 2d, 1; B. B., 5.20; 3d, 2; Coatesv., 2; Darby Boro., 10; C., 5; Friend, 5; C. L. Bd., 2; Dilworthtown, 3; C. J., 2; Doe Run, 2; Fagg's Manor, 5; Glenolden, 5; Honey Br., 22; Kennett Sq., 3; Lansdowne, 42; Y. L., 5; J., 2; Lincoln Univ. Mrs. R. L. Stewart, 25; Marple S., 25; New London, 2; Phoenixv., 1; Ridley Pk., 2.50; Wayne 1st, 18; Grace Mem., 2; C., 10; West Gr., 5; C., 5; Westm., 10. *Clarion*—Brookv., 10; S., 7.75; Clarion Y. L., 5; Edenb., 10; Greenv., 27.75; L. of the F., 5; Y. P., 22.50; Mt. Tabor, 10; Oil Cy., 1st, 10; 2d C., 12.50; Westm. Bd., 12.50; Reynolds, 15; C., 10; Int., 7.50; J., 7.50; Sugar Hill, 5; S., 5.40; Tionesta, 3; J., 6.45. *Erie*—Atlantic, 5; Bradford, 5; C., 7.5; Int. C., 11.50; Sil. Lka., 47; Cambridge Spr., 10; Erie Mrs. D. F. Diefenderfer, 15; Cent., 52; Chestnut St., 13; Park, 30; Franklin, 22; Girard, 13.50; Kerr's Hill, 12; Meadv. 1st J., 2; Mercer 1st S., 25; 2d, 6.25; S., 17; Mt. Pleasant, 50c; No. East, 20.20; Oil Cy., 12; C., 10; Tideoute, 20; Waterford S., 8; Wattsb., 10;

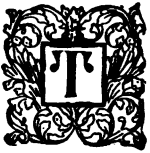
HOME MISSION MONTHLY

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EDITORIAL NOTES.



THE topic for September, Forecast and Rally, leads to a forward look as was intended when selected by the officers of the two Home Boards. The articles this month project the field work of the present into the hoped-for actualities of the near future. In addition, study again the pages of the July magazine where reports and the president's address give the proper perspective to that which "may be" and to much which "must be."



THEN, if with enlarged vision you would learn the lesson of the past and catch a gleam of a glorious possible future, send to our Literature Department for the address which Dr. Charles L. Thompson delivered before the General Assembly at Philadelphia. It is a review and an outlook. Its eloquence and its truth will stir heart and soul. The opening sentences presage that which follows, as he tells of the scene which spread before him from the lofty summit of Pike's Peak.

"Through the lifting gates of the morning mist the landscape to the east lay revealed and splendid; towns, villages, farms, plains stretching to the eastern horizon—startlingly distinct in the dry mountain air. It was a vision of civilization. Then turning about to the west the mountains rolled in frozen billows to the sky. The snowy ridges suggested valleys that could not be seen. The vision ended in a teasing haze, through which to the south the Spanish peaks towered distant, dim and concealing. It was a vision of the unknown. It comes back to me today. We stand on the ridge of the century. Behind us distant and splendid a hundred years of home missions unroll to the horizon. Before us, vistas of opportunity, sentinelled and concealed by great events whose white foreheads rise toward heaven as if crowning allegiance to Him who shapes the future."

No one can study the forecast, broad and ever broadening, without the conviction that energetic work is needed—work well planned, well directed, well executed, well supported. But there is another element, vital as the life-blood to the fair well-proportioned body, without which effort will fail of effect—and that vital power is prayer. Let us quote Dr. Thompson again: "There is no danger in these executive days that we will not plan enough and toil enough and haste enough—but there is danger that we will not wait enough on Him from whom cometh our help. When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass, and our country and the world lie fair and peaceful under the gospel light. Then will America become vocal with the praise of God."



WE have culled from some fourscore communications received from experienced and wide-awake workers in auxiliary societies, all bearing upon the practical points under which the extracts will be found arranged. Any society desiring to increase its membership or its usefulness, or both, will welcome this discussion, and this rally of workers.



PRESSING appeals come for the reopening of schools on the Mormon field. The Woman's Board would gladly acquiesce were it possible to do so without great risk of debt. Indeed, as the "Forecast" from the Secretary shows us this month, in mapping out the work for the year the appropriations made were as near that fearsome margin as it was dared to venture. What then can be done with such earnest pleas as that which comes from Montpelier, and from various points in the Mormon and other fields? It can only be said that if these schools are opened it must be by extra funds, and with the further condition that the donors pledge to continue their gift from year to year,

for the Woman's Board cannot consent to accept the support for *one year only* and then be obliged to abandon the work at the expiration of that time.

PRESBYTERIAN women worked indefatigably to prevent a polygamist from occupying a seat in Congress. Will they not work with the same heroic endeavor for the even more important object of obtaining an Anti-polygamy Constitutional Amendment? Use the same methods whereby victory was gained before. Circulate petitions, hold meetings, exert personal influence. The president of each local home missionary society should either herself attend to the circulation of the petition for the signatures of voters or secure some one to take charge of the matter. Review the specific directions given last month in these columns.

THE Inter-denominational Council of Women for Christian and Patriotic Service, with headquarters at 156 Fifth Ave., New York City, forms the united basis for aggressive work in this Anti-polygamy battle. We deem it important to quote from the recent letter of the president of the Council, that widest response may come to the call for prayer and funds:

"Will you not during the summer, wherever you may be, do your utmost to advance the interest of the work in which the Council is engaged; giving information upon the subject of Mormonism through parlor meetings, articles for the press, and the circulation of leaflets? Excellent speakers thoroughly acquainted with Mormonism can be had for parlor or public meetings if application is made in time. We need money, but our *greatest need is prayer*. We need incessant, importunate prayer, for we are not fighting with human opponents alone, but against the 'rulers of the darkness of this world,' against the same Satanic power which conceived this soul-destroying faith, and we must rely upon divine help for success."

EARLY fruitage this, from our Albuquerque school for Mexican boys: "I wish you might have seen Eliseo Cordova's face as he bade us good-bye to go to his field of labor. I think I never saw a happier young man. You remember, perhaps, to have seen his name in connection with the evangelistic work at Corrales. He now has charge of two churches in the Las Vegas field. When he accepted the position, he brought his letter over for Mr. Ross to see

if he had expressed himself correctly, and as Mr. Ross was not in I looked it over for him. I was impressed with this sentence: 'I accept the work, and am very glad to be called upon to work for my Saviour who has done so much for me. I will do my best.' We feel that Eliseo will have an influence for good wherever he is, because his heart is in his life work."

THERE is something both significant and satisfactory when the Governor of the Lagunas, himself a pagan Indian, issues such an edict as he has recently sent to the various villages of his people, instructing them that they are not to trade or to irrigate their lands upon the Sabbath. This may safely be considered a reflex influence of the consistent lives of those Lagunas who have embraced the teachings of our missionaries.

THE enlargement at the Asheville Farm School is one of the happiest facts we chronicle this month. In July Mrs. Baskerville wrote: "The sound of hammers at work on the addition gives promise of more room for the many boys who are only waiting for the last nail to be driven, the last stroke of paint brush and trowel, and the word to be given that we are ready for them."

As the school year drew to a close Miss Weyer wrote from Mayaguez, Porto Rico, of the progress made by those pupils who had been in regular attendance: "They understand English perfectly, and speak it fluently, and are a marvel to the natives who hear them. We frequently see a group of our pupils standing together and speaking to each other in English as if it were their native tongue."

PROGRESSIVE Porto Ricans are eager to learn English, as this further extract from the same letter gives evidence: "The young people especially, business men, clerks and professional men are all studying with determination. They seemingly place much confidence in American teachers and their methods of teaching. Many beg us to give them lessons, and the days are not nearly long enough for us to do the many duties which we see should be done. Miss Ordway and I are now teaching a class from ten to eleven p.m. So late for two rea-

sons: first, every minute of every day, up to this hour, is full of other duties; and, second, the young men of whom the classes are composed are clerks in stores and offices and are not free to come earlier."

SMALL wonder that the closing sentence of this letter runs thus: "We are becoming anxious now for vacation to come, when we mean to run away from all the work

for a little while, go to the mountains, find a cool, quiet place, if possible, *and rest by studying Spanish*"

The italics are ours. Learning a new language would hardly be called recreation under the circumstances save by those devoted missionary teachers—and the Woman's Home Board has a host of such—who find rest in change of work.

INDIAN BASKETRY.

An interesting article on "Aboriginal Industries" in the *Southern Workman*, by whose courtesy the illustrations showing Indian baskets are placed before our readers, calls attention in a timely manner to the well-known Anglo-Saxon zeal "to make over all subject peoples radically, according to our own ideas of what they should be," and suggests the question whether "we are not apt to overlook the fact that in slowly evolving their racial individuality through ages of struggle upward, these people may possibly have attained something worth conserving, something to contribute to us and to the world?"

We have been too intent, possibly, to teach our own customs, our crafts, our notions even in non-essential matters, when it would have been the part of wisdom and practical good sense, to say nothing of the element of justice, to have recognized and encouraged such ancient industries as were adapted to these peoples—and might easily have come to have a large commercial value if properly encouraged.

The article referred to is so timely that we quote largely:—

"Did we for a moment consider developing the Indian's own peculiar industries which were as natural to him as his bronze skin? He had many worthy ones. He loved to make strong light canoes that darted safely through rapids and weathered the gales on Lake Superior. The Pueblo Indian pottery showed feeling for what was beautiful in color and form. The Navajo made a wonderful rain-proof blanket of a peculiarly soft wool, colored with never-fading dyes. Some Indians worked skilfully in copper and silver. Old bead-work has a positive artistic

value. No people in the world could rival the Indians in making baskets—not the little aniline-dyed, sweet-grass affairs we are wont to associate with the half-breeds in the East, but marvelous weaves in which the tribe's religious symbols, its artistic impulses, its individuality found expression. Of all Indian industries, basketry is the most characteristic, most varied, most generally practiced, most interesting, decorative and valuable.

Whence came the *Swastika*, the mystic symbol of India, which a Pima Indian wove into the large grain plaque (See illustration)? The small, inverted, bowl-shaped hat to the left, had its pattern woven out of the stems of the maiden-hair fern by a Hupa Indian in California, who also made the cooking basket decorated with the lightning pattern. Formerly certain tribes cooked in their very lightly woven baskets by throwing hot stones into the water they contained until it was brought to the boiling point. Clay was sometimes smeared around a basket that it might be set on the fire without injury. Imagine the first Indian experimenter's surprise and joy when he found on removing the basket from its fire-hardened coating that he had basket, plus an earthen-ware pot! Thus pottery was evolved from basketry which is, indeed, the most primitive industry known. To the left of the large Pima plaque hangs a Nez Perce carrying-bag very finely woven. It is said that only one person in the world, an old Choctaw squaw, knows how to make the curious and beautiful double weaves shown in the square, covered basket which is virtually two baskets, one woven inside the other. A branch of the Apache tribe makes the decorative weave shown in the smaller



SPECIMENS OF INDIAN BASKETRY.

plaque standing at the back of a Moki work-basket that is woven from the yucca.

In the second illustration (page 254) are three scrap-baskets, a few intelligent Indians having avowedly adapted their industry to white men's needs. To the left stands a scrap-basket made by the long-suffering Pimas out of sisal willow decorated with arrow-heads made of "cat claws"—one of the few plants that will grow on their scorched, barren desert. How much beauty should we white people attempt to produce with such a pitiable poverty of materials? This scrap-basket has seen hard service for eight years, yet not a sign of weakness or wear is to be found upon it. A New York editor, who uses the largest Apache basket, says he likes to have it next his desk because it is large enough for him to jump in and hide when he sees a spring poet approaching! The small basket was made by the Alaskan Indians. . . . While our government has diligently protected white men's industries with a high tariff until we have become the greatest commercial nation in the world and commercialism is our most threatening peril, what has it done to protect the Indian's native industries? Nothing! Even the Indian's best

friends, his teachers and missionaries, have not saved them from deteriorating and in some cases, from vanishing utterly. . . . Contempt for their industries is surely implied if not expressed when we ignore them utterly generation after generation until the very Indians themselves turn from the beautiful handicrafts of their fathers. To-day no Indian children or young people make baskets, for example. Only the old people occasionally practice their ancient crafts and arts.

"But even to-day it is not too late to revive some of them; some are perilously near extinction, others are hopelessly lost. Something of the spirit of a William Morris might be instilled into the bright young Indians in the institutes and colleges who form the natural connecting link between their people's industries and the Eastern market. Could any career for the 'returned student' be more beneficial to his tribe? It is not too late to encourage these educated, disciplined young men, their tribes helping them, to compete with the Canadians who build most of our canoes and small pleasure boats. Germantown worsteds and aniline dyes have robbed the modern Navajo rug of all artistic value, but it is not too late to supplant the ignorant

trader on the frontier, who is chiefly responsible for its abasement, with an intelligent Indian overseer who could easily prove to the neglected and ignorant weaver that she is only ruining a splendid market by using such materials. . . . There are possibilities in all the Indian's industries, but his unrivalled basketry might easily become his great staple, a joyous source of self-support which also spells self-respect, physical and mental well-being. What power to uplift lies in the earning of the hundreds

of thousands of dollars paid to Japan and Germany every season for baskets that might be better made by our own wards! When the government revives and fosters basketry as it is now planning to do in its reservation schools, when teachers, matrons, missionaries and the various philanthropic associations help in the work and take the product out of the hands of the trader who does not now allow his victims a living wage, a new and enlightened policy in the Anglo-Saxon's dealings with subject races will begin."

A FORECAST.

The realities of life are its ideals. The one who sees most clearly is the one who sees visions. Hope is more true than present possession. Abraham was not a world-worn shepherd, living among his flocks, going from place to place for pasture, but a prince, the father of mighty people, the hope of the world. The Jews were not a narrow, selfish people without a place among the nations, but a peculiar people, chosen for a wonderful purpose, in whose hands lay the healing of the nations. Jesus Christ was not the carpenter's son, the peasant of Nazareth, but Immanuel, Prince of Peace, The Light of the World. The eyes that see farthest are those that look within and see the secrets of God which are revealed to His children. The pioneer does not see merely the hardships of his life, the uncleared forests, the untilled soil, the dangers on all sides, but the future home, the strong nation which is to come. It is when there is no open vision that the hearts are dulled and the eyes are dim. A new day, a new year, a new life, a new century, are all crowded full of the unseen, ideals, visions, hopes, possibilities, opportunities, assurances.

The world is awake with expectation to know what great things the Lord hath in store for us. It is impossible to doubt that there is something to come to God's children which will make the time memorable.

Two millionaires have astonished the world by their gifts to education, public libraries and the workingman. One of them said recently concerning a large gift, "This is a day of big operations." Within a few weeks it will be possible for a man to send his voice around the world and

have it returned to him in a few seconds, unimpaired in strength; the recent invention of powerful and light storage batteries will open a new world of travel. Rapid transit on land and sea has brought the opposite sides of the continent together and made the continents neighbors. To bridge or tunnel the English Channel is deemed feasible even at the expense of ten years and billions of dollars. The unit for men and money in this century dawn is a million. The army of Xerxes and the wealth of Croesus seem no more wonderful when compared to the armies of England or the wealth of a single city. It is a day of big operations, big responsibilities, big opportunities. We must change our standards of work, of giving, of hope. What does it mean for the church of Jesus Christ and for missions? What may we expect for Alaska? Utah? the South? the Mexicans? the Indians?

In our missionary work we are brought face to face with conditions which have changed in the past decade. We have no longer the pioneer work to do. The difficulties of making the beginning, of establishing the school and church have been overcome. The door is wide open. The people are no longer hostile but eager to hear. Like Israel of old, the land is ours to go in and possess it.

The day of big operations in missions has come. The time is now here when the church must use great means and we must have millions for Home Mission work. Never before has the world witnessed the amassing of such great wealth by a few men as at the present. This has been justly viewed with alarm and question as

to the result of putting such a power in the hands of a few men. This is the power that is needed by missions. To enable the church to meet the great needs she must have the help of centralized, consecrated wealth. This opportunity is hers. On all sides God has given to His people the means of securing this power, and the possibility of controlling it is one of the things in store. The widespread outpouring of God's spirit is one of the signs of the approach of a new opportunity. What would it mean to have removed from our Southland the blot of thriftless, vicious, ignorant Freedmen, and given instead, industrious, Christian citizens? To have the stain of the Mormon church with all its evils removed? Alaska the home of an intelligent, righteous people? New Mexico and the Southwest blossoming as a garden, when knowledge and religion have gone hand in hand? The mountain whiterestored to his birthright of strong, intelligent manhood? The Indian question no more a problem but settled by just dealing and Christian love and teaching? What would it mean to our national life to have the slums wiped out from the cities, to have Christian statesmen and

Christian legislation? These are the opportunities offered our church through sanctified wealth and service. The day of small things has passed. With the use of the power now in the hands of God's children there comes the vision of the day when the church shall shine forth in her glory as the sun in the heavens, when the

"people shall all be righteous, when they shall inherit the land forever. The little one shall become a thousand and the small one a great nation."']

A wonderful opportunity for service is awaiting every child of God. Organized effort has taken the place of unguided, feeble and futile effort and has been able to change the condition of nations socially and politically. One man can move a stone, but many men working together can move a mountain. There is a growing desire in the hearts of Christians for service. The opportunity is presented for united, harmonious, well organized service that in a day will do what individual, lonely service has been doing in the century just closed. The home missionary working in loneliness, with the necessities of life barely supplied, burdened with care for



A PIMA, AN ALASKAN AND AN APACHE BASKET.

his family, suffering privations unknown in the comfortable homes of the Christians in the same land—yet forgetting all these things to win souls for the Master—this home missionary is to be succeeded by another able to accomplish more, because he will be supported by a united body of Christians, relieved of personal anxieties,

free to use all his energies and the power of those whom he is serving to do greater things than we now can realize. In the face of growing evils we must offer greater power and work with haste. The home missionary must be able to use the power of the whole church and one man can do the work of a thousand. What calls for service come to the whole church when our ears are ready to hear! In this day of big things the powers of evil are aroused to re-doubled activity. Gigantic evils confront the church—well organized evils with millions of dollars to support them. It is imperative that the church be prepared to meet them with powers strong and adapted to destroy them.

The position of the Christian woman has given her a peculiar power. Through her Christian womanhood she is able to reach and serve those beyond help by any other means. Her special fitness for the giving of service brings to her a wonderful opportunity for individual, personal service. No Christian living in this twentieth century can feel that he is living up to his opportunities and possibilities who is not seeking service. When each Christian is a missionary the world will be won for Christ. It has taken nineteen hundred years to make it plain that missions is the greatest thing in the world. The dawn of another revelation is soon to break. There is offered to the women of the Presbyterian church these wonderful opportunities; service which is present, imperative and effective; united effort which will accomplish untold things under God's direction; a land full of sin spots, alive with evil, strong, powerful, never ceasing and supported by increasing power; a means to overthrow all these powers of

evil, in securing the aid of the sanctified wealth of the nation for the Master's use and to prevent this being taken beforehand by the powers of evil and used against the church; a personal service that is full of blessing, and a world eager and waiting to hear the gospel.

We work day after day growing accustomed to the presence of unusual things, of divine manifestations, and miss the significance of God's work in the world. We need the vision from the mountain top to show us the glory of the land we are to possess. We will catch a glimpse of the unutterable things that surpass our knowledge but make us to say as Paul that "neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." What may the Christian not expect from the opportunities offered, and claim as a sacred assurance of things to come. But what personal sacrifice, what striving, what giving of service and money is it not worth to have a gleam of the glory still in store for His own children! What can ever repay one Christian woman for not having a share in the wonderful transformation of our mission fields from the abodes of evil to the kingdom of God?

Yield thou thy poor best and ask not
how or why,

Lest one day, seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry;
"I might have furnished, I, yea, even I,
The two small fishes and the barley
bread!"

A WORKER.

✓ THE FIELD OUTLOOK AND THE FORECAST.

FROM THE SECRETARY'S DESK.

The great, summer-rested National Society of Presbyterian women will please come to order! Has everybody read the annual address of our President in the July HOME MISSION MONTHLY? September is the time for the second reading—to lift up heart and mind to a high plane from which to take an outlook over the specific field of our missionary work. "Passed on" your copy of the magazine? Then send to headquarters for the leaflet form of the address

under the caption "A Twentieth Century Call to the Christian Women of America." With it you are ready for the broader view of a Presbyterian woman's opportunity. Dr. Gray of The Interior says, "The point of view is after all not physical but psychical and the only way to broaden the view is to broaden the viewer." Can anything broaden a viewer like obedience and service? With Mrs. James' watchword then, "Instant obedience to the call of

duty, and hard work," such viewers may look at the field and forecast the season's missionary work with the vision of seers. ✓ Let this great national club of Presbyterian women gather in fancy around the long oak table in the Home Mission Assembly Room of the Presbyterian Building, when the officers and "School Committee" of the Board of Home Missions meet with the Woman's Board to look over the whole mission field covered by the women, with the full and complete detail of it to determine for a year, appropriating every dollar to be applied at every mission station. You are planning now with experienced ministers and clear-headed business men, on the basis of the last few years' receipts from the women's societies—looking at the field's needs through the eye of the treasury. When you reflect that you are dealing with the possibilities of betterment—nay, of salvation—for whole communities, there will be nothing less than anguish depicted on your countenances as you hear plea after plea come up on every field, from Alaska to Porto Rico, only to have the chairman say, after the earnest discussion, "Cut it out; no funds." The field appeal, told in its barest presentment to the Board, is always a heart-breaking one, and if all the women were thus lined up before it, and had to speak the "No" that must be said so often—well! it wouldn't be said so often. Look at your field, then, from this practical matter of fact and money point of view, but with new tenderness of heart for those who still wait for your help.

ALASKA.—A whole presbytery, and more, of woman's work! The schedule on the oak table lines off a dozen stations with the estimated cost of the maintenance of each, and it is a goodly sum. North Pole work costs money. Peary expeditions cost money and do not save souls. The station names are all familiar but one—that is Klawak where the newly married missionaries, Rev. and Mrs. David Waggoner, have just set up their home. But at almost every one the conditions are changing as the native tide and the gold seekers' tide ebb and flow. At Sitka Dr. Wilbur resigns his post as physician and surgeon in charge of the hospital. That work may be modified. It is dovetailed in with the school work and the evangelistic work, and all are parts of a blessed ministry that reaches, through this focal point,

all of Alaska. At the other points, Chilkat and Skagway, Juneau and Douglas Island, Wrangel and Jackson, Hoonah and Saxman, Point Barrow and St. Lawrence Island, the truth is preached through the agency of the Woman's Board, and at some of them, at least, it looks as if the women might have to open their schools again, so promising is the prospect of uplifting the native races. The relentless pencil, up and down that long table, scores off the hope for this year for it and for other preaching points, but there is a tingling sense of future opportunities up in the "great land" that will not down even at the cry of "no money." We'll do more for Alaska yet. Meanwhile every missionary's salary, every scholarship at Sitka, means uplift for Alaska. Hold fast there!

How much does it cost just to hold fast there? Peep over a committee man's shoulder and find the Alaska footing for this year—\$29,660 for the ministers' salaries and the whole Sitka plant, plus faith for contingencies. The "contingencies" do not appear on the paper—nor the faith. Both should be in evidence in the forecast.

THE INDIANS.—What is it that has so stirred the heart of the church this year with reference to the Indian work? Is the secret of the awakened interest the onward movement of Christian Indians themselves? What prompts the spontaneous, widespread utterance in our missionary world, "We must do more for the Indians." Is our national conscience more fully awake? Whatever the cause the telling fact remains that new sympathy and helpful desire are in the attitude of many of the outlookers viewing that field.] And what does this fresh enthusiasm behold there, in Presbyterian women's work? First that ministry of Indians themselves to other tribes—Nez Percés to Bannocks and Shoshones, and they in turn to scattered tribes in Southern Utah; great yearly councils of Dakota Sioux, for the development of Christian character among themselves and the spread of the gospel among neighboring Indians even into Canada; Mexicans carrying the gospel to the Utes, Pimas to the Papagoes. Is there no inspiration to the church in such a spectacle? Every unevangelized tribe is a shame to us, in the face of such movements among the Indians themselves. Never was there so wide an

outlook on the Indian field even if our Presbyterian work alone is considered. If the dormitory space at Henry Kendall College, Muskogee, Ind. Ter., were doubled this year, normal training could be given to students who would thus be equipped for the public school service that new conditions there will soon establish and the future character of the whole Territory might be determined because the education of the children would be in the hands of Christian teachers. With such possibilities involved, in this notable institution of the Woman's Board, no one wondered at the impassioned address of President Evans at Philadelphia as he pleaded for such enlargement.

And there is the Mary Gregory Memorial School at Anadarko, Oklahoma, right in the line of the rushing home-seekers after those Indian lands. Superintendent Fait sounds his note of opportunity and need. What a chance to *Christianize* and so civilize in the truest sense. It is a liberal education for Presbyterians just to study conditions surrounding their own mission plants and see what great results may be the issue of faithful and aggressive work done at a critical time. Our weak, woman hands are laid on great matters, did we but realize it, and with the help of God, through prayer and effort, we might do mighty things. With such a leverage as nine Boarding and Training schools like Henry Kendall College, Mary Gregory Memorial, Good Will, Tucson, Nuyaka, Tahlequah, Old Dwight, Elm Spring and Wolf Point, and ten other mission stations maintained by the Woman's Board (and more that ought to be), how the Indian of America may be elevated into Christian citizenship if every woman would help lift. It is no mean field we view as we look over our Indian work—only the viewer needs the broadening.

[In dollars and cents the year's work calls for \$72,830. If it were five thousand more it would enlarge Henry Kendall. If it were ten thousand more it would reach



SEAL OF WOMAN'S HOME BOARD.

out to Navajoes and Apaches and tribes untouched by Gospel power and grace. The "Ifs" are not in the schedule, but in the "broader view."]

THE MEXICANS.—The long needed enlargement at Santa Fé betokens greater things for Mexican girls—that means for Mexican homes and future Mexican families. Mr. Ross at the Menaul Training School for Mexican boys hopefully wonders if the tide has set that way and if Albuquerque will be in line for better equipment. Do you see it on your horizon, outlooker from the missionary society? We gazed hard at the prospect, as we sat around that oak table in conference and couldn't see it through the treasury lens. But it ought to loom up, especially in view of that new Evangelistic Class that is to train young Mexican men for Christian work among their people, and which is now such a happy adjunct of the Albuquerque work. Three Mexican Boarding and fourteen Training schools (including the Spanish School at Los Angeles) and all the promising Plaza day school work throughout New Mexico and Colorado (two dozen stations in all) make a field in the Southwest for Presbyterian women that even the newer Spanish work in Porto Rico and Cuba should not obscure. This is a Spanish

obligation with a prior claim. We owe it to God and our country that we pay it.

✓ It costs \$32,805 to pay our promissory note to that field this year, scaled down to absolute necessities. The loyal missionary societies all over the land make good endorsement for the back of it. How much more would they do if they did the figuring?

✓ **THE MORMONS.**—One glance at the Mormon field reveals our hope, our strength, our protest against the encroachments of Mormon iniquity; it is the mission school, and the struggle for the Constitutional Amendment. From Idaho to St. George the long line of mission schools through the center of Mormondom is a gospel wedge that will help cleave that false system asunder. There is no agency like it, slow as its permeating influence must be. If years of experience have proved this to all workers on that field, and still if this agency does not at all keep pace with the growth of Mormonism because the tares grow faster than the wheat, what kind of a forecast will Presbyterians make of the outlook? They plant the schools. The logic of the situation is only too manifest. But the Mormon field is now as wide as our country and the mission school line down the middle of Utah is not the whole base of operations for missionary women. Creating public sentiment in every State of the Union and influencing Congressmen for action on the Anti-polygamy Constitutional Amendment, make a "Fall Campaign" prospect that is broad indeed—from any point of view. We have not made this field of work for ourselves; we would not choose it. It looms up before us because we are patriotic Christian Americans. There is no other righteous course for us but to work for that Amendment, knowing what we do of Mormonism. Well, then, "Instant obedience to the call of duty, and hard work!

We must spend \$39,401 to keep our mission schools at their work this year. That is the cash estimate, and *that* means hard work. We must spend nerve and thought and energy for the Amendment and all the special funds that ingenuity can compass to further the systematic plans of the Inter-Denominational Council of Women for it. *More* hard work. Let's at it!

✓ **THE MOUNTAINEERS.**—Now Committee,

men and women around the long oak table—and enthusiastic workers in the societies, keep the grip upon yourselves or the prospect in those Southern mountains will overwhelm judgment and the Treasury forecast. Where can one see such quick returns for missionary money? How such a field tempts a mission Board! What hopeful material for missionary effort is that stalwart mountaineer, old Scotch and English stock—and so much of it! Penetrate a hidden mountain cove—establish a little mission day school; scores of children gather, the young people gain new ideals of life, the moonshine still disappears, the cabin homes smarten up. Christian education works a modern miracle, and genuine American strength is developed for the future needs of America and the world. And the boardingschools, the industrial plants, the normal classes in the academies! What wonders they work with this mountain reserve stock! No waiting for generations to see the fruit of missionary labor. No wonder this field takes hold of the Presbyterian heart, and urges to large investment! The returns warrant much more. The work in the whole French Broad Presbytery—ministers and teachers—and two score other mountain stations, measure our present field but we have not yet reached our horizon line and the outlook is inspiring. Give us new workers in the missionary societies, new funds in the treasury, then shall you see new stations in the Southern mountains and new hope for our country.

What is this year's figure? Why, \$83,535, and it will do a hundred thousand dollars' worth of work! What a grand investment for Presbyterian women! Who will take more shares?

THE FOREIGNERS.—You view your field among the foreign population *actually* in Chicago and at one station each in Minnesota and Wisconsin, and *prospectively* in the mining regions of Pennsylvania, beginning at Lackawanna Presbytery. Christianizing and Americanizing! What a chance for women's societies, and yet how cautiously do we take hold lest the established work suffer! Just a peep do we get if we look through the Treasury glass, but what about our eye of faith. How clear is that? Can Pennsylvania women answer?

The Treasury forecast is \$3,720 for this

year. When Pennsylvania answers she may give us bolder figures.

PORTO RICO AND CUBA.—Two new missionary teachers for Havana! The call is sharp and incisive. More for Porto Rico (they have eight now) and a hospital for Dr. Grace W. Atkins at San Juan. That last is barely whispered. Dare we attempt it? Can we smother her cries across the water? Hear this, "I would gladly do anything in order to get a respectable place to take care of these people. Last week I had to open an abscess in a patient in my office, give the chloroform and then operate as quickly as possible before she came out; afterwards put her in the bath room to recover from her anaesthetic and finally send her home, although she had a raging fever and could hardly totter along between her two friends. Such a thing would make my hair stand on end at home, but it is all I can do here. And this poor, wretched young woman lives in the worst old shack I have ever been in and I have seen some pretty bad ones." This is a plaintive note that did not even reach the

oak table conference. Shall we let this brave "Christian Endeavor" doctor cry out for her hospital to all our Christian Endeavor workers? What say you, missionary outlookers?

You must spend \$8,765 for your school work in the "New Possessions." What do you think of another eight thousand in five and ten dollar shares to be raised by young people (and their sympathizing older friends) for suffering Porto Ricans? Will you help to interest them in doing it?

✓Is the whole field from Alaska to Porto Rico too wide for a hopeful outlook and a cheerful forecast? No, indeed! Not for Presbyterian women a hundred and thirty thousand strong. A century of Home Missions is to be celebrated at the next General Assembly; let us forecast our year's work with that inspiring fact as a rallying point and show of what missionary stuff we are made in the hard work we do before May. We can do just what we set out to do. Let us *set out* as we *look out*.

FORECAST AND RALLY FOR FREEDMEN.

We are starting out upon the new year with definite aims, towards definite ends.

First, we are endeavoring with the help of presbyterial officers to place the work for the Freedmen before every missionary organization in the church—both women and young people this year. We believe this can be done, even if the offering we hope to secure from every Society is a small one.

\$10,000 advance for Freedmen, is the prayer coupled with the endeavor for 1901 and 1902; this can easily be accomplished with a very slight advance in every synod. Last year we took the support of twenty-two Parochial schools, and to this will be added ten more schools of this grade, this year.

Special stress will be laid upon the work of better equipment for some eight of the co-educational boarding schools; providing additional scholarships, sewing teachers, furnishings, and much for which they have waited for a long time, until our higher institutions were sufficiently supplied with the most necessary facilities. We are aiming to place a sewing class in

every parochial school whose support we assume; this will be a blessing to the little girls, and the homes from which these girls come. We are aiming to raise the \$5,000 yet necessary to build "Ingleside Wing." The sum of \$5,000 is now in the Treasury of the Board, but \$10,000 must be in the hands of the Board before the "Wing" can be started.

This Special object is again placed before the women's missionary societies and we are confident that it will all be secured, as no appeal has ever been made to the women of the church in vain from this Department. A new boarding school is to be opened at Arkadelphia, Ark., this fall. We have assumed the support of three teachers for this, and are asking for ten Scholarships-in-aid, of \$25 each.

One very interesting object has been presented to a number of the synods; it is twenty-five Scholarships-in-aid, of \$25 each, for Biddle University. Scholarships are \$80 each, but many students enter the university with \$25, and while in school can earn \$25 or \$30, and this is the utmost they can do. These aids are for



THE FREEDMEN SCHOOLS BRING A NEW OUTLOOK TO CABIN HOMES.

such students—and these are theological students, or those looking forward to the ministry.

This is a need which has long existed, but it could not be presented until this year. We are pledged to help purchase the Arkadelphia property, which costs about \$1500; also to raise \$600 for a piece of land upon which to build a school-house for which the money is pledged when the land is secured.

These enumerated objects are a few of the objects which make up the "forecast"

has only intensified the vigorous life that survived every cruel test. The people themselves have come up in the past year to an advance of \$10,000, making a grand total of \$82,000 contributed to the support of church and school by the Freedmen.

With such splendid effort on their part are they not setting for us a higher standard of giving to the cause than that with which we have been satisfied in the past?

F. D. PALMER.

RESULTS THAT PRESAGE GREATER BLESSINGS.

Reports tell of the number of mission schools in operation, number of missionaries and teachers employed, number of pupils enrolled, amount of tuition collected, number of converts, number of Sabbath-schools maintained and churches organized; but that is not all. There are results which cannot be tabulated, and of these I desire to speak.

The Indian is quick to learn evil and slow to learn good. His contact with adventurers, soldiers, Government officials and others of like character, has given him his idea of Christianity. He cannot see the difference between a white man and a white

Christian. It is with the greatest difficulty that he is brought to know that there are those who do not seek him, but seek him. When Miss Frost, in response to a call to the bedside of a suffering and dying Indian, will ride miles on a hay rack with the mercury twenty degrees below zero, freeze her cheek on the trip, to sit beside the dying one until life is extinguished, and then return at night to her home, miles away, and prepare the robe for the burial, even an Indian can see the difference between those who seek *him* and those who seek *his*.

When Rev. James Hayes, a native Nez

for the year. To make the issue a success we invite synodical and presbyterial officers, local societies, young people's societies and individuals to rally to our relief. Boards may plan, but the church organizations and individuals are the power that can make the plans move. The calls are more multiplied than ever, and it seems that the repression of the past year

Perce, with some of his elders and Miss Frost and her Shonshone converts make a journey of over 500 miles, at their own expense, over perilous mountains, to bring the Gospel to the Shebits, they can see the difference between those who are members of a Christian *nation* and those who are truly *Christians*.

In Porto Rico, the visiting of the missionaries at the homes of the natives, the going of the teachers into the hovels of the people, speaking kind words, offering encouragement and help, the constant effort to show that these Christians are truly interested in the souls of the people, demonstrates to them the difference between the treatment they have received from their priests and the treatment received from those who represent genuine Christianity. When Dr. Grace Atkins will take the wounded, lacerated arm of a great, grimy, black negro longshoreman on her knees, tenderly bathe and purify it, and then bind it up with the healing ointment, all barriers are broken down, and the way is open for the preaching of the pure gospel which she represents. It is no wonder

that such actions cause the people to call her an "angel."

It is often said, and truly, that no more consecrated, heroic, self-sacrificing band of missionaries can be found on the face of the earth, than those engaged under the Woman's Board. But a statement is one thing, and the confirmation of a fact is another thing altogether. When the Alaskans, Mexicans, Mormons and Indians all see these mission teachers, in the face of personal danger, faithfully and fearlessly become pest-house nurses, caring for them and their children in their time of suffering from the small-pox scourge, they cannot resist the impression that there is a difference between those who are members of a Christian nation, and those who are genuinely Christian.

Such incidents as the above, transpiring during the last year all over our field, have produced results which, though they cannot be tabulated, have no uncertain effect, and pave the way for greater things in the future, which will result in larger conquests for Christ.

G. F. McAFEE.

FROM HERE AND THERE.

Judge whether the Woman's Board is doing an evangelistic work by the messages which come from all parts of the field. The first is from a remote region of the mountains of West Virginia:

The people are learning to pray—that is, to offer real prayers. One of them said: "Yesterday's prayers won't answer for to-day. I must have a time with my Lord every day." In a trying or perplexing time their first thought is, "Well, we must pray about it." The Spirit of God has been doing His work in these hearts. They have been blessed themselves and are being made a blessing to other lives. During my absence they carry on the Sunday-school and the prayer meeting. Some of them are acquiring a real love for souls and a longing to bring others to Christ.

Another worker in the mountains writes:

One Sunday I rode ten miles, mostly in the rain, to take charge of a Sunday-school. No one was at the school-house, so I took off the saddle to keep it dry and sat in the doorway holding the horse. A girl came along in the rain with her mother. The girl wanted to stay to Sunday-school if there was to be one. I told her there would be one if she and I were the only ones there. She eagerly stayed. We talked about Jesus as our High Priest in heaven, and then I asked her if she loved Jesus. "Yes," she said, and added that Jesus loved her. "How

much does He love you?" "So much that He died for me." She willingly and gladly gave her heart to Jesus. Part of her prayer was, "Dear Jesus, I want *you* to take my heart and keep it." Did it pay to go in the rain and have only one to teach, others not venturing in the storm?

From Miss Godward, Mayaguez, Porto Rico:

While I was at the plaza a great many people crowded around the doors during our morning exercises. They enjoyed the singing very much. The children learned the Lord's Prayer in English and a great many Bible verses.

One afternoon the children were very restless and quarrelsome. Every child was quarreling with his neighbor. I could not find out what the trouble was. I picked up my Bible and read the 4th chapter of John, and then we memorized the 11th verse. They were very attentive, and there was no more trouble that afternoon.

Miss Anna E. Coe, Home Industrial, N. C.:

Another seven sweet girls have completed the course at the Home Industrial School and have gone out to seven ways of usefulness. In the Laurel district the women make a quilt which they call "Eight ways of contrariness." I prefer to give our graduating class the name, "Seven ways of Usefulness." Each one will be helpful in the world, both with her head and her hand.

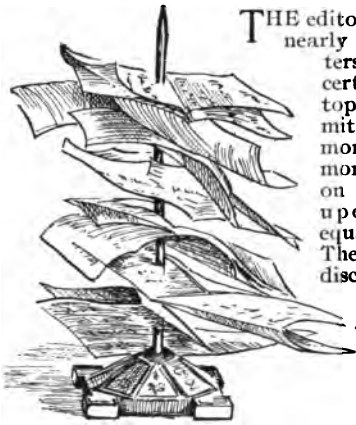
Some will do better head work, and some better hand work; but all are fitted to do work for their Master in whatever place they may be. As there are seven tones by which much beautiful music is produced, so may our seven girls, each striking her own note, truly and clearly, make harmony wherever they go, and cause those with whom they come in contact to look up.

Miss Amelia J. Frost, Fort Hall, Idaho:

At the death of a "medicine man," his friends sent word they would like the Christian Indians to come. We drove fifteen miles through

brush, forded two large irrigating canals—bad places—and drove to top of the butte. Over two hundred Indians were there. Notice had been given at the "green grass dance" that all come and wait for their dead. The white horses of the dead man were painted red and yellow, in stripes and outlines of various kinds, a spread hand in red paint being put in several places. We staid while they wailed three and a half hours. Then they asked us to talk and pray. I felt it a great concession on the part of those Indians that they asked for a "talk about Jesus" and a prayer.

WHO IS RESPONSIBLE?



THE editor has received nearly fourscore letters bearing upon certain practical topics. Space permits of forty or more extracts this month—others are on file bearing upon points of equal importance. The first question discussed is, *Who is responsible for the success or failure of a society?*

I should say the officers or Executive

Committee, because by their position they are interested with the management of the affairs of the society, and to them the members naturally look for the conduct and regulation of all its interests; at the same time no set of officers *is the society*, and its success or failure of in a large degree depends upon the co-operative sympathy and work of all the members. "And the eye cannot say unto the hand, I have no need of thee: nor again the hand to the feet, I have no need of you." "But now are we many members yet but one body."

—Fayetteville, N. Y.

No one person is responsible, but one person may do much toward its success, and all can hinder by indifference.

—Shelton, Neb.

Every woman in the church and every woman in the society. Her responsibility increases, however, in direct ratio with any office in the society which she may have accepted.

—Wyoming, N. Y.

At first thought it looks as if the leaders were responsible—but what can a leader do without co-operation?

—Daretown, N. J.

The president, surely. I wish I might think otherwise.

—Brooklyn, N. Y.

I believe most firmly that the success or failure of a missionary society depends upon the

president. If she is in her right place, the society is a success. But there are a good many things connected with a society that make up that success. I might go on and enlarge upon what a president should be in herself.

—Ohio.

Success or failure of a meeting depends largely upon the leader, for while the program may be well planned, there is almost always one or more who fail to do their part at the last moment. If the leader has prepared herself to meet such an emergency, the meeting will not be materially affected, otherwise it is likely to be a failure.

—Wisconsin.

Who is responsible for the success or failure of a society? In my opinion, the president. Given a president of even moderate ability and true earnestness, it is always possible in even a small church to gather around her at least a few interested and consecrated women who will pray and give according to their ability. Neither large numbers nor large gifts make success. I have been a local president and am now a presbyterial president, and I feel increasingly that a large part of the responsibility rests upon faithfulness in this office.

—Pennsylvania.

Officers can do much towards insuring success or making a society a failure—but each member has her place to fill.

—Corsica, Pa.

Much, very much, depends upon the president. The literature secretary and treasurer are important factors. If these three officers are wide-awake, active workers, you will usually find a working society.

—Minnesota.

The questions you ask are of interest to me and to all others who are interested in having good Missionary meetings. I think the president is most largely responsible for the success or failure of a society, and I find to succeed at all means the continual giving of one's thought, time, and care to the work. In our society we are fortunate in having a goodly number of wise and consecrated workers, without which the best of presidents could not hope for any great success. In arranging our programs we get many valuable hints and suggestions from our magazine. "May blossoms from Porto Rico" was very effective and pleasing.

Digitized by —Marietta, Ohio.

No one person is responsible for success or failure of the society. The brightest and best informed woman must have helpers.

—Pennsylvania.

I am sure the president is largely responsible for the success or failure of a society. She could do so many personal things to interest the women which a lay member scarcely would have the liberty to do. A president receives the annual reports from the Board, and I have known of instances where they went into the waste basket without even being opened. I believe secretaries are learning more about their duties. I wish presidents could be aroused.

—Ohio.

Every woman, by virtue of her church vows, is a member of the missionary society and as such bound to support by her means the cause of missions, and the sooner we can do away with the name society or club and make the cause of missions obligatory upon all alike, a necessary quantity in the life of every Christian, the nearer we will approximate the beautiful standard set by the Master Himself.

—Topeka, Kan.

After twenty-nine years of work in a local society, and twenty-five in a presbyterial society, I think the failure of a society is because the president does not do her work, and yet I have known one resolute member to keep a society alive, and a society will never die, financially, with a good treasurer; I have

known a treasurer to collect and send the money for a year without any meetings.

"The faithful few" in our auxiliary ride over the five or six miles of country, while the summer gives pleasant weather, and have the meetings in the homes of those who cannot come—and in bad weather we meet where we are living closer together, having only from half a mile to two miles to ride—but there is a meeting if two or three come—for "the Lord will be there." I have known women to walk two or three miles and back, making four and six miles to a woman's missionary meeting.

—Beulah, Pa.

Success or failure rests with each member of a missionary society. One indifferent woman leads another to take less interest, and an interested and wide-awake member arouses others to new interest, whether conscious or not of her influence. Much depends upon the president. She should be prompt, regular, wise in suggesting how each can help. One who will "pray and pay, and peg away." One who *does*, leaving results to God. Secretary and treasurer each has a special responsibility upon her, and the secretary of literature not less but greater responsibility. Unless social engagements are delegated to a second place in the duties of our churchwomen, a society will be weakened. Let this be a first engagement with our Father, if we would expect His blessing upon our society.

—Malvern, Ia.

SUCCESS OR FAILURE.

"Is the president of a society responsible for its success or failure?" The first question that confronts us is, "What is success and what is failure?"

Is a society successful when the membership is large, when the attendance is regular, when the pledge is paid, when there is a keen, loving interest in missions, when the spiritual tone of the meeting is high and uplifting?

Is the society a failure when the membership never increases, the attendance is fitful, the pledges never met, the interest transient and superficial, the spiritual tone low and perfunctory?

If you are willing to accept these definitions of the success or failure of a society, let us examine them one by one and see in how far the president is responsible for each condition. First take the membership. Is the president responsible for the membership of a society? Is it her duty to personally see every lady of her church and persuade her to join the missionary society? I think common sense tells us, *No*.

This duty should be divided with all the other members of a society. She naturally would do her share and persuade her own circle of friends to come in and help, and would invite others with whom she is thrown in contact, but every other member should as *naturally* do her part.

Is the president responsible for the regular attendance of the members at the meetings? If she has trained her secretary to give out the notices of the meetings regularly and clearly, if

she has made the meetings interesting and helpful in the past, it seems to me she has no further responsibility in the matter.

Is the president responsible for the payment of the pledges? No! and I think she should be as much as possible relieved from the financial burdens of the society, and for the same reasons that the pastor of a church is or should be excused from money anxieties.

Is the president of a missionary society responsible for the interest of its members in missions and for the general spiritual tone of the meetings?

And now we find the scale beginning to tip the other way! Is a teacher responsible for a pupil's interest in his studies? Yes, to a certain extent. If the teacher does nothing to make the study pleasant or attractive he is responsible for the lack of interest of his scholar.

The president of a society has the conduct of the meeting and is responsible for the faithful presentation of the subject, the same as a pastor is responsible that the Word is "rightly divided" among his people.

But cannot this duty be relegated to the program committee? In my opinion it cannot. It is like giving the president the reins but some one else the whip. She is at the head; she may be guided by her adviser but *she* steers the craft and therefore should have her hand on the helm.

Not that I would do away with program committees—not at all. But I believe every program should be submitted to the president and she should have perfect liberty to insert,

shorten, or cut out anything she may deem wise. This would prevent too long meetings and an undue prominence of one subject over another. Missions are many-sided—there is the educational, the evangelistic, the medical; there is the work among the various classes in our own country and different nationalities in other countries; there is the work among the women and the children, and during the course of the year we should endeavor to study the subject from as many points as possible, and I know of no one who can be responsible for seeing that this is done but the president, and because of this I have come to believe that she should not

give away to the program committee too many of her own rights. And because I believe that the president should be, to a large extent, responsible for a faithful, earnest, loving presentation of the subject of missions, and because I believe that upon her rests largely the striking of the key note, giving a high, spiritual tone and character to the meetings, I think she should be relieved as much as possible of all anxieties regarding membership and attendance and financial affairs. So in answer to the question, "Is the president of a society responsible for its failure of success?" I would reply, "Only for her end of the load."—California.

WHO SHOULD ARRANGE THE PROGRAM?

Whoever is capable and earnest—the more set to work in that way the better.

—Shelton, Nebraska.

A committee in co-operation with the president.

—Brooklyn, N. Y.

A Program Committee under the supervision of the president.

—San Francisco, Cal.

Who should arrange the program? The president, I think, though she may of course have assistance. I do not believe her power and place can be delegated to others in this matter without loss. She alone carries the society and must have the reins in her own hands. There can be but one head to anything in order to get the best results.

—Pennsylvania.

The brightest and most earnest workers in the society. In our society the president, vice-president, secretary and treasurer have been doing it for years—and it is very satisfactory.

—Ohio.

I think that in the arrangement of a program both the president and the secretary of literature should have a part. A good president should know the needs of her society well

enough to have them meet from month to month by the program.

—Ohio.

Immediately after the annual election of officers the president of the society should call a meeting of the officers and outline the topics for each month of the year, appointing a leader for each individual month, selecting leaders adapted for the several topics. Select those who are interested in the missionary work for the main and leading thoughts and articles, but at the same time place in the hands of those who are reticent about taking part, some bright, terse, little item of interest to gradually draw out the latent power. After persistent effort these persons may finally be aroused to the fact that they are part of the society, and really become greatly interested in the work. In having different leaders for each month much originality and individuality will be secured.

Avoid ruts and sameness. After the president and officers have arranged the topics, and leaders for the year, have them printed in a neat little folder, and give one of these folders to every woman in the congregation, so there will be ample time for each leader to glean items and facts during the months previous to the month assigned her.

—La Crosse, Wisconsin.

BEST METHODS FOR SECURING FUNDS.

A regular quarterly or monthly collection of envelopes, by house to house visitation of a committee for collection. The money to be a free will offering, each woman giving systematically, "as God has prospered her."

—New York.

Regular systematic giving, either through envelopes or collector. I should add to this a mine box collection at every meeting.

—Missouri.

By collectors who call every quarter for the money, for a call gives opportunity for an invitation to the monthly meeting and does good in many ways. It is easily accomplished, even in a large congregation, by a division of labor.

—Brooklyn, N. Y.

We distribute two cards, one for the subscriber to keep and one to return to the treasurer, promising to pay monthly, quarterly, or yearly.

—Minnesota.

Monthly gifts will include more at the end of the year than collections taken quarterly or yearly.

—Iowa.

Systematic giving. We have never encouraged any efforts toward raising money by entertainments. This year I wrote to each woman of our church who is not a member of the missionary society, enclosing a pledge card and asking if she would not give, and in this way secured quite a nice sum additional.

—Fairbury, Nebraska.

Thank-offerings are excellent for increasing interest, and in a tangible way show gratitude to the Master.

—San Francisco, Cal.

We find in our society the best plan of raising money is to get each member to pledge a given amount per month. A membership fee, and a free-will offering once a year did not give us so much as our present plan.

—Troy, Ohio.

What do I consider the best method for securing funds? Over and above the dues pledged, we have had for some time a yearly thank-offering meeting in November, in union with the Foreign society, *both* envelopes being sent out to every woman *church member*. We hold it at a private house, with light refreshments and a special program, there being also opportunity for voluntary exercises. The gifts have increased each year, and we have had some very sweet meetings. One year we held a "Pass-over meeting," each member whose family circle had been unbroken by death during the year being afforded opportunity to make an offering through envelopes. Many hearts and pocketbooks were opened at this time, but such a meeting could, of course, only be held infrequently.

—Pittston, Pa.

I think the best way to secure funds is first not to have any fee connected with uniting

with the society, but try to interest all the women of the church, making the meetings worth attending. Next have a good treasurer, provided with envelopes, who will ask each one who attends if she will not become a regular monthly contributor, leaving it to the contributor to decide what she will give. In our society the amounts vary from five cents to one dollar a month. I like the idea of free-will offerings, and I think where the amount is fixed (as ten cents a month for instance) many women who could give much more do not give the matter any further thought than just the payment of their dues. This method has worked well with us, and in connection with the use of our programbooks, and the light refreshments keeping us together for a little social time, our society has made considerable advance during the last few years.

—Marietta, Ohio.

BEST PLANS.

The best plan we have tried is persistent work for subscribers. If people take and read the HOME MISSION MONTHLY, the interest must increase.

—Jacksonville, Ill.

The HOME MISSION MONTHLY has a place on my table beside the Century, and I read aloud many an article for my good husband and often see the magazine in his hands.

—New York.

A careful study of the Hints and Helps Department of the HOME MISSION MONTHLY is of the greatest service. In our little club we take eighteen copies of the magazine. Many of our societies in the presbytery express the help and benefit this department is to them. The hints that have been given as to floral designs and decorations in connection with the program has added much beauty and interest to our meetings. We did not think that we could have printed programs this year, so ten of our young ladies wrote them—I enclose one. [And very neatly executed they are.—Ed.]

—Fairbury, Neb.

I can truly say that the HOME MISSION MONTHLY has been useful to us from cover to cover. For the past few years we have had a list of questions, the answers to which are cut from the magazine, pasted on paper, and these given to the most backward and timid members to read in answer to questions asked, questions and answers being numbered.

—Troy, Ohio.

We find printed programs a great advantage in many ways. Each leader knows that she is responsible (and others know that she is responsible) for the program her month, and there is quite a little stimulus to see who can prepare the most interesting program and have the best meeting. A laudable "provoking one another to good work." We have very interesting meetings.

—Grove City, Pa.

In securing new subscribers, I have most success in sending out sample copies to non-subscribers in the society with personal notes.

—Washington, D. C.

Our next meeting is to be similar to the "great day" of the clubs. Each member has the privilege of inviting two guests, and a fine supper is to be served. The meeting will be held at a beautiful suburban home. When our missionary societies have the care and thought expended upon them that is now devoted to our clubs, I believe the problem of making them popular will be solved—don't you?

—Anderson, Indiana.

The only way to keep an interest in mission work is to be intensely interested yourself—every member. Keep the cause before the public, have your pastor as enthusiastic in the woman's work as his wife, work and plan for the meetings, send out personal invitations, use plenty of literature, then pray without ceasing and the results will surely be great.

—West Virginia.

I have never found anything which has had such good results in promoting interest and good attendance at the monthly meetings as personal work. By this, I mean personal invitation given by an individual to individuals to come to the meetings, and relating the work done by the women of the church in Home Mission schools.

In our Praise meetings we try to plan our personal invitations in this way. The women of the congregation were classed in certain localities and visited by different members of the missionary society, to whom these special localities had been assigned, and each informed of the character of the Praise meeting and urged to attend. The result exceeded our expectation in attendance and gifts.

Some persons put all the responsibility upon the unfortunate woman in case of failure, or happy woman in case of success, who accepts the office of president. Being the pastor's wife this place is often assigned me, and loving the work I walk right in and shoulder the responsibility. Then, of course, there are times of discouragement and depression when things lag and the meetings have only the faithful few.

Then come the words of the Psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God." And if in this or that church the woman lack consecration the comfort comes to me that even

God does not require money which we do not possess. If the women are not willing, why I must patiently wait and pray for them; God does not require of me that I should furnish consecrated women.

THE SCHOOL FOR FREEDMEN AT ABBEVILLE, S. C.

The school at Abbeville, S. C., formerly known as Ferguson Academy, has been raised a grade higher and will be known hereafter as Harbison College. There is now in process of erection for this school a dormitory for boys, the money for its erection having been supplied by a friend of the gentleman after whom the college is named. It is not yet four years since Mr. Samuel P. Harbison, of Allegheny, Pa., by

to be allowed to remain, saying they would rather be crowded and their health exposed for a time than to be all their life-time exposed to ignorance. In debating among themselves the question of getting along if we removed one bed from the room and prohibited three from occupying the same bed, one said, very seriously, too, that he and his chum would not have to leave for one of them would sit up half



SCHOOL FOR COLORED YOUTH AT ABBEVILLE, S. C.

a gift of land and other contributions secured the foundation of this institution in its present useful and desirable location. The attendance has so increased that the building now being erected will supply an immediate need, and dispense with the inconveniences which formerly were tolerated in order to share the advantages of the institution with young men. There has been an attendance of two hundred young men and boys. Of this number about seventy-five either boarded in the institution or in the town; in neither place did they have suitable accommodation. The only building for them on the school grounds was an old and dilapidated house containing four rooms, each 14x16 feet, where were twelve double beds, and in them the young men would crowd, very often thirty-six young men occupying each of these rooms. These poor arrangements for students on the campus were not bettered in town. It was thought at one time that young men would have to be excluded from the boarding department for the reason that there were no suitable arrangements for them. We saw no way to continue accommodating so many young men; sixteen were all our rooms ought to hold. We decided to dismiss all but sixteen and accommodate them properly. The young men begged

the night and let the other go to bed, so that three could sleep in their bed the same night, but only two at a time. But now these inconveniences disappear as the new building appears. It will accommodate seventy-five young men. Applications for all the space in this building have been received and approved, and a number of applicants have already been informed that there is no room for them. While we regret to turn any away we are glad to have suitable accommodations for a limited number. The applicants who have been approved will be received in the new building as their rooms are furnished. The college will re-open October 8th, before which time the building will be completed and in readiness for the furniture which the ladies of New Jersey have been asked to furnish.

The prospects for the next session are bright. The mattresses (40) have been made; the straw for them was raised on the farm in connection with the school; the ticking was furnished by a New Jersey friend. The mattresses were cut out and put together and filled in the sewing room by students under the supervision of Mrs. Amos. The work on the farm is progressing splendidly.

THOMAS H. AMOS.

A FEW NEWS ITEMS.

Rev. David Waggoner and his young wife, recent graduates of Park College, sail in August for Klawack; they will find a people waiting to hear the gospel.

We are rejoiced to announce the rapid recovery of Superintendent Kelly, of the Sitka Training School, from a severe attack of typhoid fever. At one time his life was despaired of, but, thanks to good medical attendance, nursing and earnest prayers, he was saved to our work.

Dr. B. K. Wilbur, who for seven years was the surgeon in charge of the Sitka Hospital, resigns; to take effect September 15th.

Mrs. Sarah L. Wallace, who has been matron at Sitka, Alaska, for some years, becomes assistant matron at Anadarko, Okla. Ter. Miss Viola P. Barnes becomes principal teacher,

Miss Alice A. Stringfield, so long connected with the work at Tulsa, Ind. Ter., becomes the assistant of Miss Montgomery, at Elm Springs.

Mrs. James C. McMurtry and Miss Blanche B. Bonine retire from the force at Henry Kendall College, Muskogee. The two new workers are Mr. M. L. Girton, transferred from Nuyaka, and Miss Lelia V. Coleman, from Erwin, Tenn. These will be a valuable acquisition to the faculty at this college.

Miss Nellie McGraw becomes the assistant of Miss Chase on her important field among the Hupa Indians, California.

Mrs. Anna Ferguson, recently teacher at Los Lentos, New Mexico, becomes a missionary to the Sac and Iowa Indians, at White Cloud, Kansas. Her work is already proving interesting.

At Laguna, New Mexico, the substitution of a teaching pastor for the two teachers at the request of Presbytery has resulted in placing Rev. John Mordy in charge, who will both preach and teach. Miss E. P. Houston goes to Anadarko, Okla. Ter., as matron, and Miss Rada Mathes retires for a year's study and rest.

Mr. Alexander Black, former principal of the Good Will school, South Dakota, has returned to the work at that place.

Rev. J. Milton Greene, D. D., who did such noble work in San Juan, Porto Rico, has been transferred by the Board to Cuba, and he has made an appeal for two teachers, which has been granted. Miss Mabel Bristow, of Pennsylvania, has been selected as one of the teachers.

Miss Inez Godward, after two years' efficient service, at Mayaguez, Porto Rico, retires from the work on account of ill health.

G. F. McA.

NOTES FOR YOUNG PEOPLE.

Again and again the appeal is made to headquarters for new suggestions, new plans "tried by other secretaries," new programs for missionary meetings and new outlines for the young people's hour at annual meetings. On our part, requests are constantly made that tried and proved plans be forwarded to the Young People's Secretary for use in this column. Rarely are we favored with a response, and when a special appeal is sent out (as for the topic of the current month) "they began to make excuse," most of them, but three or four replies having been received to thirty letters. So the secretaries in the societies are not the only ones who have reason to cry over unanswered letters! However, many are away from home during the summer months, and some may respond in time for the next magazine.

Cincinnati's Secretary writes: "We are all looking for *new* plans in these days. Perhaps it were better if we devoted our energies to *carrying out* some of the *old ones*. I believe firmly in the young people's secretary visiting the societies in her presbytery, studying beforehand conditions in each, so as to meet special needs. . . . In visiting among societies I find great need of prayer. Only one or two can be found who will ask God's blessing upon the meeting and the work. Another great need is the *study* of missions. There are scores of young women who, were they educated to a full knowledge of the mission cause, its importance and the necessity for haste, would make fine presbyterial secretaries. To make a real success of this office, it needs such intelligent consecration, and untiring energy!"

A number of our officers serve in the dual capacity of synodical and presbyterial young people's secretaries. One of these is in Minnesota. Miss Braden believes in personal visits to societies, and her plan for the fall is to visit the societies needing reviving and urge regular missionary meetings. She adds: "I have unbounded faith in the HOME MISSION MONTHLY and am convinced if it were *read* and *used* the results would be gratifying."

Missouri's Secretary, Mrs. Perry, strikes a responsive chord in many hearts in her anxiety for monthly missionary meetings, and she will ask each presbyterial secretary to write every pastor in her presbytery asking his co-operation on this line. She will find the pastors already champions of her cause. The rooth anniversary of Home Missions is to be emphasized as a year for increased offerings from every society toward this work.

Miss Frees, of Detroit, intends to secure a more definite work on the part of the individual. In her letter to societies she says: "Are we not too content to stand without and let some one else do our part? In Missions, as in everything else, it is the individual element which counts; the individual thought, prayer, gift. The vast importance of the enterprise, the sacredness of the calling comes with the knowledge that Christ left this work for *me*—that he depends upon *me*."

Miss Griffith, Baltimore, has set as a mark for her synod, "either a C. E., Junior C. E. or Mission Band in every church;" and her appeal toward this objective point was sent out in July.

A hospital for San Juan, Porto Rico, is the young people's special. Our medical missionary, Dr. Grace Atkins, says: "I would gladly do without anything in order to get a respectable place to take care of these people." The initial offering came even before the appeal, and it was from a class in a primary Sunday-school; thus a beginning is made among the youngest of our young people. The amount approved (\$8,000.00) will be apportioned into shares of \$5.00 and \$10.00 each. One share, or

a number of shares, may be taken by any organization of young people. Until the whole sum is in sight the hospital cannot be built, for the rule of the Board is that no building shall be erected until the funds are available.

Envelopes will be furnished on application, and all money should be sent clearly designated for the San Juan Hospital, either to the Treasurer of the Presbyterian Society, or to Mr. H. C. Olin, Treasurer, 156 Fifth Avenue, New York City. M. J. P.



HINTS AND HELPS.

PROGRAM FOR OCTOBER.

Devotional. For the devotional half-hour we commend the use of the "Devotional Series" of leaflets now being published by the Woman's Home Board, of which the first one has been issued. It forms an excellent introduction to the series and is entitled "The Will of God." This series will meet the wish of those who have expressed a desire for fuller studies of Scripture themes than there is space for in these outline programs. One way to use this first number will be for the leader to give the topic out in sections, having provided herself with three copies of the leaflet, two to cut up for distribution and one to retain intact in her own hands. Each person receiving a section will read the Scripture passages indicated (having brought her own Bible for the purpose) and then follow with the comments contained in the study supplemented possibly by her own deductions.

The price of the leaflet is 1c. each or 75 cts. per 100.

TOPIC OF THE MONTH. MORMONISM.

- (a) **History of Mormonism.** Trace deception in the origin, in the progress, and in the present day practices of Mormonism.
- (b) **Menace of Mormonism.** Its peril to our government in its growing power. Danger that polygamy will become an insurpressable institution. Evil results to be apprehended from ambition to control in political affairs.
- (c) **How to Meet It.** Consider plans for circulating Anti-polygamy Amendment petition, also other methods of suppression. Consult and give compendium of anti-Mormon literature published by Woman's Home Board. See also Editorial notes in July and August HOME MISSION MONTHLY.

RINGING GOD'S PRAYER-BELL.

Thoughts for the National Circle of Daily Prayer:

And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shalt not doubt in his heart, but shall believe, that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11; 22-25.

Dr. Arthur T. Pierson, in his book, "Forward Movements of the Last Half Century," has a chapter on "Faith Missions." He describes the work of Gossner, called the "Father of Faith Missions," George Müller, J. Hudson Taylor and others. Of Gossner he says:

"The humble pastor of the little Bethlehem Church in Berlin had no thought of being a leader in a new movement, or, above all, a 'missionary founder.' He simply walked a step at a time, after the Divine leader, venturing to put faith in the promises of God, and not discount His promises by unbelief, or by limiting them to the apostolic period, or some remoter time. The story is fascinating in its successive steps, showing how marvelously God leads a willing soul who is courageous enough to follow."

Gossner "counted it his business," as he quaintly expressed it, "to be employed in ringing God's prayer-bell rather than the beggar's door-bell."

One cannot read the account of these Faith Missions without being convinced that God led

the men who founded them marvelously into the life of faith and power which wrought so much good. Yet we also must be convinced that only the few and not the many are called to such methods. The power and blessing of the Holy Spirit are just as apparent in the development of the organizations and agencies, world-wide in extent and influence, which are carrying on the Lord's work according to ordinary business principles.

The point seems to be for each of us to find out God's will, God's plan for us in our particular mission, and to follow it with courage, obedience and faith. Whatever the methods, as our Father's children, and heirs of His promises, we should all "make it our business to ring God's prayer-bell!"

Dr. Pierson very truly remarks:

"It is possible in work for God to give undue emphasis to its human side, or, rather *too little emphasis to the divine side*. We may do really Christian work in the energy of the flesh rather than in the energy of the Spirit; we may practically trust more to human wisdom than to divine direction; we may put prayer behind our activity rather than before it, thus reversing the true order which puts prayer always first, and we may depend more on appeals to men than on appeals to God. And, if we read God's lesson rightly, here is precisely the providential meaning of these faith movements. They are designed by God to make more vivid and prominent to our faith the *Presence and Power of a Prayer-Hearing God*—to make more real the actual providential administration of the Lord Jesus in the affairs of His Kingdom, and the actual gracious administration of the Holy

Spirit in applying the truth to human souls and enlisting believers in a true coöperation with God and each other."

In this month of "forecast and rally," shall we not adopt as our own the stirring commission which Gossner was accustomed to put into the hands of his missionaries?

"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to everyone He will say, 'Where hast thou left the souls of these heathens? With the devil?' O, swiftly seek these souls, and enter not without them into the presence of the Lord." MARY L. MATTOON.

PRAYER CALENDAR 1902.

The new calendar for 1902 will be ready September 15, in time to be placed on sale at the fall presbyterial meetings.

By sending a reply postal card to each of their Secretaries of Literature, previous to their fall meetings asking for the number of calendars desired by each local society, Presbyterial Secretaries of Literature will be prepared to order from headquarters and to deliver to the delegates present at the time of their presbyterial meetings the supply of calendars needed by each local society.

TREASURY BULLETIN.

A year ago we published a report showing an advance from 94 presbyteries; this year for the same time, we regret to name 98 from which less has been received. It is encouraging to omit Colorado and Missouri Synods from the list, every presbytery showing an advance. Utah is also omitted, but the advance is from Boise and Kendall only.

Baltimore	Lake Superior	Fargo
Baltimore	Lansing	Ohio
Washington City	Petosky	Athens
California	Minnesota	Bellefontaine
Benecia	Duluth	Chillicothe
Oakland	Mankato	Cincinnati
Sacramento	Minneapolis	Lima
San José	Red River	Marion
Santa Barbara	St. Cloud	St. Clairsville
Stockton	St. Paul	Steubenville
Catawba	Winona	Wooster
Catawba	Montana	Zanesville
Illinois	Helena	Oregon
Bloomington	Nebraska	Portland
Cairo	Box Butte	Willamette
Ottawa	Nebraska City	Pennsylvania
Springfield	Niobrara	Allegheny
Indiana	Omaha	Blairsville
Ft. Wayne	New Jersey	Clarion
Indianapolis	Monmouth	Kittanning
Muncie	Morris & Orange	Lehigh
New Albany	Newark	Pittsburg
Indian Territory	West Jersey	Redstone
Choctaw	New Mexico	Shenango
Iowa	Arizona	Wellsboro
Corning	Rio Grande	South Dakota
Dubuque	New York	Aberdeen
Des Moines	Binghampton	Central Dakota
Fort Dodge	Brooklyn	South Dakota
Iowa City	Champlain	Tennessee
Waterloo	Genesee	Union
Kansas	Hudson	Texas
Highland	Nassau	Austin
Neosho	New York	Trinity
Solomon	Niagara	Washington
Kentucky	North River	Alaska
Louisville	Rochester	Olympia
Transylvania	Steuben	Wisconsin
Michigan	Utica	Madison
Detroit	Westchester	Milwaukee
Kalamazoo	North Dakota	
	Bismarck	

RECEIPTS FOR EDUCATIONAL WORK.

From April to August 1st.

	1900.	1901.	Advance.	Loss.
Atlantic.....				
Baltimore.....	\$2,317	\$1,675		\$642
California.....	1,163	1,065		98
Catawba.....	6			6
Colorado.....	188	283	\$0.95	
Illinois.....	1,491	1,947	456	
Indiana.....	1,087	881		176
Indian Territory.....	35	39	4	
Iowa.....	952	850		102
Kansas.....	142	319	23	
Kentucky.....	863	160	18	
Michigan.....	935	816		47
Minnesota.....	640	425		510
Missouri.....	37	46	312	
Montana.....	323	250	9	
Nebraska.....	3,679	3,198		73
New Jersey.....	29	11		481
New Mexico.....	8,434	7,592		18
New York.....	45	22		842
North Dakota.....	2,437	2,294		23
Ohio.....	416	395		143
Oregon.....	6,290	7,192	902	21
Pennsylvania.....	99	44		55
South Dakota.....	105	72		33
Tennessee.....	52	35		17
Texas.....	22	15		
Utah.....	7	220	25	
Washington.....	125	336	60	
Wisconsin.....	276	3,000		
Permanent Fund.....	1,286	987	3,000	
Legacies.....	15,960	22,915	6,955	299
Miscellaneous.....				
Total.....	\$49,685	\$58,043	\$11,944	\$3,586
Total Gain, \$8,358.				

This advance is largely from a few personal friends for special objects. The amount from synods is considerably less than last year. We are especially grateful for the large sums reaching us during July.

S. F. LINCOLN, Treasurer.

SECRETARIES OF LITERATURE, RALLY!

Forward to earnest practical endeavor, ye Secretaries of Literature! This year's campaign of work for the circulation of Home Mission information *must* be one of unusual activity if the large results desired for our literature are to be realized at the close of this last year of this Home Mission century. Let this year be time for strengthening what has been done and for completing plans that have been begun.

We would echo the words of a synodical president at the last annual meeting in Philadelphia: "O, for an ideal Secretary of Literature in every one of our societies! We are hoping and praying for a 1901 boom in Secretaries of Literature!" Let us have this "boom." Where local societies are without Secretaries of Literature let them be appointed without delay. We shall hope to have many presbyteries report at the close of this year that their list of Literature Secretaries is complete. Work to this end.

There are *officers* of our societies who neither read nor subscribe for THE HOME MISSION MONTHLY. Secretaries of Literature, make it a point to search out these non-subscribers during this year and secure their subscriptions. You have a right to expect them.

Urge the use of the Prayer Calendar. The faithful use of this calendar means much to our missionaries, to our work, to our treasury and to those who use it. Advertise it faithfully.

The many new leaflets on our list invite your attention, recommendation and use. They have been prepared and published with special care.

let us pray that their distribution may result in special blessings for the work.

Secretaries of Literature, forward! Work and pray.

S. CATHERINE RUE.

CORRECTED.

The Freedmen Department wishes to apologize to California for error in reporting it among the synods that had fallen behind in contribution for the year. It was \$200 ahead of previous year.

LIST OF NEW LITERATURE.

New leaflets galore! Seldom does our Literature Department have the privilege of presenting such a fine array of new publications to the attention of interested workers.

"Alaskan Boys and Girls in School" is published especially for bands and Junior Societies who are helping to support the Sitka school. Each young worker who contributes to this special work may have a copy of the leaflet without charge.

A leaflet of instructions to the young people is called "A Wheel."

Our list of new issues contains three reprints from the HOME MISSION MONTHLY where they met such hearty approval that they should have a wide circulation in leaflet form: "The Best Member," "One Summer's Work" and "A Vital Point in Home Missions." This last is by the chairman of our "School Committee," Dr. Howard Agnew Johnston. It will serve for distribution among people who have had an aversion to "tracts," but will read literature.

"Indian Progression" gives thrilling results of the Nez Percés work.

"The Indian Training School at Tucson" is a much revised reprint of the "Story of the Tucson School."

"Our Medical Missionary in Porto Rico" furnishes proof of the need of such workers in our new possessions.

"Points of a Good Missionary Society" will not be popular for the sake of its title alone, but for its suggestive contents; it is from the pen of Mrs. Wallace Radcliffe, of Washington.

"The Schoolhouse Farthest West," or the story of St. Lawrence Island Mission, promised sometime since, is now ready. "It is one of the best things of its kind"—so says Dr. Jackson. It will be gratefully received and used by all—old and young, alike.

The Responsive Bible Readings have in the past proved such blessings to our work that we are glad to announce the publication of three new ones: "Offerings," "Magnitude of

the Work" and "Foundation Work." The last two were prepared by Mrs. C. B. Walker, chairman of our Publication Committee.

Many leaders of meetings have asked for devotional exercises for use in opening their meetings. The first of the series that we hope to issue is ready: "The Will of God," prepared by Mrs. Cleveland, of Brooklyn Presbytery.

"The Twentieth Century Call to the Christian Women of America" is a reprint of the annual address of the President of our Woman's Board, Mrs. Darwin R. James. Every woman who does not fully realize the needs of her country should own a copy.

The "Report of Superintendent of School Work," "Annual Report of Young People's Department," "Woman's Board Card 1901" and "Home Mission Topics 1902" complete the list.

HOME MISSION PICTURES.

Such frequent requests have been made for Home Mission pictures that we feel confident many will be pleased to send for the list of interesting subjects of pictures that have been published by our Woman's Board. These views are characteristic of our Home Mission fields. They are fine electro engravings, similar to the "Perry Pictures"—6 x 9 inches in size, including margins.

Mounted on heavy cards, tied together with cord or ribbon, they make effective decorative panels. Albums may be made of them, for use in missionary meetings; for the children to have at home on Sunday; for the patients in a hospital or the waiting patients in a doctor's office. Though designed especially for our societies, to give them glimpses of the Home fields in a well executed and cheap form, they may be used in countless ways. Band and junior leaders will be especially grateful for them, for a single one will serve as the basis for a story for a meeting.

They are sold unmounted only in field sets of twelve each at fifteen cents net, postpaid—but may also be had mounted on red or gray cards 8 x 10 inches in size at sixty cents per set postpaid.

S. C. R.

NEW YORK SYNODICAL.

The nineteenth annual meeting will be held in Buffalo, October 16 and 17. All women attending the meeting can have the same rebate in fare as members of synod. Those intending to be present (five delegates may represent officially each Presbyterian Society) and desiring entertainment, will please notify Mrs. Charles Townsend, 686 Main St., Buffalo, N. Y.

MRS. GEO. VEISLEY, Pres.

RECEIPTS OF WOMAN'S BOARD FOR MARCH, 1901.—(Continued.)

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other names of bands by initial letters—as—Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Huntingdon Altoona 1st, 30; Miss'y G'dners, 5; Beulah S., 2.33; E. Kishacoquill S., 2.60; Huntingdon, 11; S. 6; Lick Run, 2; Logan's Val. S., 5; J., 5; Osceola, 2; Sinking Val., 4.50; Y. I., 4; Kittanning Apollo, 12; Black Lick C., 2.50; Leechb., 5; Saltsb. F. M. Soc., 7; W. Lebanon, 1; Lackawanna—Athens, 5; Dunmore, 15; Hawley, 10; Honesdale, 50; Kingston, 10; Monroeton, 5; Scranton, 1st, 20; 2d, 10; S., 40; Providence, 35; C., 10; Washburn St., 15; Towanda O. Bd., 15; Troy, 26.60; Y. W. Bd., 5; Wilkes Barre 1st Y. W., 5; Meml., 12.50; Wyalusing 2d, 5 Le-

high—Audenreid S., 3.50; Bethlehem L. L. B., 6; Must-grow Bd., 10; Catsaqua Bridge St., 10; Easton 1st, 35; College Hill S., 2; Hazleton, 41.03; Lehighen S., 1.30; Lock Rid. S., 2.50; Lansford S., 2; Mahanoy Cy. S., 5; Mauch Chunk, 25; S., 10; Pt. Carbon S., 3.67; Portl. S., 1; Pottsv. 1st, 10; S., 6.20; 2d, 4.35; Slatington S., 4; Tamaqua S., 2.40; Northumberland—Beech Cr., 3; Bloomsb., 10; S., 35; Grove, 1.73; Jersey Shore, 8.13; Lock Haven, 17.36; G. Bd., 5; Lycoming, 3.25; Mahoning, 31.75; Y. L., 40c.; Mifflingb., 14.50; Milton, 38; Y. W., 12; Montg., 8.86;

Renovo, 9.22; C., 10; W. Wks., 15; Sunbury C., 5; Wat-
sont., 5; Williams, 1st, 17; S., 18.36; 3d, 10; Bethany,
1.75; Covenant, 10.86; Friend, 5. *Parkersburg*—Sisters-
ville, 10. *Philadelphia*—Phila. 1st G. D. B. Bd., 22 50
4th, 25; Y. L., 5; C., 5; 10th C., 10; Bethesda, 30; Bethleh.,
20; Y. P., 10; Calv., 30.75; Cent. C., 25; Mother's Cl., 5;
Covenant O. E., 25; Gaston, 5; Holland C., 5; No. Broad
Y. L., 10; Northm., 50; Olivet, 15; Oxford, 40; C., 50; S.,
30; Princeton H. H., 10; Susq. Av., 25; C., 30; Tabern. Y.
L., 25; Temple 50; C., 10; Trinity, 10; Walnut, 70; W.
Hope, 10; Westm., 100; Woodl., 154.30; Pr. Meet., 21.45.
Philadelphia North—Ambler, 5.50; Ashbourne, 2.25; Y.
P., 5; Bristol, 8.25; Carmel Edgehill, 5.50; C., 5; Chestn.
Hill 1st S., 45; Trinity, 28; Doylest. C., 5; Falls of Schuy-
kill, 15; Forest Gr., 17; Frankf., 20.25; Germant. 1st, 40;
2d, 30; Market Sq., 100.96; Summit, 20; Wakef., 25; W.
Side, 10; Hermon, 10; Leverington L. P. Aid, 9; J., 10;
Macalester Meml., 5; Y. P. M. C., 1; Morrisv., 5; Nesh.
of Warmin., 2; C., 3; Ivy L. J., 1; Hartsv. J., 1; Warwick
10; Norrist. 1st, 5; Pottst., 5; C., 10; Reading Olivet A.
Soc., 45; Wissinoin., 5. *Pittsburg*—Bethel Bd., 10; Cara-
opolis, 25; G. Bd., 25; Y. P., 5; Crafton, 5.44; C., 5; C. H.
Bd., 4; C. Wks., 3.50; Edgew. D. Bd., 30; Finleyv., 3;
Homestead, 15; McKee's Rocks Y. P., 3; Mansf. D. Bd.,
10; Oakdale, 9.65; M.C.J. Bd., 5; Oakl., 14.20; Pittsb. 1st
Bd., 10; 3d, 5; 4th C., 15; 6th M. C.B. Bd., 90; 43d St. C.,
2.50; Bellef., 159.42; E. R. Bd., 30; C., 5; Y. L., 20; B. Bd.,
2.50; B. B., 2.50; K. D., 5; E. Liberty, 90; S. Cir., 5; F.
Cir., 50; Y. L., 5; Grace Y. P., 500; Hawthorne Av. B.
Bd., 5; Herron Av., 7; Highl., 5.87; Homew. Av. C., 5;
Jewels Bd., 5; Knoxv. B. of P., 5; Lawrencev., 25; J., 5;
Mt. Washington, 100; Park Av., 30; Point Breeze, 60;
W. Wks., 125; S., 25; Tabernacle, 1; B. of P., 10;
Sharon H. & A. Soc., 10; Y. P., 2; Swissv., 50; Valley,
20; Wilkinsb., 76. *Redstone*—Brownsv. S., 5.25; Con-
nellsv., 5; Bd., 25; Dunbar, 10; Dunlap's Cr. S., 5;
Laurel Hill, 9.50; Lit. Redst., 10; McKeesport Centl., 15;
J., 5; Mt. Pleasant Reunion S., 2.25; M.C.M. Soc., 13.25;
New Provi., 2; Rehoboth, 10; S., 3.00; Scottdale, 16.65;
S., 8.50; J., 7; Uniont. 1st S., 20; W. Newton, 9.96; C., 10.
Shenango—Beaver Falls, 22.50; S., 22.50; C., 10; J., 5; Euon,
1; Leesb. C., 10; Mahoningt. C., 10; Mt. Pleasant C., 5;
New Castle 1st, 6.25; C., 10; Centl., 5.15; Princeton C.,
10; Pulaski, 2.05; Rich Hill C., 10; Sharon C., 10; Westf.,
20; Bd., 5.50. *Washington*—Burgettst. 1st, 5; T. per C.,
5; Westm., 4.25; Clayv., 10; C., 5; P. Seek, 10;
Cross Cr. S., 20; E. Wks., 5; E. Buffalo, 4.50; Y. L., 3;
Fairview, 3.61; Lks. of Wheeling, 45; Carothers Bd., 5;
Hollidays Cove, Miss Carothers, 5; Miss J. Carothers;
5; L. Buffalo, 5; Mt. Pleasant, 13; New Cumberl., 14;
Miss M. W. Miller, 15; G. Lks., 4; Pigeon Cr., 18; C., 5;
U. P. Buffalo, 10; M. S. Bd., 7; Mrs. Maxwell, 1; Up. Ten
Mile, Dr. Cary, 5; C. L. Cir., 10; C., 8; Wash., 1st, 70.22;
H. M. Cir., 9; C., 12.82; B. J. C., 3; B. Club, 3.75; 2d, 2;
N. N. Cir., 27.02; G. Gl., 10; B. Gl., 5; C., 5; J., 5; Y. W.,
13; Mrs. McIlvaine, 3; 3d S., 6; Wash. Y. L. Sem., 22.50;
Waynesb., 25; Wellsb., 11; W. Alex. Y. Ls. Erard, 1;
Lov. Cir., 11; W. Liberty, 1; Wheeling, 1st, 50; 2d, 10;
3d, 10; Vance Meml., 12. *Wellsboro*—Coudersp., 5; Elk-
land, 4; Mansf., 2; Wellsboro, 15. *Westminster*—Belle-
vue, 10; Centre Bd., 37.50; Chauncef., 5; Chestnut Lev.,
8; Lancaster, 1st, 50; New Harmony, 1.60; Slate Rid.
Bd., 5; Slatev., 4; Union, 21.65; York Calvary, 5.

South Dakota.—*Aberdeen*—Pierpont, 500. *Black Hills*
—Lead, 1st, 1; Rapid Cy. C., 10; Sturgis C., 10; White-
wood, 5. *Central Dakota*—Huron, 5; Onida, 1. *South-*
ern Dakota—Armour, 1; Lake Andes, 97c.; Parker,
50c.; Scotland, 6.

Tennessee.—French Broad—Allensland, 12; Asheville
Farm Sch., 2.50; Beech, 50c.; Big Laurel, 2; Brittain
Cove, 2; Hot Spr., 5; Laura Sunderland, 3.54; Marshall,
5.30; Oakland Hgts., 16.90; Jupiter, 1; Gifts, 8. *Holston*
—Elizabethton, 3; Greenville, 5; Mt. Bethel, 4. *Kings-*
ton—Chattanooga, 2d, 10.10; Y. L., 2.70. *Union*—Erwin,
1; Knoxville, 2d, 21.40; Belle Av., 1; Mt. Zion, 1; New
Providence, 7.90; Shannondale, 5; Bd., 1.90; So. Knoxville,
1.20.

Utah.—*Boise*—Boise City, 6.50; C., 5; Caldwell, 3.35;
C., 3; Nampa, 2; J., 2.25. *Utah*—Kayville, G. Indus.
Cl., 1; Mt. Pleasant, 2; Payson, 2; Salt Lake C., 1st, 5.
.

Washington.—*Olympia*—Tacoma, 1st, 10; Immanuel
S., 6.50. *Puget Sound*—Fair Haven, 5; Kent, 2.50; Cal-
vary, 15; Westm., 23.50; C., 5. *Spokane*—Spokane, 1st,
13; Centenary, 8; S., 5.

Wisconsin.—Synodical Soc., 10. *Chippewa*—Ashland,
15; Hudson, 5; West Superior, 1.04; C., 3.35. *La Crosse*
—Galesv., 2.50; La Crosse, 11.92; C., 7.04; West Salem,
18. *Madison*—Baraboo, 2.50; Beloit, 6; Janesv., 25; C.,
15; Kilbourne, 7; Madison, 15; Portage, 10; Richl.
Centre, 2.05. *Milwaukee*—Beaver Dam, Assembly C.,
3.75; Cambridge, 5; Milwaukee, Calvary, 11; C., 5;
Grace, 5; Imman., 50; Bd., 10; Perseverance C., 5;
Ottawa, 2; Racine, 1st, 25; Waukesha, 5.50. *Winnebag*
—Appleton, 10; J., 3.50; Y. L., 10; Foud du Lac, 5.33;
Green Bay C., 5; Marinette, 14; Marshf., 5; Merrill, 6.25;
Neenah, 9; M. B. Cir., 8; Oconto, 10; Oshkosh, 15;
Shawano, 3; Stevens Pt., 12.

MISCELLANEOUS.

Cash, 3; Mrs. Wm. Watts, 10; Woman's Bible Soc.,
Phila., 23; Miss E. C. Hesse, 1; "A," 10; "G," 10; A
friend, 100; "E," 2.

RECEIPTS FOR APRIL, MAY, JUNE AND JULY.

Atlantic.—*Atlantic*—Fairfield, N. Olivet Ch.... 25c.

Baltimore.—*Baltimore*—Annapolis, 5; Baltimore, 1st,
92.50; 2d, 27.91; Gl., 9; Boundary Av., 24.43; B'dway,
11.20; S. S. Cl., 10; Brown Meml. Ch., Wk. Cl., 10; Bab-
cock Meml., 9.00; Girls Bd., 4.91; Fulton Av., 3.75; La
Fayette Sq., 25; Light St., 5; Westm., Dickson Meml., 5;
Chestnut Gr., 5; Havre de Grace, 10; Mt. Paran, 20;
Relay, 2.50; Taneyt., 25. *New Castle*—Bridgev., 6; Del-
aware Cy., 8; Dover, 2.25; Forest, 3.06; J., 1; Green Hill,
8.15; Newark, C., 3; N. Castle, 10; W. W., 50c.; Pencader,
4; Red Clay Ck., 5; Rock, 6; W. Nottingham, 13.75; Mr.
Hanna, 15; C., 3; White Clay Ck., 5; Wicomico, 5;
Wilmington Centl., 2.50; Hanover St., Har. Soc.,
10.62; C., 5; J., 8.13; S., 6.54; Olivet, C., 2.50; Rodney St.,
13.48; West, 12.20; J., 2.75; Zion, 8; H. H., 10; I. T., 1.50;
Washington City—Baltost., 5; Darneest, 4.50; Falls Ch.,
4.50; Georgetown, West St., 33.75; C., 6.25; Hyattsv., S., 1.41;
Manassas, 4.60; Riverd., 2; Takoma Pk., 7.13; Washing-
ton, 1st, 20; C., 6.25; 4th, 50.61; 6th, 26; Ch. G., 28.75; 15th
St., 5; Assembly, 11.25; Bethany, B. Brig., 5; C., 7;
Covenant, 133; Bequest of Mrs. C. M. Noble, 100; Y. L.,
20; Gl. Bd., 10; League, 10; Eastern, 17.50; Y. P., 12.50;
Eckington, 13; Faith, C., 5; S. Bd., 37.50; Garden Meml.,
3.11; Y. L., 3.23; C., 1.41; Guid. St. Br., 60c.; Gunton
Temple, 20; C., 13.71; J., 2.25; Gurley Meml., 28.50; C., 5;
Metropolitan, 99.12; M. Bd., 22.50; I. A. M. G., 10; New
York Av., 148.75; Y. W. G., 25; Wed. P. M., 50; Cl. Bible
Cl., 15; Girls G., 26; Ch. Cl., 10; C., 5.53; S., 37.50; North,
6.25; Yo. So., 2.50; C., 3; Peck Meml., C., 2; S., B., 30;
Western, 12.50; S., 10; Westmr., 37. \$1,675.48

California.—*Benicia*—Napa, 8; C., 6.25; San Rafael,
12; Santa Rosa, C., 3; St. Helena, 7; J., 1.50; Two Rocks,
C., 5; Vallejo, 9. *Los Angeles*—Azusa, C., 12.50; Colton,
C., 2; El Cajon, C., 4.16; El Monte, 3; Glendale, 6.83; Long
Beach, S., 8.24; Mrs. W. S. Class, 1; Los Angeles, 4d, 7;
3d, 90; Bethany, 5; 1st, 37; Mrs. Bartlett, 12.50; Central,
8; C., 2.50; Gr. View, 1.50; Immanuel, 38.62; C., 5; J., 3.12;
Highland Pk., 77.60; Monrovia, 2.50; C., 3.15; Nat'l
City, 1; C., 5; Olive, C., 2.70; Ontario, Westmr., 10.90;
Orange, C., 9; Pacific Beach, 1.45; Palms, 5; Pomona, 5;
Redlands, 1; C., 1.75; Riverside, Arlington, 15; C., 5;
Calvary, C., 5; San Bernardino, 2.50; San Diego,
C., 1; Santa Ana, 6.25; W. W., 5; C., 3; Tustin, 3.80; C.,
2.12; Westmr., C., 5.86. *Oakland*—Alameda, 6; Berk-
eley, 1st, 25; C., 5; Elmhurst, J., 2; Golden Gate, 1;
1.90; Hayward, 6.50; No. Temescal, 3.30; Oakland, 1;
K. Dau., 25; Cov. C., 5; Vol. C., 5; Brooklyn, 112.50; A.
Dau., 2.50; Union St., 25; San Leandro, 1.75; So. Berk-
eley, 2.23; Sacramento—Chico, 10.20; C., 1.25; Int. C.,
2.35; Colusa, 2.50; C., 90c.; Dixon, J., 5; Elk Gr., 7.13;
Fall River Mills, C., 3; Marysv., 7.50; Placerv., 1; C.,
75c.; J., 1; Red Bluff, 14.15; J., 1.25; L. C., 1.25; Redding,
3.75; Rosev., S., 1.10; Sacramento, 14th St., 9.15; C., 3.35;
S., 3.30; Westmr., 11; C., 95c.; Vacav., 2. *San Fran-*
cisco—San Francisco, 1st, 51.65; Mrs. Garratt, 25; Cal-
vary, 3; C., 20; L. C., 1.55; Franklin St., 8.25; S., 1.75;
Howard, 13.70; Mizpah, C., 1.25; Olivet, C., 2.53; St.
John's, 4.75; Trinity, 25; Westmr., C., 3.75. *San Jose*—
Cayucos, 10; Los Gatos, 8; Palo Alto, C., 2.50. *San Jose*,
1st, 15.25; 2d, 12.20; San Luis Obispo, 5; Santa Clara, 5.
Stockton—Fowler, 4.80; Fresno, 20; C., 5; Madera, 1.60;
Modesto, J., 70c.; Oakdale, 1.60; Orovi, 4.80; Sanger, 8.30
. \$1,064.48

Colorado.—*Boulder*—Berthoud, 5; C., 1.25; Boulder,
16; S., 10; Bruse C., 1; Cheyenne, 8; Ft. Collins, 5;
Greelev., 15; C., 25; J., 4; Longmont C., 12.85; Timnath,
3.75; Valmont C., 5. *Gunnison*—Glenwood, Mrs.
Fisher, 1; C., 1; Gr. Junction, 4; C., 2; Gunnison J., 5;
Leadv., 10.60; C., 3.65; Ridgeway, 1; Salida, 5; C., 5.
Fueblo—Canon Cy. 6.25; C., 7; Colo. Springs 1st, 31.25;
S. Cl., 3.27; 2d, 4; C., 2.50; Cripple Ck., 2.50; Del Norte,
2.30; Monte Vista, 8.75; Pueblo 1st, 18.65; Fountain, 2.50;
Mesa, 12.50; C., 18; Westm., 3.75; C., 3.15; Victor C., 7.
. \$283.47

Illinois.—*Bloomington*—Bement, 21.23; Bloomington
1st, 4.50; 2d, 130; Champaign, 50; C., 12.50; J., 4.50;
Clarence, 4.90; Clinton, 14.50; Danv. 1st, Mrs. Leseure,
38; El Paso, 5; Lexington, 4.77; Minonk, 13.75; Onarga,
37.50; Pontiac, 9; Prairie View, 2.50; Tolono, 8.80;
Tolono, 8.80;

Urbana, 5; Waynesv., 3.30; Presbl., 5. **Cairo**—Du Quoin, Ch., 3. **Chicago**—Arlington Hgts., 8; C., 10; Austin, 5; C., 17.50; Berwyn, 10; Chicago, 2d, 10; L. H., 14; 4th, 24.5; C., 20; 6th, 50; 9th, 3; 11th, 5; 1st St., 10; C., 9; Belden Av., 6; Campbell Pk., 7.50; Central Pk., 10; Christ, C., 13.80; Elmhurst, 8.50; Englewood, 2; S. Cl., 90c.; Hyde Park, 40; Y. P., 25; Millard Av., 5; Edgewater, 2; C., 2.60; Ridgway Av., S., 4.45; Roseland, C., 2.25; W. Division St., C., 6; Windsor Pk., 3.60; Woodlawn Pk., 13.36; Evanston, 1st, 100; Noyes Cir., 100; Highl; Pk., C., 7; Joliet, 1st, 8; Central, 36.63; Kenwood Evangelical, 125; Y. W., 21.15; La Grange, C., 2; Lake Forest, Y. P., 8.07; Oak Pk., 26; Peotone, S., 9.83; St. Anne, C., 6; Waukegan, 4; Tuition, 33.14. **Freeport**—Dakota, 2; Freeport, 1st, C., 5; J., 10; Galena, 1st, 12; C., 17.60; Oregon, 3.40; Rockford, 1st, 50; Westm., 9; Winnebago, 11. **Maltoon**—Assumption, 10; Charleston, 8.55; Effingham, 3; Kansas, 5; Palestine, 5; Pana, 18.80; Shelbyv., 13.40; Taylorv., 8; Toledo, 5; Tower Hill, 1.25; Presbl., 10. **Ottawa**—Gr. Ridge, C., 4; Ottawa, 2.50; Presbl., 10. **Peoria**—Dunlap, 7; Eureka, 10; Galesb., 20; Gr. Valley, 4; Knoxv., 34; Lewist., 6; C., 6; Peoria, 1st, C., 3; 2d, 34; Arcadia, 3. **Rock River**—Aledo, 18.37; Dixon, 6; Edgington, 9; Fulton, 10; Geneseo, 4.80; Millersburg, 2.50; Morrison, 11; Newton, 10; Norwood, 4.80; Peniel, 1.50; Princeton, 5.05; Rock Is. B'dway., Ru. Bd., 25; B. B. C., 12.50; Cent., 6; Spring Val., 2.55; Sterling, 10; Viola, 1.75; Presbl., 10. **Springfield**—Presbl., 10. **\$1,946.53**

Indiana—Winona Summer S. S., 101.12. **Crawfordville**—Bethany, 7; Beulah, 1.50; Crawfordsv., 1st, C., 10; Centre, 20; Y. L., 22; Dana, 1.50; Darlington, 3.40; Dayton, 2.38; Frankfort, 3.66; Ladoga, 6; Lafayette, 1st, 2; 2d, C., 7.8; Rossv., 3; Spring Gr., 2.38; C., 4.10; Thornt., 2; Wavel., 2.35; Silver Off., 25. **Fort Wayne**—Albion, 4; Bluffton, 5; Elkhart, 6.50; Ft. Wayne, 1st, 13.70; S., 5; Westm., 11.60; Huntington, 17.21; Lima, 3.50; Ossian, 5.50. **Indianapolis**—Franklin, 20.50; Greencastle, 8; Hopewell, 20.50; C., 10; Indianapolis, 12th, C., 3; E. Washington St., C., 5; Meml., 33.40; Tabernacle, 17.21. **Logansport**—Bourbon, 2.75; Brookston, 50c.; Concord, 3; Crown Pt., 10; Hammond, 2; Lake Prairie, 2.75; La Porte, 26.07; Meadow Lake, 2; Michigan City, 8; Monticello, 4; Plymouth, 55c.; C., 2.30; Rochester, C., 2; So. Bend, 1st, C., 50; Valparaiso, 5. **Muncie**—Anderson, 2; W. W., 3; C., 7; J., 1; Gas Cy., 3; Marion, 10; Muncie, 15; Portland, 3; Wabash 12. **New Albany** Bedford, 1.25; Hanover, 3.65; N. Albany, 1st, 5.10; 2d, 3.25; 3d, 2.15; Orleans, 3.50; Vernon, 4.80; Vevay, 4. **Vincennes**—Evansv., 1st Av., 1; Grace, 17; Park Meml., 3.50; Walnut St., 17; Farmersb., 1.75; Indiana, 6.40; Y. L., 2; Petersb., 3; Princeton, 5; Rockp., 3.75; Sullivan, 2.50; Terre Haute, Cent., 8.15; Washingt., Av., 3; Vincennes, 13.45; Washington, 13.25; Wheatl., 1.50; A Friend, 10. **White Water**—Aurora, 2; Bright, 2; Clarksb., 1.20; College Cor., 5; Connorsv., 16.25; Greensb., 37.55; C., 4.19; J., 4.50; Harmony, 2.50; Kingston, 7.75; Knightst., 4.10; Lawrenceb., 1.30; Liberty, 4.38; Mt. Carmel, C., 1.12; New Castle, 4; Richmond, 1st, 10.25; Rising Sun, 3.80; Rushv., 7.50; Shelbyv., 1st, 12.50; E. Van P. Bd., 2.50; Union, 5. **\$880.85**

Indian Territory—Oklahoma—Blackw., 4.25; Guthrie, 4.10; Perry, 6. **Sequoyah**—Ft. Gibson, Wh., 5; Tahlequah, C. B. Soc., 10; Tulsa, H. G. Soc., 5; Vinita, 3.50; Wewoka, 1.40. **\$39.25**

Iowa—Cedar Rapids—Bellevue, C., 73c.; Cedar Rapids, 1st, 132.50; 2d, 21.25; Westm. Mission S., 68c.; Clarence, C., 5; Clinton, 30; J., 3.75; Marion, J., 2.50; Monticello, C., 5; J., 1; Mt. Vernon, Gl., 4; Onslow, C., 2.50; Vinton, 42.27; C., 2.50; Wyoming, S., 8.70. **Corning**—Essex 10; Lehigh, 2; Red Oak, 15; Sidney, 1.75. **Council Bluffs**—Adair, S., 2; Carson, 5; Council Bluffs, 1st, 25; S., 25; Greenf., C., 5; Griswold, 2; Guthrie, 5.82; Hardin T'nship, 1.50; Logan, 9.70; Menlo, 2.50; Missouri Va., 6.25; J., 1.65; Neola, 3; Walnut, 3; Woodbine, 10.65; S., 5. **Des Moines**—Adel, 10; Albion, 7.50; C., 2.50; Charlton, 6.25; Colfax, 7; Indianola, 6.25; Leon, 3; Oskaloosa, 7; Russell, C., 5; Winterset, 15.62. **Dubuque**—Cono Centre, 1.12; Dubuque, 2d, 15; Westm. Chapt., 18.75; Farley, C., 50c.; Hopkinton, 9.60; Independence, 1st, 12.11; Manchester, 0.17; Oelwein, 4; Pine Creek, 5.10. **Fort Dodge**—Carroll, 6; Dana, 5; Jefferson, 4.60; S., 5; Lake City, 5; Pocahontas, 5; Pomeroy, 15; Rolfe, 5. **Jowa**—Burlington, 1st, C., 25; Fairfield, 6.20; Keokuk, Westm., 2d, Libertyv., C., 30; Martinsb., 1.50; Mediapolis, 7; Morning Sun, 9.70; Mount Pleasant, 7; N. London, 2; Presbl., 5. **Iowa City**—Marengo, 3.30; Tipton, 7.50; Washington, 20; W. Liberty, 7.51; What Cheer, 2; Williamsb., 2.50. **Sioux City**—Cherokee, 15; Cleghorn, 5.25; Denison, 1; Ida Grove, 2; La Mars, 4.75; O'Leary, C., 2.25; Paulina, 3; Schaller, 2; Sioux City, 1st, 7.22;

3d, 3; Storm Lake, S., 28.27. **Waterloo**—Ackley, 5; C., 1.25; Albion, 1.75; Aplington, 2.74; C., 1; Clarksv., 2; Conrad, 2; Greene, 2.50; Janesv., 2; Marshallt., 6.50; State Centre, 14.50; Williams, 2.55; C., 36c. **\$849.67**

Kansas—Emporia—Arkansas City, C., 15; Burlington, 2.50; C., 50; Emporia College, 41; Mulvane, 5; Wichita, 1st, Y. P. L., 21.03; Winf., 10.50; C., 5. **Larned**—Burritt, 1; Dodge Cy., 4.45; Garden Cy., 8.35; Halsted, 12.55; Hutchinson, 3; Kingman, 3; C., 2; Lakin, 55c.; Larned, 3.25; Lyons, 5; Spearv., 2.70; Sterling, 3.92. **Neosho**—Chanute, 1.10; Moran, C., 4; Osawatomie, 5.50; Ottawa, 2; Parsons, 7.50; Scammon, C., 1.50; Presbl., 5. **Osborne**—Calvert, 75c.; Colby, 1.40; Phill psh., 2. **Solomon**—Abilene, 3; Bd., 5; Bellevue, 4; Bennington, 3.20; C., 1.50; J., 25c.; Cawker Cy., J., 1.55; Culver, 95c.; Ellsworth, 1.75; Minneapolis, 5.66; Mt. Pleasant, 2.20; Pöbsta, 3.50; Salina, 5.73; C., 7.50; S., 10; Solomon, 1.75. **Topeka**—Argentine, 1.50; Black Jack, 75c.; Edgerton, 2.25; Gardner, 8; Idana, 3; Lawrence, 6.65; Leavenworth, J., 2; Topeka, 1st, 3.50; C., 3.11; Westm., 7.74; B. Bd., 2.41; Vinland, 2.48; Presbl., 5. **\$318.98**

Kentucky—Ebeneser—Dayton, 4; Falmouth, 4.60; Lexington, 2d, 50; C., 5; Ludlow, 5; C., 5. **Louisville**—Louisv., 4th Ave., 22.45; Warren Meml., 60; Pewee Valley, 4. **\$160.05**

Michigan—Detroit—Presb'l., 10; Ann Arbor, 37.25; C., 8.62; Birmingham, 4.13; Detroit, 1st, 77.35; 2d Av., L. Aid, 3.75; Calvary, C., 15; Central, 35; Covenant, C., 1.50; Forest Av., W. U., 13.84; St. Andrews, 4.50; Scovel Meml., 6; Ind. Bd., 5; K. Dau., 3.10; Immanuel, 5; C., 5; Jefferson Ave., 16.50; S., 14; Memorial, 11.50; Y. L., 8; C., 2.50; Trumbull Ave., W. C. W., 16; Westminster, 56; Pontiac, 11.70; Y. W., 11.21. **Flint**—Flint, 3.60; Harbor Beach, 1.63; La Motte, 4.75; Lapeer, 16.22; Mrs. H. Root, 5; C., 4; Marlette, 1st, 3; C., 2.50; J., 5; 2d, 3.33; Port Huron, 2.37; Westminster, 3.24. **Grand Rapids**—Evart, 4.60; Gr. Rapids, 1st, 16; 3d, 5.34; Immanuel, 1.75; C., 50c.; Westm., 23.75; C., 11.38; S., 37.50; Hesperia, 1.90; Ionia, 14.08. **Kalamazoo**—Benton Harbor, 4.45; Decatur, 2.25; Kalamazoo, 1st, 12.75; C., 30c.; Martin, 1.25; Niles, 4.50; Paw Paw, C., 1.28; Plainv., C., 5; Richland, 7.28; C., 1.30; Schoolcraft, 1; Three Rivers, 6.08. **Lake Superior**—Calumet, J., 10. **Lansing**—Albion, 10.50; Battle Creek, 6; Homer, 2.16; Jackson, 3; Marshall, 6.33. **Monroe**—Adrian, 25; Coldwater, 3.50; Har. Soc., 5; C., 13; Hillsdale, 1.70; Jonesville, C., 4; Monroe, 5; Reading, 1; Tecumseh, M. Cir., 10; C., 2.38. **Petoskey**—Boyne, 1.35; Cadillac, 12.50; East Jordan, 10; Lake Cy., 2; Mackinaw Cy., 2; Petoskey, 10. **Saginaw**—Bay Cy., 1st, 13.37; Wr. Bd., 80c.; Meml., 2.50; Midland, 4.55; Saginaw, E. Side, Warren, 5; W. Bay Cy., Westm., 25; C., 1.08. **\$815.85**

Minnesota—Mankato—Amboy, 2; Blue Earth City, 4; Delhi, 3; C., 2; Jackson, 3.50; Lake Crystal, 1; Le Sueur, 4; Mankato, 9.70; Pipestone, C., 6.15; Slayton, 10.35; Tracy, 4; Winnebago, 10.70; Worthington, 8.25; Presbl., 27. **Minneapolis**—Eden Prairie, 5.76; Minneapolis, 1st, 10.40; Y. W., 51 J., 1.03; Andrew, 12.85; Y. W., 5; S. of C., 6; Bethlehem, 9.70; Grace, 1.10; Highland Pk., 10.08; Sun. Bd., 1.75; C., 4; J., 1; House of Faith Bd., 2; Oliver, 4.80; C., 5; Stewart Meml., 9.40; S., 6.70; Westm., 38.55. **St. Paul**—Belle Plaine, C., 100; Macalester, 3.60; Merriam, Pk., Van C. Soc., 4.20; St. Croix Falls, C., 7; Stillwater, A. Soc., 6.25; C., 5; St. Paul, 1st, C., 10; 9th, C., 50; S., 25; Dayton Av., 13.50; C., 12.50; 12.35; House of Hope, J., 5. **Winona**—Albert Lea, 21; College, Y. W., 6.66; Le Roy, C., 2.50; Washington, 3.40. **\$424.88**

Missouri—Kansas City—Appleton Cy., 3.75; B. Bd., 6; Creighton, O. B. M. S., 2.50; Drexel, Sh. So., 1.67; Independence, 4; Jefferson Cy., 4.40; Kansas Cy., 1st, 24.15; J., 2.50; S., 25; 2d, 46.60; 5th, 3.85; Linwood, 4.15; Lowly Cy., 5.50; Sedalia, B'dway, 6.05; Vista, 1.60; Presbl., 5. **Ozark**—Joplin, 3.85; K. Mess., 2; I. T., 2; Mt. Vernon, 3.94; Neosho, 3.35; W. S. Y., 2.25; Springfield, Calvary, 16.75; J., 10; Webb City, 1.25; West Plains, 1.91; Silver Off., 43; Presbl., 5. **Palmyra**—Bookf., 8.09; Centre, 2.50; Green Cy. & Aid Soc., 2.50; Hannibal, 8; La Grange, Mrs. Thomas, 4.12; Macon, 2.50; C., 2; Moberly, 2; New Cambria, 2.58. **Platte**—Avalon, 5; Craig, 3; Fairfax, 4; Maryav., 7; Mound Cy., 6; Parkv., 14.08; Savannah, 5; St. Joseph, 3d, 5; Hope, 2; Westm., 6.85; Tarkio, 2; Trenton, 3.50. **St. Louis**—Kirkwood, 6.71; gift., 200; Y. L., 24.50; G. B., 1.30; St. Louis, 1st, 30; 2d, 54.95; Carondelet, 6.50; Bd., 7.16; Clifton Hgts., 5.60; Cote Brillante, 2.50; Covenant, 2.50; Curby Meml., 3.50; Lafayette Pk., 27.12; Y. L., 25; No. 5; Washington and Compton Av., 175; Y. L., 25; Webster Gr., 4.10; E. W. M., 5; Lindenwood College L. L. Soc., 5.50. **\$952.12**

(To be continued.)

HOME MISSION MONTHLY

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No. 12.

EDITORIAL NOTES.



A LEADING theme just now is, How to meet Mormonism? The subject has various view points. The missionary on the field, laboring in the midst of a Mormon community hostile to any advance of Christian workers, must obviously view the question from a different environment than the statesman who concerns himself with the subject as it affects national affairs. The one is working directly with the individual, and will wisely and tactfully, while not temporizing and, if possible, not antagonizing, seek to show the error of Mormonism by contrasting its teachings and its fruits with the pure doctrine and pure living of the Christian faith. The other, as a conservator of public morals, should be so intent to prevent the foul pollution which Mormonism seeks to impose upon our nation in perpetuating polygamy that he will uncompromisingly aid legislation to that end.

MEANTIME, how shall we, as Christian women, meet the matter? Manifestly by diligent endeavor to arouse public sentiment to a sense of the perilous encroachments and pernicious designs of Mormonism, so that emphatic demand shall be made by the American people upon our legislators for the immediate suppression of polygamy, making it a criminal offence against national law.

Mormon leaders have more than once declared—when they supposed no Gentile was in hearing: “Polygamy is a *vital part of our religion*, the decisions of the courts notwithstanding.”

The “revelation” enjoining polygamy upon the Mormon people was received, according to published statements, on July 12, 1843. This “revelation” made polygamy binding upon the “saints.” Here is the penalty for rejection: “For all

those who have this law revealed unto them must obey the same; for, behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory.”

Do you know that two thousand Mormon elder priests are now propagating their system in every State and Territory in the Union?

DR. ELLIOTT—that able Episcopal deaconess who has so fearlessly told thousands of people just what Mormonism is, as she well knows,—is right in saying that polygamy produces abnormal women in the second and third generation. Originally, the first wife suffers as any normal woman would suffer, should her husband take other wives; the child of that mother may have somewhat of the same feeling, but probably in a much lesser degree; while the grandchild, grown to womanhood, will quite likely suffer no qualms and see no impropriety in the affair at all, but will usually stoutly defend polygamy. A woman recently stated, in a Mormon meeting, that her mother was one of eleven wives, that she was one of fifty-six children, and that polygamy was a happy institution which should be encouraged.

ARE you circulating the anti-polygamy petition? If you have been away from your HOME MISSION MONTHLY magazine this summer look up the July, August and September numbers and note specific directions. Prompt action is necessary.

THE General Assembly endorses the efforts of women to secure national legislation against polygamy. We give again the utterance of this body at Philadelphia:—

“Your Committee desires now to call special attention to another matter which has been brought before us. It is concerning the matter of securing an anti-polygamy

amendment to our National Constitution. We heartily commend the work of the Christian women of all denominations in carrying on a non-partisan and non-sectarian campaign of education for the advancement of the movement for the proposed amendment, and we earnestly urge our churches and ministers to co-operate with these women so far as they can consistently do so. Recent developments would seem to call for greater earnestness and zeal in dealing with this grave question—this serious menace to our moral and religious welfare."

"Therefore, resolved that this General Assembly hereby reaffirms the actions of the last two Assemblies (see minutes of 1899, page 100, and minutes of 1900, page 108), so far as these actions indorse the movement for the proposed anti-polygamy amendment to the Constitution of the United States; and that we earnestly urge upon Congress the importance of prompt action in this matter, so that such an amendment may be submitted to the States before the Mormons gain the balance of political power in any additional States of the Union."

It is not easy to realize the position of those of our teachers who are in the midst of a Mormon community where public feeling, however kindly it might be otherwise, is coerced by priest and bishop until few dare openly show the friendly regard which they may really entertain. One says, "I am just recovering from a severe 'attack of ostracism' due to the denunciation of the leaders, who ascribed to me certain statements which I never made." Another teacher writes: "We feel the pressure sometimes until we are ready to groan, and yet cannot tell what oppresses."

A BEAUTIFUL Thanksgiving! That is what every Sunday-school may have if the new exercise is used just published by the Woman's Home Board. It is attractive; it is effective; it is interesting; it is satisfactory. Its beautiful cover, its illustrated pages, render it a charming souvenir for those who take part; while the exercise affords a delightful Thanksgiving and Home Mission occasion. The work to be benefited this year is the Boys' Asheville Farm School. It will be an easy matter to interest the boys in this as well as the girls. Incident, information, song and Scripture are woven together in well balanced accord.

ATTENTION, Vice-Presidents! A resolution was adopted by the Woman's Home Board on June 25 which reads as follows:

"In order to secure more extended recognition of the recommendation of General Assembly that an annual collection for the Mission School Work of Home Missions be taken in the Sunday-schools, the Woman's Board of Home Missions

suggests that in auxiliary societies where, at present, no special person has the matter in charge, a vice-president of the society be appointed to bring the subject to the attention of the Sunday-school superintendent, furnishing information concerning the work of the Woman's Board, and assiduously endeavoring to secure a collection."

It should be an easy matter to accomplish this with the aid of the beautiful new illustrated Thanksgiving exercise just issued and freely furnished. Send for a sample immediately! Ask your Sunday-school superintendent if he is not going to use it. If he is hesitant, help him to a favorable decision. If he is indifferent, point out the fact that the exercise requires little previous rehearsing; indeed, it can be rendered without any, and yet a successful occasion is insured. Remember, this charge is laid upon you in case no one is attending to this important matter. It should not be overlooked.

SOME idea of the enormous revenue the Mormon Church receives from tithing may be gained through the following item from a Utah correspondent:

Yesterday a Mormon young woman told me that her father paid every tenth load of hay for tithing when he brought it from the field. During the winter, when he sold the remaining hay, he also gave every tenth dollar. Also with his cattle, he gives one tenth of what he has, and the next year he tithes the same stock over again, giving one tenth of all, thus including the cattle from which he has paid tithing for many years plus the increase. This man is in moderate circumstances, yet he pays five hundred dollars a year tithing. He asked the officials if having once tithed his hay and stock, he must again tithe them when any were sold by giving one tenth of the amount realized, and was told that he must do so. Is it any wonder that the Mormon Church has all the money it needs for any purpose—political or otherwise?

TIME was when women were not only supposed to keep silence before the stronger sex, but should a man stray into a woman's missionary meeting it was calculated to strike dumb with timidity the sister who happened to be speaking. A Pennsylvania correspondent sends an amusing reminiscence of those earlier times when Mrs. Haines, the beloved first Secretary of the Woman's Home Board, with silver-white hair and saintly face, set the example of telling men as well as women, when opportunity offered, of the work of the

Woman's Home Board: "In the days when men were not expected at women's missionary meetings, Mrs. Haines attended our Presbyterial meeting and talked to us in her good, helpful way. At the close the young pastor, a rather handsome young man with well-developed self-esteem, came to speak to the distinguished visitor and said, 'Did you know I was in the church?' She replied, very composedly, 'I did see a man back there, but I thought it was the sexton.' We thought it very funny but did not laugh—then."

You smile, also, at the supposed awe-inspiring effect of that young pastor's presence as you think of the encouragement it now gives the officers and members to see a goodly representation of men at the public meetings of missionary societies. But it is only a few years ago—less than a dozen—that at the annual gathering of a certain large organization women stood at the doors of the church, and when a daring masculine came up the steps with the evident intention of entering, were he minister or layman, he was told in a decisive manner which admitted of no debate that "men were not allowed inside." But "the world do move" as the earnest if, not grammatical, exhorter declared. At a recent annual meeting of that same society men were not merely tacitly tolerated, they were welcomed.

THE impression made upon one who has had no previous contact with the work at Wolf Point, among barbarous Indians who were untouched by Christianity until our missionary went to them some four or five years ago, has an interest which will be felt by every reader, the more so as Mrs. King has worked alone until very recently; even the means for erecting the mission building having been largely raised by this same wise-hearted worker. It is the new assistant, Miss Bylesby who is our informant.

"I noted, first, a new, pleasant school room, well furnished and supplied with books, maps, charts, and blackboards, the lighting and ventilation being especially fine; second, the studious, well disciplined pupils. They are unusually honest, faithful in their work, and desirous to obtain good marks, both in their studies and domestic duties. I do not hesitate to say they are far in advance of anything I expected to find in so new a mission. Their affection for Mrs. King is so marked that when two weeks ago illness confined her to her room for a day,

these Indian lads and lassies tip-toed around quietly lest they disturb her, the noisiest now seemingly the quietest. How Mrs. King existed during the past winter is a miracle to me, for beside teaching she performed the duties of matron, cared for the sick, and looked after the interests of the mission in general."

To cut down our missionary force is to weaken the work in more ways than one. Here is what Dr. Wishard says of a certain Utah school:

"When we had two teachers both rooms were full. When we reduced the force to one teacher we lost prestige. The community seemed to conclude that our ship was sinking, and the children made their escape. The sea has been a little rough, but our cargo is precious, and we want to land it safely. Two good teachers are greatly needed—teachers of ability. They would bring our work up to the former standard, when our school was full and we commanded the community."

WERE you from home last month when the Forecast and Rally number of this magazine arrived? Then do not fail to consult it carefully for plans, new and proven; for forecast of the work; for the remarkably rich list of new publications of the Woman's Home Board, prominent among which are the sets of pictures illustrating each field, and the new calendar.

THINGS to note in our columns this month:

That Mormonism does not retreat.

That it is not to be adjudged upon a day's acquaintance.

That polygamy is not a dead issue.

That Mormons lay greater stress on the Book of Mormon than on the Bible.

That Mormon women are not ignorant or uncultured.

What some societies are doing successfully, as young people.

That the "Open Parliament" upon new opportunity for helpfulness.

That to speedily erect the Porto Rico hospital—the young people's special—aid is needed also from those whose hearts are young.

How "Cindy's Chance" gave another Cindy her opportunity.

California's "Round Robin," which circulates among Y. P. secretaries.

What Mr. Falt says about the recent inrush when the Indian lands were open to white settlers.

How the women of the Pacific Coast are pressing the anti-polygamy petitions.



PRESBYTERIAN TEACHERS' CONVENTION, SPRINGVILLE, UTAH.

First row:—Rev. Mr. Davis, Miss Lamont, Miss M. Jensen, Miss Nelson, Prof. Sweazy, Miss H. Jensen, Miss McCracken, Miss McCullough, Miss Smith, Miss Herron, Rev. Mr. Barton, Miss Stanley, Mr. Hanks, Miss Hemenway, Rev. Mr. Martin, Mrs. Hostetter, Rev. Mr. Hough.

Second row:—Miss Beckman, Mrs. Morgan, Miss Todd, Miss Nelson, Miss Morgan, Mrs. I. N. Smith, Prof. I. N. Smith, Miss Meter, Rev. Mr. Bobach, Mrs. McVicker.

Third row:—Miss Taylor, Miss Finn, Miss Chapin, Miss Meiling, Miss White, Prof. Marshall, Miss Neilson, Dr. Wishard, Miss McClure, Rev. Mr. McClain, Miss Buchanan, Miss Gray, Miss Jamison, Miss Wymer.

THE INWARDNESS OF MORMONISM.

THE Rev. J. L. Leilich, superintendent of the Utah Mission of the Methodist Episcopal Church, discusses in the *Christian Advocate*, under the above caption, the present day aspects of Mormonism, pointing out plainly the mistake of many who make a hasty visit to Utah and conclude that they know all about Mormonism. He is like to give his statements the exercise of possible circulation and makes space and home for following extended extracts.

to be benefited by Asheville, Tennessee, is not to be adjudged upon matter as a day's acquaintance

A Day's Acquaintance

Salt Lake is the center of a system of morals, existing under the thin veneering of a so-called religion, different from anything extant, and is made the Mecca of most transcontinental tourists, who walk its beautiful streets, enjoy its salubrious climate, and bathe in its Great Salt Lake. The higher in social and national life, the more they are salaamed, fêted, smiled upon, bowed to, given carriage drives, itineraries, the Tabernacle, choir recitals, amusements galore, "Grant's livery

stable,"—in fact, the "keys of the city" are delivered to them. This is the business of the Mormon hierarchy; that is, to impress itself upon all tourists of note, upon all religious organizations coming through from the East, and by salaams, drives, fêtes, and manifest kindness disabuse their minds of any and all preconceived notions concerning the Church of Jesus Christ of Latter-day Saints. And many, like a foolish fish, bite at an empty hook and are caught, and go away saying, "The Mormons are a very much abused people."

This is the bait wherewith Mormons catch Gentiles. No man can adjudge Mormonism upon a day's acquaintance. Some try and miserably fail. Lately a minister from the Canadian Church came through and did as we all do—that is, he went to the Tabernacle the first Sabbath he was here, and let it be known that he was a minister, and was promptly interviewed. Being too kind to criticise, he remarked that he "saw nothing in the sermon objectionable, the singing was fine, the congregation apparently devout," and that he could take no exceptions to such Gospel

were it preached in his pulpit. Ah! he was caught, and his utterances were published in the Mormon papers throughout this inter-mountain country. He had adjudged the common foe too prematurely.

Many Protestant ministers make this blunder. In fact, there are a number of prominent ministers in Utah to-day who, on coming to this Zion, came with the settled opinion that the Mormons were a wonderfully abused and persecuted people, and that the estimate of them commonly prevalent was fostered and fanned by passion and prejudice. But be it noticed and remembered that every man of them has been converted to the recognition of the true state of affairs, and is anti-Mormon in thought and sentiment and preaching. For instance, a good brother said on coming: "I am determined to know nothing other than Jesus Christ and Him crucified. I preached the Gospel back in the States for thirty years, and it is the same old Gospel everywhere, the same here as there, with the same transforming power." Everything went well, smoothly; the crowds came to hear him; he stuck to his text, but one Sabbath he remarked: "As I go the round of the town I am shocked at the great amount of profanity that greets my ears. I never heard so much swearing in all of my life as I have heard during my short stay in your town, especially coming, as it does, from a people who are professedly *God's people*."

The next Sabbath found the bottom had fallen out of his congregation. His family, with a mission teacher or two and one or two Gentles, made up the inspiring audience. The minister went out to ascertain, upon the following day, the "why" of the "smallness," and was told that word had gone out from the bishop of the ward, and had been passed from mouth to mouth, and the result was that not a Mormon came to hear the minister.

Its Doctrine—Obedience to the Priesthood

A gentleman in whose home I was entertained a few days since, who united with the Mormons in England and came over to this land, said to me, "In England the missionaries would say, 'Reason for yourselves,' but when we arrived here it was, 'Obey the priesthood,'" With "obedience to the priesthood" comes the payment of

tithing, the "whip" is laid on, the financial mill grinds on, and the riches of the hierarchy increase and the poverty of the laity is not lessened.

Mormonism's Purpose—Conquest

Mormonism once taught and believed in the gathering of the saints to Zion. All that is now changed. "Dispersion" is the order of the day. "Dispersion" for a specific purpose. Having through Statehood come into power (and they are in power), they now propose, through colonization (settling upon the fairest lands in this region), to at least secure the "balance of power" in these inter-mountain States—Idaho, Montana, Wyoming, Colorado, Nevada, New Mexico, Arizona, California, Washington, and Oregon—and dictate, therefore, to any dominant party the legislation which shall come before it. Be it known and remembered that "revelations" have gone forth time and again that "the next President of the United States would be a Mormon or one acceptable to the Mormons."

The reader may accuse me of pessimism, but all that is necessary for such conditions to be realized is to remain oblivious to the case as it is being worked out in their purposes. Come to Utah and live, not for twenty-four hours, but live here, and read and observe and keep track of things, and you will be aroused and stirred and impressed with the dangers which menace the American republic.

Mormonism Does not Retreat

It is not built that way, but stubbornly and doggedly contests every inch of ground. Defeated, Mormons come up smiling, and bow (seemingly) graciously, and go on determinedly and purposefully, as "set" as these eternal "Rockies" upon their foundations. In the East we ascribe these characteristics to the Jesuit, but the Jesuit has his superiors in daring in the Mormon, but not his equal in brain or cunning. The Mormon in his determination to succeed makes many mistakes. The Roberts case was a mistake; they misjudged the temper of the American people in their effort to "crowd polygamy down the throats of the American people and Congress." The Evans Polygamy bill of the last Legislature was a mistake; the State was at peace, when, suddenly, the bill was sprung and passed by

both Houses of the Legislature, its purpose being to stop prosecution for polygamous living, and if it had been approved by the governor it would have stopped all such prosecutions for all time to come. It was an egregious blunder when Brigham Young, Jr., delivered himself in the Tabernacle at Logan, Utah, on the 28th day of April last, and said: "And if a man offered me a bribe to vote for him I should at once decide not to vote for him, and would not do so unless commanded by the prophet of God, who stands at the head of the Church." Another impressive demonstration of the power of the priesthood. There are numerous and multiplied evidences of shortsightedness constantly occurring and observed by those resident in Utah.

I wish to impress upon the minds of those who read that

Polygamy is not a Dead Issue

It is taught and emphasized all over this State. The Mormon doctrines are taught to the school children, in the public schools of the State, after the school sessions of the day have closed.

Apostle M. F. Cowley, in the Logan Tabernacle, on January 28 last, said: "If you have a man in the priesthood who does not acquaint himself with all the doctrines of the Church, nor teach them both by example and precept to the families of his district; if you have a teacher in your Sunday-schools who would repudiate or encourage the young to disregard and disrespect a single doctrine of the Church—plural marriage and all—turn them out; they have no right in the priesthood. Parents, you must teach the whole doctrines to your children, or they will apostatize and be damned—until God gives them another opportunity to repent."

"The Deseret News," the official organ of the Mormon Church, in paying its respects to the Presbyterian Assembly, in session in Philadelphia, in its issue of May 23, editorially says: "Our Presbyterian friends seem to find much pleasure in periodical fulminations against 'Mormon' polygamy. * * * People who are afflicted with anti-Mormon distemper that troubles sectarian assemblies will wonder what the passage of the proposed amendment would have to do with the dreaded 'balance of political power.' * * * Our friends of the sectarian world are tilting against a shadow. They are trying to make this great

nation as ridiculous as they are themselves, * * * smiting the air in a vain attempt to arouse opposition against a mere handful of peaceable folks who are quietly attending to their own business."

"The News" fails to give any logical reason or explanation for its extreme touchiness whenever the subject of polygamy is mentioned, and the assertion, "a mere handful of peaceable folks who are quietly minding their own business," means much, and is recognized by everyone living in Utah to mean "mind your own business," as they desire to be left alone in their business; and their business, according to instructions coming from the priesthood and the hierarchy, is, "Live your religion—plural marriage and all."

If polygamy is abolished in Utah, why is it that men like Apostles Abraham Cannon and Teasdale and a number of others have gone out of Utah, married plural wives, and quietly slipped back into Utah? To permit this in Utah was the object of the Evans Polygamy bill, making information against the guilty parties impossible save within the sphere of first consanguinity. "Why do the heathen rage, and the [Mormon] people imagine a vain thing" if polygamy is abolished in Utah? Why should the Church organ and mouthpiece, "The Deseret News," resent every adverse criticism and assail everyone who shows any desire to make polygamy forever impossible? Why this extreme, abnormal, agonizing hypersensitiveness? Why is polygamy taught and emphasized as being right, God ordained and commanded? Why are the people urged to live their religion? Why is it that the moment there is a faint semblance of enforcing the law (a most difficult thing to do when the prosecuting attorney is a Mormon) the hue and cry goes forth, "Persecution?" Why is it that Apostle Cowley preaches that "if you have a teacher in your Sunday-schools who would repudiate or encourage the young to disregard and disrespect a single doctrine of the Church—plural marriage and all—turn them out; they have no right in the priesthood?"

Ye who read, be assured of one thing, that the question of polygamy is not settled in the minds and purposes of the dominant Church in this State, save that it purposes, through colonization, to preempt this intermountain country and its contiguous

land, and thereby "control the balance of power" and sway it in any direction desired.

This has been the history of Mormonism from the beginning.

Arouse the public conscience so that the demand for an Anti-polygamy Constitutional Amendment shall be insistent until Congress takes necessary action.

IS POLYGAMY PRACTISED ?

That there are many Mormons who are to-day practising polygamy cannot be controverted. That those who practise it do so less openly than formerly is due to fear lest the public sentiment of the nation be aroused, and its suppression be thus brought about. While polygamous marriages take place, it is not easy to prove the facts, as Mormon law and Mormon officials are in league to prevent. Here are some paragraphs, taken from as many recent letters from widely separated points in Utah, which plainly bear out the premises.

us one week." There are many facts to show that polygamy is not dead.

At the funeral of George Q. Cannon, his three wives were in attendance and each received her share of condolence from sympathizing friends, with as much publicity as if she had been the only wife.

The people still hold that polygamy is right, though it is not largely practised in this place. One child has been born to a polygamous wife this past year.

Personally, I know of no recent polygamous marriages, but I *do* know of a number of instances of ruined girls—sad results of the low state of morals caused by this dreadful doctrine being taught and recommended, and still more the result of the degrading Mormon dances.

That polygamy is upheld and practised cannot be denied. Polygamous marriages are not necessarily performed in the temple (where in any case the rites are secret), for we know of their having taken place in mid-ocean, and in Mexico, where the Mormons have no temple.

Polygamy is practised. A little girl came to say that her mother would like to sell us some butter. In the course of conversation she said, "My papa is off on a mission, but he is coming home soon, and Sister Mary and my mamma are having the greatest time to know which one he will live with first, but mamma says it must be her, cause she's first."

Two children were asked who was their father. The answer was "Brother L." "Where do you live?" One of the children pointed to a house across the street and said, "Over there." "Why, I thought Brother L. lived in the big house on the corner?" "Oh! yes, that is his house, too; but he lives there one week and with



MORMON STAKE HOUSE AT MANASSA, COLO.
Holds over a Thousand People.

At a recent conference in Utah of the "Young Ladies' Mutual Improvement Association," the principal advice given by one of the speakers was "to become mothers," as "there was no other way to attain exaltation but through motherhood."

We have very few cases where polygamy is practised, though I think many believe it to be right.

There can be no doubt the Mormon church is waiting to seize the first oppor-

tunity to re-establish polygamy. Deep and vindictive is the hatred of many of the Mormons for Governor Wells for vetoing the "Polygamy Bill" as passed by the last Legislature, and it has been intimated

to him that he has received his last political favor, although it is well known he did not do it from a moral standpoint, but because he feared to arouse the authority of the United States Government.

A RECENT INCIDENT.

I have the following story from the woman herself, who told it to me in the presence of witnesses. She has come to Utah within a year from England, her family having come previously as converts to Mormonism. She had in her charge a young woman who, upon reaching Salt Lake City, was to be married to a Mr. W—, of the Mormon Mission in England, he having returned to Salt Lake previous to this time. The young woman had sent \$200 ahead in trust of the church. When Salt Lake was reached, the elder woman, having suspected that Mr. W— was a married man (although in England he claimed to be unmarried), inquired of some Mormon acquaintances as to the health of Mr. W—'s wife, and was assured that she was quite well. Again inquiring of other acquaintances about the health of Mr. W—'s wife, she was asked, "Which wife do you mean?" She replied, "I mean

his first wife." By this time the young woman was satisfied that her fiancé was not only married but "much married," and determined to return to England. The two women sought the president of the church and laid the matter before him, saying that the girl had come from her home expecting to marry Mr. W—, but found him to be a married man; to which the head of the church replied: "That makes no difference; if Mr. W— has promised to marry you, he shall marry you, and I will see that he does it." As the young woman objected to this sort of a settlement, she returned to England unmarried.

This incident shows several things, not the least noticeable being the real attitude of the head of the Mormon church with regard to polygamous marriages at the present time.

A TEACHER.

MORMONISM AS SEEN BY OUR MISSIONARIES.

I have been in contact with Mormonism for sixteen years; the more I know of it the harder it seems to reconcile it with sanity and sincerity.

I attended the exercises on the occasion of the fifty-fourth anniversary of the settling of Utah by the Mormons. "Pioneer Day" they call it—the great day of the year in Utah. Their "Passover Day," as one speaker said, "under the leadership of their Moses—Brigham Young." I came away feeling that unless a Jonah is sent to go up and down through these towns and cry unto the people to repent they will continue to "believe a lie," to the destruction of their souls.

The great body of the people really know comparatively little of the real character of Mormonism, and I am persuaded that there would be a breaking away from this satanic system if there were opportunity

to present the truth to the people without interference or coercion from the leaders, in whom they now place full confidence.

The Mormon faith presents all that appeals to the worldly passions of man, a bland and smooth philosophy which allures the soul. After death their friends can then be baptized for them, and, however sinful the life may have been, if the dead person has been baptized before death, there is no difficulty whatever in securing exaltation. A Mormon speaks but little of salvation, but lays great stress upon exaltation. Every Mormon believes that as God is now so he shall be.

Something came under my notice this week that I will mention. It was a sad case of a poor woman who, perhaps, cannot lay claim to the purest life. She is now very sick, and one of her three children lay beside her on a little, old cot. When the Mormon teacher called to see her, he told her that if she had bread and



HOME MISSIONARIES AMONG MORMONS.

Rev. and Mrs. Hough, Miss Wymer, Miss Margaret Nelson, Miss Rhoda Nelson.

water she should be thankful and pay her tithing from that; that the curse of God was upon her because she had allowed the Gentiles to help her. He offered no assistance whatever. Such are the tender mercies of Mormonism. She seems a bright young woman, but is as

ignorant of salvation through Christ as any heathen in Africa. There is scarcely a week but that we meet with such distressing cases. The hope for this family will be to clothe the children and get them in Sabbath-school.

SALT LAKE.

POLYGAMY INTRODUCED.

It will be remembered that Mormonism did not originally include polygamy. On the contrary, the Book of Mormon had three times denounced polygamy as "wicked," "abominable" and "forbidden." Joseph Smith, through whom the supposed translation of the "golden plates" was made, found these declarations somewhat inconvenient when his wife, Emma, discovered that this "prophet, seer and revelator" was living an unchaste life. Whereupon, Joseph proceeded to secure a later revelation commanding polygamy and making it an everlasting covenant. Dr. Wishard comments on the result thus:—

"That satisfied the men, but Joseph's wife, Emma Smith, being a little better acquainted with the gentleman through whom the revelation came than others were, distrusted the credibility of the document. In her just indignation, which no

doubt found expression in forcible language, she was confronted with another revelation specifically adapted to her case. It reads thus: 'Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself.' (Doc. and Cov., Sec. 132:51.)

"This heavenly advice was buttressed in the next verse of the same section by the following rag from the old cloth: 'Let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph.' Still the warfare raged, and in the fifty-fourth verse Joseph gave her another shot from his revelation gun: 'I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and I will destroy her, if

she abide not in my law.' Emma had to surrender and accept the situation. And so have other women submitted to the abominations of polygamy, and to

other infamies of the system, because of the 'Thus saith the Lord' that is claimed for every new iniquity that is invented."

WORKERS AND STATIONS AMONG MORMONS.

UTAH.

REV. S. E. WISHARD, D. D.
American Fork—Miss M. F. Paden, Miss M. J. Christie.
Brigham—Mrs. C. E. Sullivan, Miss Carolyn B. Sullivan.
Fairview—Miss S. L. Meiling.
Gunnison—Miss M. H. Hennenway.
Hyrum—Miss A. L. Doggett.
Kaysville—Miss Anna Noble.
Logan—(New Jersey Academy) Mr. I. N. Smith, Miss M. Chapin, Miss H. E. Elliott, Miss A. L. Raymond, Miss H. Jensen, Miss K. S. Smith.
Manti—Miss M. White, Miss E. D. Reynolds.
Mendon—Miss M. H. McCullough.
Monroe—Miss Mathena Beekman.
Mt. Pleasant—(Wasatch Academy) Mr. George H. Marshall, Miss E. C. Herron, Miss A. Stanley, Miss Serena Neilson, Miss E. A. Laughlin, Mrs. E. Hostetter.
Nephi—Miss N. Gray, Miss H. D. Hotchkiss.
Parowan—Miss Mac Kyle, Miss Charlotte Kyle, Miss E. E. Kyle.

Payson—Miss E. G. Garrett, Miss Ulna Pryor.
Richfield—Miss May McKenzie.
Richmond—Miss Margaret Clarke.
Salina—Miss Alice Quinton, Miss Mary Lamont.
Salt Lake City—(Collegiate Institute) Mr. Robt. J. Caskey, Miss M. L. Morgan, Mr. S. S. Stahl, Miss L. M. Condit, Miss H. M. Wishard, Miss A. E. Murphy, Mrs. F. E. Morgan.
Salt Lake City—(Westminster Mission) Mrs. S. L. Reed.
Smithfield—Miss Theresa Stalker.
Springville—(Hungerford Academy) Mr. H. G. Brown, Miss L. R. Paden, Miss E. Brittain, Miss E. Hughes, Miss G. Watkins, Mrs. H. G. Brown.
St. George—Rev. M. E. Wright, Miss L. A. Canfield.
Wellsville—Mrs. I. G. Walker, Miss B. Walker.

IDAHO.

Franklin—Miss Harriet Elliott.
Malad—Miss R. Nelson, Miss M. Forsythe.
Paris—Miss Mary L. Linn.
Samarra—Miss Alice M. Wymer.

HOW TO MEET MORMONISM.

AS OUR CHRISTIAN TEACHERS HAVE IT TO DEAL WITH.

I sometimes feel that the longer I am in this work the more perplexing becomes the problem of how to meet Mormonism, for it is constantly changing base to meet the exigencies of the times.



Of one thing I am persuaded; we must mingle with the people and show that we are friendly to them. They must be brought to understand the difference between antagonism to Mormonism and antagonism to Mormon people. In many cases they do not seem able to distinguish between the two.



If we can get the people to read good literature and to think for themselves we will accomplish something. They will not attend our services, and unless we are willing to do house to house work and talk to the people individually, persuading them to investigate for themselves, this town will not shake off the shackles of Mormonism in ten centuries. Just now I am laboring with four women. They know nothing of the true history of Mormonism and will not believe what is told them until pointed out from their own works, which they have not read.



In my experience the best way to meet Mormonism is with that Christ-like love for humanity in our hearts, that is sure to find a response even in the most degraded life. If we cannot show them through love and friendship that there is something in our religion more to be desired than anything which they possess, I am sure that we cannot meet and overcome the

difficulties by bitter words. I have known Mormon people to speak in this manner of certain of our teachers—"Her kind and gentle influence always did me good." Our Master did not *wink* at sin, but He *did love* the sinner; we cannot do better than prayerfully imitate His example.



The work is slow, it is arduous, it is discouraging. Never will these Mormons seek the light until persuaded that they have been deceived.

There is no royal road in the turning of one from Mormonism to Christianity. They must be dealt with plainly, lovingly, individually.



The best way to meet Mormonism, in my judgment, is to declare the truth fearlessly, and thus break down that self-satisfied, comfortable feeling that the Mormon has while living and committing the very worst of sins in the name of a religion. They need to be aroused from the deadly anesthetic, Mormonism.



After several years' experience as a teacher in Mormon work, during which I have necessarily been thrown with persons of all conditions and classes, I can safely say the best and only way to meet Mormonism successfully is to follow the admonition given by our Lord, "Be ye therefore wise as serpents and harmless as doves"—an admonition comprehensive and far-reaching and which, if accompanied with prayer and the "grace of humility," cannot fail to produce results. We should bear in mind that for nearly four generations their per-

icious doctrines have been taught and practised, and to-day many devoutly believe they are the only ones to whom the true Gospel has been revealed and look with contempt upon the Gentiles.



I believe that much is being done to overthrow Mormonism through the press, the teaching of God's Word, and by the living examples of Christ's followers. As I look back over my life when I was a Mormon, the one thing which convinced me most that Mormonism is not true was the difference I saw in the lives of the Mormons when compared with the Presbyterian missionaries. "Ye are our epistle written in our hearts, known and read of all men."



I know of no way in which to meet the errors of Mormonism save by the truths of the Bible. Most of their doctrines are unscriptural, but the Mormons lay the more stress on their Mormon revelations on that account. So far as argument is concerned it seems almost useless, for they can and will dodge anything; they are as slippery as eels, and when you are through, it is the old adage fulfilled, "A man convinced against his will is of his own opinion still." I have never seen any good done by ridiculing or abusing their doctrines. The most effectual way of reaching the Mormons I have found to be working with the children through the school and Sunday-school. The children love those who love them and the parents love their children's friends. My own plan is to endear the children to me by working for their

highest good and I never fail to reach the hearts of the parents, who, when you have won their respect and esteem, are more or less teachable also. Oftentimes they speak freely of what is in their hearts, but as a rule they keep their religious prejudices and misgivings hid. The people are taught by the authorities to fear us, and when they find that we are their sympathizing friends, they like the feeling of dis-



WASATCH ACADEMY, MOUNT PLEASANT, UTAH.

covery, and usually enjoy exploring further to see if we are such agreeable surprises all the way through. If they find us consistent, practical Christians they respect and trust us; thus we can guide and influence them. The Mormon church is so thoroughly organized, and the people so accustomed to following their leaders like a flock of sheep, that it seems as if one must move the whole mass to effect any definite change. It is this which makes the progress of our work so slow.

LETTERS FROM VARIOUS FIELDS.

From Utah

I attended one Mormon meeting. The house was well filled with a fairly intelligent audience. Good order prevailed. The sacrament is observed every Sabbath. It was a shock to my idea of due reverence to see people partake with so little respect, and even give to their babies. Any child capable of helping herself partook.

As it was fast-day, testimony was in order. No time was lost. There seemed an eagerness to testify, and much earnestness, especially among the women. They were so thankful that they had heard of the true religion, so glad they had such a leader as Joseph Smith, and that "The true word of wisdom had been revealed to him." One man was so thankful that their re-

ligion was so broad. It included everyone, for it embraced heaven, earth and hell. Their words showed such a deep rooted faith in Mormonism that I felt it was vain to work here unless we showed by our daily living that we were witnesses of a nobler type of religion.

Mormon women are not necessarily ignorant and uncultivated. In the Ladies' Club, W. C. T. U. and various associations we come in contact with intelligent, cultured women. Women who are capable of being leaders in any community, yet none the less they believe that the "Word of Wisdom was revealed to Joseph Smith."

Miss Carrie L. Bundy, Dry Creek, West Va.:

Early one morning a man came to my door saying, "There's a death up the holler." So as soon as I could get my breakfast I started for the house where a little child of four years lay dead. I found several women sitting about with their babies in their arms and their little ones all about them. The home was composed of one room and a small shed or kitchen. The child lay upon a table and was covered with a dirty cotton cloth. She had been sick four days and had not been undressed in all that time, but still had on the dirty garments in which she had played before she was taken sick. I sat down to help make the burial clothes, but the room was so full of women and children, and the only needle in the house was as coarse as a darning needle and somewhat bent; I concluded to take the clothes home to finish. On my return we washed and dressed the child while the men were finishing the rude coffin, which was a box covered with cheap black cambric.

The next morning I held the burial service out on the side of the mountain where the little grave had been dug. The friends stood about and watched till the last shovelful of dirt had been thrown on, and then we wended our way home.

The people appreciate our help at such a time, and it is then that we find many blessed opportunities of pointing them to Christ.

Rev. S. V. Fait, Anadarko, O. T.:

Ever since I have been here, there has been much to keep Indians backward and suspicious of white men's ways. The white man has deceived him so often and in so many ways that he is slow to trust him in religious things fully. Then, too, it is hard for an Indian to feel that his religious past has been altogether wrong. It is hard for him to feel that a God who cannot keep the white man from stealing and lying, can do much more for the Indian than the Indian's own god. An old Indian chief expressed it pretty well one day when he said to a strange minister who had been introduced to him: "Maybe so, to-day, you heap good talk; to-morrow, maybe so steal Indian's pony." When the Indian living at a distance from the agency wishes to leave his home for a few days he has to take all he has with him, and it is not an infrequent sight to see a family with all their belongings, including stoves, sewing machines, etc., every-

thing they have, with them, coming to the agency. Should they leave them at home, the white man will steal them. And I have been told, that in a number of cases where white men robbed Indian's houses and found things they did not care to take, they broke them to pieces. While there are some excellent renters among the Indians, yet many of this class that have been allowed to rent from the Indians are bad men, and while the Agent and his police do what they can to protect the Indians it is impossible to protect them from the unscrupulous when they are once among them.

Miss Lucy Shaffer, Tahlequah, Ind. Ter.:

Much of the success of the school is due to the untiring energy and faithfulness of the Superintendent, Mr. Peterson. Many of our pupils have become teachers; and teachers not only of ordinary textbooks, but of the Word of God. They open school with the reading of the Scriptures and prayer, and in some instances have established schools (Sabbath-schools). These facts are matters of no small gratification to us. Teaching is hard work wherever engaged in, but possibly teaching in a mission school is doubly hard, because of the greater responsibility and the amount of work required of us outside of the regular teaching. However, I am free to say that there is no work in all the world that gives so much real happiness and genuine contentment.

Miss Sarah B. Sutherland, Albuquerque, N. M.:

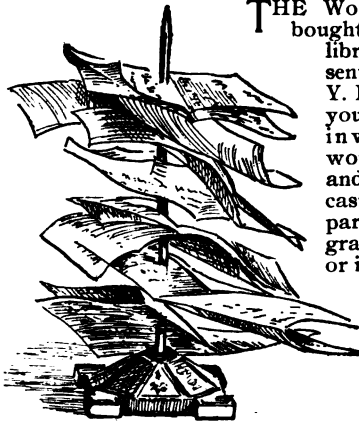
The summer's vacation means to our boys either a yielding to the temptations to the evil about them, or a continuous struggle to resist it.

A few days ago one of the boys, who often asks my advice, said, "I just came to see if you wouldn't let me smoke." Then he went on to say that he was almost the only one in his plaza who did not smoke, that all his companions did it and he felt he must do it too. He did not expect my consent when he asked it. I believe he would have been greatly disappointed if I had given it. But he felt that he needed some encouragement to go on resisting the many temptations to vice and evil all about him.

What to do on the Sabbath is another question which troubles our boys during their vacation. As a rule, in these small towns, the people spend the day in loafing, horse-racing and dancing. In Corales, since our boys have gone who held services there, they have no religious meetings other than an occasional Catholic one. There are some thirteen or more families in Corales with children in this (the Albuquerque) school and the one at Santa Fé. We will all greatly rejoice when preaching services are regularly established in that place.

Many of our boys before leaving us expressed a desire for the "Lesson Leaflets" through the summer. Mr. Ross took the names of all who desired, and each month the Sunday-school literature will be sent to their homes, that they may there follow the lessons, even though they have not the privilege of the Sunday-school.

WHAT IS YOUR SOCIETY DOING TO INTEREST YOUNG PEOPLE?



THE Woman's Society bought a missionary library and presented it to the Y. P. S. C. E. The young people are invited to the women's meetings and on special occasions are given part in the program. Any new or interesting item is frequently mentioned in the Sunday-school, where all the young people are present. —New York.

Our society is doing nothing to interest the young people. I should like particularly to know how we can come in touch with them. How can we gain some influence over them and help them to a broader outlook? I feel that our missionary society and the C. E. have about as little in common as the Odd Fellows and A. O. N. W. They may both be working for the same cause, but they do not touch anywhere. —Nebraska.

Our young people are pretty well organized for work; there is a boys' band, a girls' band and a young ladies' circle. The work, however, is somewhat blocked because of the unwillingness of the latter to be graduated into the woman's society and the consequent unwillingness of much younger girls to become members of that circle. I find this a serious difficulty in other circles also, and therefore mention it. —Pennsylvania.

Our society is now trying to interest the young women and girls in mission work, by having a society that meets one evening each month, and once a quarter the young men and boys will be invited to be with them as honorary members. —Ohio.

Our society has been instrumental in organizing a young ladies' missionary society and holds occasional meetings specially to interest them. We also present the work before the C. E. and the Sunday-school.

—Wyoming, N. Y.

We do not number two hundred members in the church, yet out of that number seventy-nine women and young ladies are in the missionary society. Ours is only a small country hamlet.

—Daretown, N. J.

Our church is thoroughly organized; it takes every one from the baby roll up to the oldest member into the bounds of the missionary organization—"Baby Roll," "Boys' Band," "Girls' Band," "Marguerites" (for the intermediates), "Young Ladies." The C. E. takes in the young men. These all hold regular

meetings. The C. E. Missionary meetings are held monthly, and are the most interesting meetings of that organization.

Our woman's society furnishes material for the monthly Endeavor meeting just as freely as we can. —Minnesota.

The members of one of our churches have been trying to revive a band of little children, which was almost extinguished by the formation of a Junior C. E. Society, which eventually failed for lack of a leader. We urge that the young people in their bands and C. E. Societies shall send delegates to the Annual meeting, for there they gain information concerning the work of Home Missions. —Pennsylvania.

I will tell you something of how our young people raised money this year. First the members pledge a certain amount each month—the amount is optional, but when the pledge is made it is expected to be kept. Then at Thanksgiving and at Christmas a few of the members clubbed together and took orders for home-made candy, and three other members took orders at Christmas time for plum pudding, which brought in quite a little sum. I do not know how much candy was sold, but there were over sixty puddings. My daughter helped with them, so I know more about it. No one ordered who did not really want the articles, and they got the worth of their money. I presume in every instance they would have bought of a dealer. One way we try to interest the young people is to give them our loyal support in anything they undertake. And we ask them to help us in our meetings by recitations, readings or music, and some of us try to attend their missionary meetings.

—Sidney, Ohio.

Our Woman's Society desired a closer union with the bands, and thought it might be well to ask each of the older bands to arrange the program for one evening. The Foreign Mission Band gave an interesting program during the winter, and this spring the Co-Worker's Band gave a Home Mission evening. The rooms were prettily decorated with United States flags and flowers, and lemonade and cake served at the close of the exercises, when we remained for a social time. We opened the meeting with that delightful responsive service beginning with

"Holy, Holy, Holy, etc."

found in "Home Mission Exercises," published by the Board and so full of good things. Then, one of the girls gave a blackboard talk. A big white hand was drawn on the board, the palm representing the Woman's Board and the fingers their work. After an excellent talk on their work, and making a plea for loyalty to the Board, we had a Question Box on the Mormons, and, afterwards, leaflets on Mormonism distributed. I felt my subject had been well timed when told that Mormon Missionaries had visited many of our own church members, and that they have services twice every Sab-

bath within a stone's throw of a Presbyterian church in this city, and are visiting from house to house, seeking converts and distributing their literature.

The members of this Mission Band, though leading busy lives, were so willing and eager to do their share of the work, it was not surprising the meeting was a success. One furnished the program—one of which I enclose [and a very

fine specimen of lettering it is!—Ed.], another copied the Praise Service on typewriter and distributed it through the congregation—another provided little flags as souvenirs, while a committee furnished decorations, refreshments and music. It proved a pleasant evening, and well worth the outlay of time and trouble.

BALTIMORE, M. D.

OPEN PARLIAMENT.

A new department for free exchange, between auxiliaries, of experiences, queries, and replies; its continuance will depend upon the interest taken in it by those for whose aid and enjoyment it is intended as evidenced by their contributions to its columns. Address all communications to the editor, Mrs. Delos E. Finks.

IMPORTANCE OF ATTENDANCE.

Had I been asked concerning missionary meetings, which was the more important of the two, attendance or membership, I should say unquestionably, attendance; though they really are one. The fact that they can be separated in our thought is a large part of the difficulty. Membership, speaking generally, ought to mean attendance.

I have long felt that a list of members who simply pay dues through some Christian sister who is self-sacrificing enough to call quarterly and collect them, is a drain and a discouragement upon the society's life rather than a help. You will understand, of course, that I make entire exception of all feeble, elderly, or unusually occupied members whose circumstances are peculiar and whose heart and prayers accompany their gifts, though they must needs be absent.

Look at your own church. You have, perhaps, one hundred—two hundred professing Christian women. What is your average attendance at the missionary meetings? We cannot be blind to the fact that multitudes of Christian women are not coming up "to the help of the Lord against the mighty," and we know well the solemn words of judgment pronounced by the prophet upon such! Why should I speak of it when, presumably, you who read are the busy working ones bearing the burden and heat of the day in this blessed service? Well, because I have been thinking about it, and I believe it is only through us that the case can be reached and the remedy applied. I believe there is still something for us to do and something that *will work*. How does interest spread in other matters? Women drop in to call upon you and speak of a course of lectures, a series of fine concerts, an art class, a reading circle; "You don't know how interesting it was! How helpful it is going to be! I did enjoy it so!" And that very day, perhaps, you provide yourself with tickets for the lecture or concert or send in your name for the art class. It was personal work that did it. That personal pronoun "I!" Do you remember that verse in Revelation where it speaks of those who have passed on into that better life beyond? "They overcame by the blood of the Lamb and their testimony!" Now let us make use of that method to interest our friends in the missionary gatherings. Can you not say to

them, "You don't know how interesting it was! How helpful! I did enjoy it so much." "It has been such a blessing to *me*." "I value it as a great privilege." "You cannot afford to miss these meetings. Such a touching article was read!" "Such an astonishing array of facts given! Won't you come next month?" or (better still), "Won't you go with me next month?" That friend would begin to think "I must be losing something. Mrs. A. really seems to enjoy those meetings!"

Do you think these non-attending women dream they are losing anything?

Do we not often make a call directly after the missionary meeting and never say one word about it? Meetings are not all equally interesting, I know. Select that exercise upon the program which you have enjoyed the most, that thing you can most enthusiastically praise and talk about it and *keep* talking. Not once, but month after month, making this a practice—aiming especially to interest certain ones who are our particular and intimate friends—trying different ones from time to time—wisely, prayerfully but *keeping at it*. This personal work will tell—it does in other things—it will in this, and your joy will be great as you see perhaps from month to month someone sitting in the meetings interested, talented, helpful, who never used to care or come. Perhaps we may bring some Peter into a place of usefulness far beyond anything possible to us, and do you not think Andrew is sharing in Peter's laurels, since "He that soweth and he that reapeth rejoice together?" "Let us therefore consider one another to provoke unto love and good works." There is many a tender-hearted Christian woman who would have been deeply touched by that pitiful incident from the field or that cry for help if she had been at that meeting; stirred to prayer and stirred to give, but failing of both because too absorbed in the social or domestic interests of a life that perishes to spare that hour for the cause dearest of all to her Lord, and some day perhaps to offer the sad excuse, "Lord, when *saw* we Thee an hungered or thirsty or sick or in prison and did not minister unto Thee!"

"Lift up your eyes and *look*! It is His command, and when *He* saw the multitudes He was filled with compassion and fed and taught them. So will we—so will those other Christian sisters with the many undeveloped talents.

MARY D. STRONG.

NOTES FOR YOUNG PEOPLE.

The young people's special—a hospital for San Juan, Porto Rico—is proving of interest in some societies, but the money comes in very slowly. If this much-needed building is to be erected we must *all* be up and doing. Shares of \$5 and \$10 may be taken. There seems no way of answering this loud call from San Juan save through the young people. They can do it—in time—but if the work is to be hastened, all whose hearts are young should have a part.

As a number of secretaries of young people's work will be elected at the fall meetings, the following suggestions from Nebraska's untiring secretary, Mrs. Conklin, are most timely. Certain it is that young women who have neither time nor inclination are sometimes chosen to fill this most important office, even though they are absent when their names are acted upon!

"The selection of presbyterial and synodical C. E. secretaries is very important. This should not be left to the hasty action of a nominating committee appointed at the meeting. Not every good missionary or Endeavor worker is capable of filling satisfactorily this peculiar position. She should be a tactful young woman, thoughtful, faithful, interested both in missions and in Christian Endeavor, business-like, one who will appreciate the importance of her office and consider its claims as second only to those of home or business; one, indeed, whose faithfulness to either will not prevent her giving sufficient time and thought to this work which demands so much of both. She must be one who will work sympathetically with the women, the pastors and the Endeavorers, aiming to bring about that harmony of action which is so essential to the success of her work."

The California "Round Robin" letter has been referred to in these columns in previous years, and the fact that it is still an inspiration to the presbyterial, as well as the synodical secretary, speaks well for the persistent efforts of the one at the wheel. Miss Copley says of this letter:

"It is a joy and an inspiration. It circulates among the presbyterial Y. P. Secretaries, each feeling perfectly free to suggest, advise, commend and admire the work of some other secretary. It is a free interchange of missionary news. There are several presbyterial round robins which are proving just the thing to spur the local C. E. Societies. This is particularly true of those circulating among Junior Superintendents.

"For this 'Round Robin' the rules are:

"1st. Record date when received and when forwarded.

"2nd. Round Robin must not be kept longer than *two* days.

"3d. Forward to address next yours.

"4th. Put a 'return stamp' on envelope.

"5th. Tell what you have done to encourage missionary reading; frequent missionary meetings, systematic giving, quarterly payments,

contingent fund, etc., etc., in your C. E., S. S., and Bands. Give any points for new programs and remember always our united circle of daily prayer.

"Our very latest is a little home-made blank sent to each presbyterial society, with spaces to be filled indicating how much the various young people's organizations in the presbytery contributed to Home Missions and to Freedmen *for the quarter just ended*. The presbyterial secretary secures figures from presbyterial treasurers and returns blanks and I enter results in my book. Of course, it is to stimulate *equal quarterly payments!*

"Our Roll of Honor grows in popularity. This is the fourth year and societies appearing before are indicated by asterisks. The condition is so simple that all could easily meet it—to give an *average* of fifty cents per member a year, or twenty-five cents for Juniors. Last year seventy-five societies won a place."

In the winter of '97 one of our earnest workers from the east was visiting in Colorado Springs and gave to a little girl named Cindy the leaflet "Cindy's Chance." This little Scandinavian Cindy became interested in the sister among the southern mountains and sold eggs to earn money for her—or those representing her. As Lucinda has advanced in years she has increased in knowledge of the work, and now—thirteen years of age—instead of one dollar a year, she has sent a dollar every month this year, toward the work of Miss Goodrich, N. C.

Our Mr. Fait, at Anadarko, Okla. Ter., has looked forward eagerly to the time when the country would "open up," but had no thought that at such a time he would be a "stranger among strangers." Referring to this sudden influx of settlers, he writes:

"A strange feeling comes over one when he realizes that these people have come to stay, and our own lives are to be practically revolutionized. I went to the post office to be told, 'If you want your mail get in line.' I waited one hour for my mail, then drove to the station to look after some express matter, where I waited an hour in line before getting near the office; then I drove to the Court House Square to witness sales, and a soldier, with fixed bayonet, told me to drive on. Now, I go about saying, 'Please, sir, can you tell me where I will find a hardware store,' etc. All that in Anadarko!

"One hundred thousand new neighbors have come to us in a day, as it were, and there will be no school for their children in the country districts for five or six years to come. Our school (Mary Gregory Memorial) will be taxed to its utmost capacity; but we have our orders from headquarters and our appropriation forbids our enlarging in the least degree the work in hand. I am delighted with the new ministers. It is such a comfort to me to be thus associated with my ministerial brethren."

M. J. P.



HINTS AND HELPS.

PROGRAM FOR NOVEMBER MEETING.

Special Preparation.—Appoint, or if you already have such aids call upon the following committees for special service in arranging for this meeting.

The Decoration Committee should gather and arrange fruits and flowers of late autumn, so that the surroundings may fitly accord with the occasion, which should be a Feast of Ingathering. Take a large pumpkin, cut off the top (about one-third of the pumpkin), hollow out the center somewhat, shape the edge in points or curves, and heap up with fruit of different sorts and colors, apples, red and green, yellow bananas, grapes, pears, etc., with a trailing spray of green grape leaves down the side. Having set this unique fruit piece on an elevated pedestal (a very small stand or table will do), conceal all sides of the support by a sheaf of wheat, intermingled with corn. The result will be really beautiful, as was demonstrated at the New York Synodical meeting last autumn.

The Invitation Committee should let it be known that unusual preparations are being made for the meeting, and invite every "man, woman and child" to be present; extend invitations to the women of sister churches.

The Devotional Committee should provide a responsive reading suitable to the occasion, and should arrange that when a few of the passages have been read, a prayer or a hymn, or a sentence remark be interspersed (all still standing) which bears upon the theme, the reading to be immediately resumed.

The Secretary of Literature should send to Literature Department for Mexican pictures (price 15c. for set of twelve), mount each upon cardboard, border with autumn leaves or golden-rod, and arrange on wall space (or on movable blackboard which the Sunday-school may possess, placing same at front of room).

TOPIC FOR NOVEMBER:

THE MEXICANS IN THE UNITED STATES.

Sub-Topics: *Special Needs.*
Educational Work.
Our Mexican Churches.

Special aid in preparation may be found in back numbers of H. M. M. for November, '98, '99, '00 and '01. Also leaflets.

Prayer Calendar. Observe the topics for prayer and thought suggested for November.

Home Mission Monthly. Use the attractive invitations and envelopes provided for securing new subscriptions and renewals. Send stamp for samples.

Praise and Thank Offerings may be arranged for, if it is the custom of the society to hold this annual observance in the autumn rather than in the early spring, in which case introduce exercises of a corresponding nature in connection with the program.

HEALING.

Thoughts for the National Circle of Daily Prayer.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up: and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. James v., 13-17 (Revised Version).

A lovely Christian woman lay at the point of death. She had been a semi-invalid for some years, and now, stricken with gripe, her already weakened constitution seemed unable to withstand the dread disease. Her physician despaired of her life. There were special reasons why she was sorely needed in this world, even though she could live only as an invalid. A company of earnest Christian friends met daily to implore God to bring her up from the gates of death, and to prolong her precious earthly life. One of the number testified afterwards that she prayed, they *all* prayed with an over-

whelming conviction that it was God's will to heal their friend. But for a week and more there was no change for the better. As she lay scarcely conscious, and with a pulse that hardly fluttered, it seemed to all human appearance that she must die. Meanwhile, physician and nurses relaxed no effort, used every possible means of restoration, and the band of praying ones continued their supplications, believing, not presumptuously, but with a deep, inwrought faith, born of the Spirit's power, that their friend would be restored; and she was. Slowly, almost imperceptibly at first, the blessed change came. The improvement continued until she had recovered her usual health. Several years afterwards she was once more critically ill. Although several of the same Christian friends were at hand and loved her as deeply as ever, they were not inspired to pray, as before, for prolonged earthly life, but rather for sustaining grace to bear whatever might be God's will. The gentle sufferer herself felt that the time of her departure was near, and longed for release from the pain-racked body, "to depart and be with Christ." And so the saintly spirit, sanctified by suffering, passed into the realms of endless joy and peace!

Another sweet Christian woman had been a sufferer for fifteen years from a nervous affection that had baffled the skill of physicians. Every available means of restoration had been tried, but without success. Finally a friend begged her to go to God in prayer with faith in His healing power. She replied that she had once started to pray for healing, but that there had swept over her such a sense of her spiritual needs, and of the fact that her ill-health had brought her into deeper relations and communion with God, that the prayer for bodily healing had been lost and merged in the greater petition, "Thy will be done. Do what is best for me spiritually." Now, as she thought of the advice of her friend, and longed for strength in order that she might labor for her dear Lord, she began to pray first of all for deliverance from presumption and fanaticism, that she might not become a prey to these in her weakened state of mind and body, and that if it were indeed God's will to restore the suffering body to health, He would in His infinite love give her the true "prayer of faith." One night she was in great pain, but filled with the spirit of prayer. She wrestled with God, with an all-conquering belief that the time of restoration was near, that He could and would heal the sick body in order that she might do a much-needed work for Him. At length she sank into a sweet, refreshing sleep from which she awoke in the morning, feeling with a joyous thrill through every fibre of her body that she was indeed healed! She rose and joined her family at the morning meal, and for years afterwards lived in health and usefulness.

Another consecrated Christian woman, the wife of a missionary and the mother of six children, in the possession of perfect health, was rejoicing in a family reunion. For the first time in several years all the children were at home, from eldest son and elder daughters to the little six-year-old youngest child. Her heart was filled with joy and gratitude. But, as she was returning from church, a little bolt in the seat of the carriage in which she was riding gave way, and in consequence of this she was precipitated backwards, falling on the road and striking the back of the neck. The spinal cord was fatally injured. From perfect health she was suddenly hurled into a state of helplessness and suffering. Her intellect remained as orderly in its workings as ever, but limbs and body were paralyzed. Gently, tenderly, the word of the physician was broken to her. She might die in a day or two, or might linger in helplessness and suffering several months, but the fatal termination was inevitable. Without a murmur, or, seemingly, the least struggle of the will, the sufferer sweetly smiled and said, "It'll be all right whichever way it ends." With unfaltering trust, husband and children were committed to the care of the all-wise One, who, "though He slay," may be trusted, and the third day after the accident, she "was not," because God had taken her.

In these examples which are incidents of real life, have we not illustrations of true "Christian Science" (not that which ordinarily passes under that name)? of God's minute care and individual dealings with individual souls?

How glorious the thought to us all that living or dying we and our Christian friends are the Lord's. He is the divine, all-powerful Healer of body and soul. In Him death has no sting, the grave no victory!

And as we think of the false religions, the moral and spiritual maladies that afflict our land, let us take courage in the thought of the Great Physician! Let us so live that we may be able to pray the "fervent, inwrought prayer of the righteous which availeth much," and be strengthened to battle against those evils according to the wisdom of God.

MARY L. MATTOON.

SYNODICAL MEETINGS,

The Synodical societies meet as follows:-

SYNOD.	DATE.	PLACE OF MEETING.
Baltimore.....	October 16th and 17th.....	Baltimore.
California.....	October 17th.....	Napa.
Colorado.....	October 16th and 17th.....	Cheyenne.
Illinois.....	October 16th.....	Jacksonville.
Indiana.....	October 29th to 31st.....	Indianapolis.
Indian Territory.....	October 26th.....	Enid, Okla.
Iowa.....	October 17th.....	Washington.
Kansas.....	October 22d to 24th.....	Lawrence.
Kentucky.....	October 9th.....	Lebanon.
Michigan.....	October 3d.....	Traverse City.
Minnesota.....	October 9th.....	Albert Lea.
Missouri.....	October 23d.....	Jefferson City.
Montana.....	October 11th and 12th.....	Butte.
New Jersey.....	October 10th.....	Washington.
New York.....	October 16th and 17th.....	Buffalo.
Nebraska.....	October 23d and 24th.....	Omaha.
North Dakota.....	October 11th.....	Grand Forks.
Ohio.....	October 9th.....	Dayton.
Pennsylvania.....	October 29th to 31st.....	Scranton.
South Dakota.....	October 4th.....	Brookings.
Tennessee.....	October.....	Dandridge.
Texas.....	October 24th.....	Stephenville.
Utah.....	October 11th.....	Ogden.
Wisconsin.....	October 9th and 10th.....	Hudson.

UP, AND AT IT.

The following letter came with an order for enough petitions for every society. Those women mean work.

San Francisco, August 19, 1901.

We are ready for the anti-polygamy campaign out here in California. "On with the fight" is going to be our watchword, and not one moment will we lower our standard, until the name of every voter with whom we come in contact has signed our anti-polygamy petitions. I think we have our plans well laid and are hoping for good results. Will you send petitions to the following Presbyterian presidents? I will give you the number of auxiliaries under each president, so you can have some idea as to how many to send to each. Also, please send to each a package of your free literature on the Mormon subject.

MRS. F. H. JONES.

PLEASE RESPOND.

We invite Secretaries of Literature to kindly send to THE HOME MISSION MONTHLY the names of officers in their missionary society who are not subscribers, that we may send all such a specimen copy. In writing designate the office held, whether president, secretary, etc.

Some years ago we ran over the list of officers of auxiliary societies, comparing the same with our magazine lists, and were surprised to find that there were those who were not subscribers. Whereupon we called attention to the fact of the inconsistency of such a condition. THE HOME MISSION MONTHLY is the only organ of

the Woman's Home Board, and is also the only woman's magazine for home missions published in the Presbyterian church. To carry out the work intelligently and progressively in each society every officer at least should be a careful reader of this magazine. We purpose comparing the lists again during the autumn with the hope of finding a greatly improved state of affairs.

REPAIRS AND BUILDINGS, SEPTEMBER 1, 1901.

FIELDS.	AMOUNT NEEDED.	AMOUNT RECEIVED.
General Repairs.....		\$415
Alaska	\$750	.....
Indian	500	.....
Mexican	800	.....
Mormon	500	.....
Mountaineer	1,000	.....
Porto Rico Equipment.....	1,800	17
Tucson, Ariz., Property destroyed by recent storm.....	400	.....
	\$5,750	\$432
BUILDINGS NEEDED.	AMOUNT NEEDED.	AMOUNT RECEIVED.
Douglas Island, Alaska Church.....	\$700	\$550
Tucson, Ariz., Manse.....	1,000	.....
Wolf Point, Mont., Dormitory.....	1,000	834
Santa Fé, N. Mex., School building.....	3,000	2,128
Chimayo, N. Mex., Chapel school house	700	640
Manti, Utah, Teachers' house.....	1,150	260
Nephi, Utah, Remodeling school building into church	1,110	.....
St. George, Utah, Chapel school house.....	3,000	1,650
Hot Springs, N. C., School building.....	3,600	2,187
Asheville Farm, Superintendent's home	1,500	.....
Jacks Creek, N. C., Teachers' home.....	750	600
Erwin Tenn., Building and furnishing.....	2,800	2,550
San Juan, Porto Rico, Hospital.....	8,000	275
	\$28,310	\$11,674

BOX DEPARTMENT.

Although the matter has been previously mentioned, many societies when writing to us for box applications do not seem to realize the importance of giving the date when action can be taken. When this is done we are much more likely to be able to fill the request satisfactorily, and in time. It is also helpful to know about how large a family can be provided for; and the name of the church should always be stated.

We still receive many more applications for help from families of grown members than from those in which the children are small. Perhaps some societies that have been favored in the past with the more attractive households with little children may be willing to exchange this year with others who have generously cared for the less interesting—but, at least, equally needy—families.

MISSIONARY SPEAKERS.

We take pleasure in announcing that Miss Lydia Hays, Miss Florence Redway, and Miss C. H. Montgomery from the corps of mission teachers may be had to address societies during the coming year. Synodical or presbyterial presidents who desire to make an itinerary for any one of them, through their respective territories, will please write at once, naming the month which they would prefer, so that knowing this sufficiently long in advance, tours can be planned accordingly, and expense saved.

PATRIOTIC AND PRACTICAL.

Here is an idea for the Daughters of the Revolution:

A certain Regent said to her chapter that the education of youth was a far more patriotic object than some other things which engaged their attention and asked whether they would like to take a scholarship among the mountain whites who were so loyal to their country. They decided affirmatively and were assigned, through our Board, a mountain white child who can trace her ancestry back to the Revolution—there are first families for you, and this is practical patriotism as well!

A REMEDY.

I have found within the bounds of our presbytery a society whose members are not taking our magazine. I consider it one source, and a principal one, of the weakness in membership they are complaining of. I urged the importance of taking and reading the magazine as strongly as I could. I now write to ask that you will send sample copies.

NEW JERSEY.

BOOK NOTE.

The Students' Missionary Campaign Library includes among its list of books—which are mainly on Foreign Missions—a few which pertain to the Home Mission field. The library is inter-denominational in character and furnished at cost price, the entire twenty volumes being forwarded for ten dollars. Descriptive circulars may be had of W. W. Cooper, 57 Washington street, Chicago, Ill.

AN INEXPENSIVE CALENDAR.

A missionary society having a small membership need not hesitate to have a calendar of its meetings on the ground of expense. A few sheets of tinted card board of the thinnest sort, or heavy paper, cut into attractive and convenient size, a pen, and a bottle of ink, are a sufficient equipment for a calendar in its simplest form. For the title page, in the upper right hand corner, paste neatly a small cut from some magazine; carefully run a heavy ink line about this for a border. Write or print by hand the name of society and the year date. Generally, even in small communities, the use of a typewriter may be had—the minister or the lawyer may possess one—(or some friend in a neighboring community), and instead of being written by pen the calendars may be typewritten. Tie a dainty bow at top, and every woman will be sure to carefully preserve for reference. Where only a limited number of copies are required this meets the needed want.

ONE WAY TO CONDUCT A ROUND TABLE.

I presented a Round Table as the leading feature of our presbyterial semi-annual, and found it to be very helpful. The plan has been adopted by other societies with some variation in method; ours was given into the hands of the various officers. The presidents sending each a question to me as presbyterial president, these in turn were sent to the presidents for answers. Knowing them personally, I knew where the best reply might be expected. The secretary of literature took charge of the questions sent to her by her secretaries. The recording secretary dealt with those holding corresponding

office in the auxiliaries; the presbyterial treasurer with the several treasurers. Each presbyterial officer presided at a separate table and took charge during the hour. The questions were noted by the members present, each being provided, as she came into the room, with a sheet of paper and a pencil; an opportunity was given in the afternoon for comment or criticism under the name of "Sparks from the Round Table." The questions were also discussed at the next meetings of the auxiliaries. I find the hour for conference, where our members take part, is enjoyed more than the time which has often been devoted to a fine paper.

Practical lines of work are needed, and we recognize that need more and more.

—San Francisco, Cal.

BUT FEW LEFT.

The "Hand-Book on Mormonism" may be had upon application to our Literature Department for 25c. per copy so long as the supply lasts. This pamphlet was issued in 1882, and is a reliable history of Mormonism to the date of its publication. It is now out of print, but our Department has a few copies in its possession that will prove interesting and valuable to any who are making a study of the Mormon question.

NAVIGABLE STREAMS.

Ever since the founding of our nation it has been a part of her economy to maintain a system of navigation. Thoughtful, careful minds at the head of affairs have made suggestions as to the advisability of opening this or that course to navigation. Vast sums have been expended in procuring competent engineers to plan such work, and skilled labor sought to carry out the plans. And even in this day of steam and electrical highway travel, the natural waterways are still esteemed. Even the last Congress has made appropriation to sustain her system of navigation; to keep open her natural courses to the use of Commerce.

There are streams, natural roadways, known only to active missionary women, lying unused, because they have not been explored, and the time now seems at hand that the suggestions of wise women, who are at the head of this department, be taken up by the engineers and skilled laborers, and we use every energy to clear the channels of every obstruction and set in motion the vessels of our organization. For such inter-communication nothing is more important than OUR LITERATURE.

Of this we may well feel proud, comprising as it does, a wonderful variety of matter relating to the carrying forward and spread of the work, as well as to history, present needs, and future possibilities. Magazines, published monthly, bulletins issued at intervals, leaflets and pamphlets, information classified so simply that the inexperienced find little difficulty in selecting. Numberless women are engaged in setting afloat these little white boats on the streams that lie nearest them, and there it is that we shall receive greatest returns.

To missionary women all streams are navigable; every person may be reached by our literature. The student, the young people and the children, the woman who is indifferent, the woman who is careless, the woman who is *care-full*, the woman who does not believe in Home missions, the woman who does not believe in Foreign missions, the woman who thinks the Freedmen's work is hopeless, and the woman who does not believe in missions at all, and the woman who is discouraged; all are passed by our various streams and may be reached by some of the tributaries of our great system. Our society has less to do with streams that pass the offices, stores and workshops, yet it occasionally comes in the way of some

woman to drop a leaflet into the mail addressed to the business man, who in her hearing talking over political affairs or matters of state, has happened to remark that, "missions don't pay." Or it may be that she has offered some student friend the very latest statistics on some new Governmental possession, carefully compiled and unbiased by any political consideration. Perhaps it has been her opportunity to hand to some friend desiring travel, something on New Mexico or Southern California for instance, which will truthfully tell of climate and resource, with some missionary reading mixed through, yet free from the glowing accounts offered by railway circulars and resort guides, and read perhaps with a feeling of greater confidence. God certainly takes note of the little boats thus launched; no one on earth knows the cargo of seed they bear.

Next in this great system come our young people, organized in their societies and bands, yet made up of individuals, with opportunities for collective and individual work. The streams that flow this way should be broadened and deepened and beautified, for from the boats sent forth here come quick and sure returns. The song or the story touches the hearts of devout young men or women, and with only a pause to be sure the call is meant for them, they turn their faces to the whitened harvest fields. By this same stream also is usually found the chairman of the C. E. Missionary Committee ready and glad to borrow or buy the leaflet on the next missionary topic; glad of something new and to the point, and at hand, without waiting for an order, and with a bright suggestion that will advance the work along new lines, evolved from the sweet freshness of her own young mind. Here, indeed, is a stream that needs most prayerful attention. And other streams offering grand possibilities are the Junior C. E.'s and Bands, the Sunday-school and day school.

The all important thing in this work of clearing the channels is to have a consecration to the work which will arrange time for it. Yet, it does not take much extra time, but rather a heart and mind ever ready to grasp a plan suggested by some one of experience or to formulate one for her own needs. Only have it always in mind and try to recognize opportunity and use it, without assuming or pushing claims too far.

A stream that has passed from a home to a

schoolhouse has been freighted with interest. When the children are studying any special country, for example, bring out the "Missionary Box" and find all you can on that land. Lend the idol, the coins, the curios and the leaflets which pertain to that section. Your child then sees a practical use for missionary work and believes in it. The missionary work in the country she studies is as real to her as the country itself.

And now what of the streams that go in and out among ourselves, the women of our own society, and our own church. It seems the greatest impediment here is our ignorance. Herein is the greatest abuse of our system. We do not use our literature as effectually as we should, because we do not know how; an ignorance that seems inexorable to those who have learned somewhat of it. Hence, it would seem wise for each local Secretary of Literature to read carefully every written or printed line sent to her, and when in any way she feels a lack, write to the Presbyterian Secretary, or directly to 156 5th Ave., stating as nearly as she can what is needed. The publications are systematically classified, and with a list of "Publications of the Literature Department" in hand selections are comparatively easy. Ignorance seems the particular cause of indifference. And herelies the Literature Secretary's great opportunity. Taking everything into consideration it seems her opportunity is unlimited. With a passing acquaintance with members of the society, it is not hard to learn their individual needs. And the social hour following the meeting seems admirably adapted for this. At this time, in one society we know of, the Secretary of Literature tries to speak to the leader for the next meeting and tells her of something bearing on her subject, offering to lend her the copy belonging to the society or to order such things for her as she desires, or to give her the "List of Publications," that she may order for herself. This requires very little extra time only to have one's mind alert for it. The husband and other members of the family fall into the way of calling attention to paragraphs of missionary interest, and if the clipping or magazine is at once dropped into the box drawer or pigeonhole set aside for the purpose, it is secured, and a two cent stamp will carry helpful information to the leader a week or so in advance of her meeting. When once a real live interest is awakened in the heart and the head the battle is won. A woman interested is a woman at work, and on the streams that flow about her are likely to be found vessels in motion and the streams made navigable from start to finish, from source to mouth.

So take heart, and put your best energy into this work, O! Secretary of Literature, and look eagerly, prayerfully for the opportunity. Train your every faculty for the work. It broadens you for higher things. Look in every direction, make note of the watercourses that flow even by the throne, and gather from them the best for your own work. Set the mighty vessels ploughing through the depths and freight them with *Our Literature*.

MARY SPOTTWOOD RHOADS.

KANSAS.

The annual meeting of the Woman's Synodical Society will be held at Laurence, Kansas, October 22-24. The first session will be held Tuesday evening, October 22.

MRS. E. D. HOAG,
MRS. L. A. SILVER,
Presidents.

PENNSYLVANIA.

Please note change of time for the synodical meeting which will be held in the First Presbyterian Church, Scranton, Pa., opening Tuesday evening, October 29, and continuing until Thursday noon, October 31. The annual meeting of the presbytery of Lackawanna will be held at same time. No reduction in railroad rates. Delegates will please send their names, if possible, before October 10th, for entertainment, to Mrs. A. M. Decker, 619 Jefferson avenue, Scranton, Pa.

MRS. CHAS. L. BAILEY, President.

NEW YORK.

The synodical meeting of the Woman's Society of Home Missions will be held in Central Church, Buffalo, N. Y., October 16 and 17. All women attending can have same rebate in railroad fare as members of the synod.

Five delegates from each presbyterial society will be entertained. The corresponding secretary of each presbyterial society is requested to send the names of such five representatives to Mrs. Charles Townsend, 686 Main street, Buffalo, N. Y., by October 5.

Any delegate being the wife of a member of synod will please mention that fact in writing to Mrs. Townsend. An executive committee meeting will be held at four o'clock Tuesday, October 15, in Central Church.

MRS. GEORGE C. YEISLEY, President, Hudson, N. Y.

BALTIMORE.

The Annual Meeting of the Woman's Synodical Society of Home Missions will be held in the Lafayette Square Church, Baltimore, October 16 and 17. On Wednesday afternoon, at 2.30 o'clock, a "Round Table Conference" will be held, at which all subjects interesting to Societies may be brought up for discussion. If you have a question to ask, or a subject you wish discussed, send it to Mrs. J. B. Turner, Dover, Del., by October 1. The Annual Meeting, with reports, addresses and a Young People's hour, will be held on Thursday at 2 o'clock. Public Meeting in the evening. The Executive Committee will meet for the transaction of business, Wednesday morning at 10 o'clock, in the church. Each Auxiliary Society is urged to send a delegate. Delegates wishing entertainment will please send their names, by October 10, to Mrs. J. S. Malone, 1011 West Lanvale Street, Baltimore. For railroad rates apply to Miss Helen Rippard, 2429 W. North Avenue, Baltimore.

We hope that the meetings will be helpful and inspiring to all interested in Home Mission work. Remember them in your prayers. Make an effort to be present.

MRS. J. B. TURNER, Pres.
MISS W. G. BRADLEY, Sec.

RECEIPTS FOR APRIL, MAY, JUNE AND JULY, 1901 (Continued).

Abbreviations are used to economize space, viz.: Thank offering, *; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig; Girls' Band, G; Boys' Band, G; other names of bands by initial letters—as—Busy Bees, B.B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Montana—Butte—Anaconda, 8; J., 25; Butte Im. J., 1; Deer Lodge, 1.60; C., 3; J., 1.25; Missoula, 6.; \$45.85
Nebraska—Box Butte—Union Star, C., 60c.; Valentine, C., 1. Kearney—Central Cy., 4; C., 2.50; Cozad,

1.15; Fullerton, 4.50; Kearney, 4.15; Lexington, 4.02; Litchfield, C., 50c.; No. Platte, 8.40; Shelton, C., 1.25; St. Paul, 2. Nebraska City—Beatrice 1st, 25.60; Fairb., 5.12; Ch. Bd., 2; Fairmont, 66c; Hickman, 10; Hum-

boldt, C., 90c.; Lincoln 1st, 13 31; ad, 8 70; C., 2 50; 3d, 4 70; Palmyra, 3 40; Seward, 1 02; Tecumseh, 4 80; York, 3 60. **Omaha**—Bellevue, 4 10; C., 2 50; Columbus, C., 1 30; Fremont, 9 14; C., 1 50; Marietta, 1 56; Omaha 1st, 34 80; C., 3 20; 10; C., 50c.; Castellar St., 4 80; Clifton Hill, 1 1; J., 50c.; Knox, 4 88; Low Av., 6 80; C., 2 50; Westm., 11 63; C., 3 05; Schuyler, 2 80; So. Omaha, 6; C., 1 20; Tekamah, 13 88; Wahoo, C., 1; Waterloo, 1 20. **\$249.84**

New Jersey—**Elizabeth**—Califon, 14; Carteret, 50c.; Clinton St. Cir., 6 25; Cranford, 14 63; C., 5; Elizabeth 1st, 62 10; Y. P., 4; 3d, 43; Bethany Ch., 71; Greystone C., 5; Madison Av., 18 75; Westm., 260; Lamington, 10; Perth Amboy, 66; S., 50; Plainf. 1st, 15; Crescent Av., 75; J., 5; S., 75; Warren Ch., 2; Pluckamin, 23 91; Kahway 1st, 6; Roselle S., 250; Springf. C., 5; Weft. Ch., 120 53; Y. L., 6; C., 50; **Jersey City**—Englewood 1st, 130; Mrs. Bennet, 25; Mrs. Brinkerhoff, 25; W Side, 1; Garfield, 2; Hackensack, 15; C., 3; J., 1; Hoboken, 3; Jersey Cy. 1st, 25 39; Y. L., 15; 2d, 21; Westm., 7; C., 5; Lakeview, C., 2 50; Leonia, 6 92; Newfoudl., 10; Passaic, 29 54; J., 15; Paterson 1st, 21; Y. L., 22 51; 2d, 28; E. Side, 23 60; Redemer, 12 25; Y. L., 12 50; Rutherford, 1 60; Girls' Bd., 25; Tenafly, 37; W. Milford, 8. **Monmouth**—Asbury Park 1st Ruth & Jas. Ralston, 5; Beverly, 11; C., 10; Burlington Ch., 75; Cranb., 1st, 12 13; Jackson, C., 2; Matawan, 35 15; J., 6; Red Bank, 15 65; **Morris and Orange**—Chatham, 25; E. Orange 1st, 143 75; S., 25; Arlington Av., 35; Munn Av., S., 125; Brick, 10; Y. P. C. U., 15; Morris Plains C., 2 50; Morrist, 1st, 20; Child, Soc., 25; South St. Pri. S., 25; Summit Cent. S., 50. **Newark**—Arlington, 18 75; Kearney, Knox, 5; J., Lyon's Farms C., 10; Montclair 1st Sunb., 6; Trinity Ch., 75; Hill Temple, 11; Rosev., 50. **New Brunswick**—Bond Brook C., 5; French C., 5; Hopewell, 2 50; Lawrencev., 13; N. Brunswick 1st, 25; Pennington, 15; Princeton, 18 40; 2d, 25; Trenton 1st J. M. Soc., 25; C., 5; 3d, 120; 4th, 28; Y. L., 14 53; S. 7, 5th, 37; East, C., 4 88; J., 5; Prospect St., 5 93; Walnut Av., 8 25; District, 2. **Newton**—Mr. D. C. Blair, 100. **West Jersey**—Bridgeton 1st, 16 61; Camden 1st, 23 88; Elmer, 10; Haddonf., 2 30; Swedeboro C., 1; Wenonah, 25. **\$3,198.36**

New Mexico—**Arizona**—Peoria, 1. **Santa Fe** E. Las Vegas, L. League, 5; Santa Fe 1st, C., 5; Penasco School, 35c. **\$11.35**

New York—**Albany**—Albany 1st, 26 75; 3d, 33 33; C., 5; J., 3; 4th, 81; B. Cleveland Mem., 176 51; 6th, 20 84; C., 5; S., 75; State St., 232; Amsterdam ad, 33; Z. Bd., 25; C., 25; Ballston Spa, Legacy, Miss M. E. Lawrence, 50; Charlton, C., 5; Corinth, 4 16; Gloversv., Kingsb. Av., 4 16; C., 10; Jermain Mem., 91 66; Johnst., 31 66; Saratoga Spgs. 1st, 31 66; 2d, 38 4; Schenectady 1st, 20 84; Y. L., 8 34; Sr. S., 9 78; East Av., 12 50; Union S., 12 50; Two Sisters, 25. **Binghamton**—Binghamton 1st, 75; Floral Av., 4 50; North and Ben Soc., 2 50; I. C., 2 50; J., 2 50; West, 25; Cortland and Ch. Aid, 100; C., 5; Owego, 25; Waverly, 29 66; Presbl., 10. **Boston**—Antrim, 10; Boston 1st, 35; Y. L., 10; Scotch, 2 50; East Boston, 15; C., 18 75; J., 2 50; S., 10; Londonderry, 4; Portland, 5; Somerv., 5; Woonsocket, 2; Bd., 1; Auburndale L. Soc., 15. **Brooklyn**—Brooklyn 1st, 15 51; 2d, 5 43; Bethany, 10; C., 10; Central, 25; Classon Av., 20 83; City Pl., 2 01; C., 7 65; Duryea, 13 38; C., 6; G. R. Bd., 131; Greene Av., 6 33; C., 6 13; Lafayette Av., 152 52; Dau. of T., 45; Mem., 80 31; C., 6 88; Ross St., 27 91; C., 40; Girls' Bd., 15; So. 3d St., 46 84; Throop Av., 23; C., 75; Westm., 26 48; Edgewater, 16 67; W. New Brighton, Cal., 15. **Buffalo**—Buffalo, Bethlehem, C., 5; Central, 17 22; Covenant, 10; East, C., 10; North, 33 81; South, S., 4 60; Dunkirk, C., 6 50; Lancaster, S., 25; Silver Ck., 9; Tonawanda, C., 1 75; Westf., 100. **Cayuga**—Auburn, Calvary, 6; Central, 50; Aurora, Wells College, Y. W. C. A., 75; Ithaca, 38 10; C., 53c. **Chemung**—Hector, C., 1 60; Horse Heads, C., 25. **Columbia**—Hudson, 32 50; Up. B., 5; L. U. L., 5. **Genesee**—Attica, S., 2 04; Batavia, 44; Bergen, 14; Castile, 8; No. Bergen, 2 50; Warsaw, 9 85. **Geneva**—Bellona, 8; Canandaigua, 18 35; Dresden, 3 20; C., 2; Geneva 1st, S., 30 17; 1st and North, 40; Naples, C., 4; Phelps Soc., 10c.; Seneca Falls, 7; Trumansb., 27; W. Fayette, 1 25; Shortsv., 10. **Hudson**—Circlev., 2 50; Haverstraw, 11 06; Monroe, 7; S., 2 08; Nyack, C., 5; Otisv., 3; Ramapo, 12; Stony Pt., C., 12 50; Unionv., 5. **Long Island**—Amagansett, 4 76; Cutchogue, S. Bd., 20; Mattituck, C., 4 72; Middlet., 7 91; Pt. Jefferson, C., 13 40; Remsenb., 5 27; J., 3; Sag Harbor, I. S., 3; Setuket, 1 41; Shelter Is., 5; Southampton, 14; C., 5 63; J., 5 50; Southhold, S., 40; C., 10. **Lyons**—Lyons, 43 75; Newark, 32 21; Palmyra, 200. **Nassau**—Astoria, C., 3 04; J., 2 08; Elmont, 7; Glen Cove, 15; Hempstead C., 5 82; Y. L., 4; Huntington 1st, 12; Y. L., 4; Northp., C., 6 25; Springf., 1 25. **New York**—New York, 4th, 37 50; J., 20; C., 25; 1st Union, 18; C., 10; 4th Av., S., 20; 5th Av., M. A. B., 25; Child Soc.,

90c.; Y. W., 450; 13th St., 15; 14th St., C., 5 95; S., 25; Brick, 22; Child Soc., 21 25; Central, 101 20; Y. W., 25; I. C., 64 08; J., 10; Faith, 10; C., 10; Harlem, 100; H. H., 20; Hope, J., 2 50; Lenox, 25; Madison Av., 150; Y. L., 25; Alex. Bd., 30; Mt. Washington, 30; C., 4; North, K. Da., 25; Puritans, Guild, 24 54; S., 100; Rutgers Riverside, K. Meas., 70; Afternoon S., 25; University Pl., 250; Y. W., 5; Washington Hts., 55; K. Dau., 12 50; W., 125; Y. W., 15; West End, 45; Mrs. E. N. Crosby, 150; Mrs. C. D. Chauvel, 6. **Niagara**—Albion, 12 50; Barre Centre, 1 73; Lewiston, 2 50; C., 2 50; Lockport 1st, 5 10; ad Ward, C., 1 65; Mapleton, C., 80c.; Niagara Falls, 6 25; C., 2 50; No. Tonawanda, 25 88; Wright's Corners, 80c. **Otsego**—Cherry Val., S., 11; Colchester, 12; Coopers-town, 9 38; Delhi 1st, 22 60; ad, 13; Gilbertsv., 3 02; Oneonta, 17 50; Unadilla, 2; Worcester, 4 50; Meridale, 1 35. **St. Lawrence**—Chaumont, 5; Gouverneur, 25; Potsdam, 15; Waddington, Scotch, 9; Watert. 1st, W. U., 50; S., 15 26; Jr. L., 5. **Steuben**—Addison, 13; Arkport, 4; Avoca, 2; Hornellsv. 1st, 15 50; Howard, 3 75; Prattab., 5. **Syracuse**—Constantia, F. M. Cir., 2 50; E. Syracuse, 3 25; Fayettev., J., 2; Fulton, 18 75; Marcellus, 4 50; Oswego, Grace, 7 50; Syracuse 1st, 72 50; C., 32 66; 4th, 58 15; 1st Ward, 7; Park, 125. **Troy**—Cambridge, 5; Glens Falls, 25; Lansingb. 1st, 8; J., 5; Olivet, C., 2 50; Schaghticoke, 2 50; Troy ad, 155 06; Inf. Cl., 5 91; 9th, 15; Oakwood Av., Inf. Cl., 7 26; Second St., 6 50; S., 12 13; Westm., S., 25; Waterford 10. **Utica**—Boonv., S., 10; Camden, 18; Clinton, 16; H. Sem., 9; Holland Patent, C., 5; Oneida, 25; Soc. C. E. and S. S., 75; Rome, 50; Utica 1st, 25; Bethany, Inf. Bd., 10; Westm., 75; Waterv., 50; Westernv., 10; White Lake, C., 2; Old Forge, S. Cl., 5. **Westchester**—Greenb., 11; Mt. Kisco, 10; Mt. Vernon 1st, 41 86; New Rochelle 1st, 25; C., 13 77; 2d, 21 25; Ossining, 27 50; Patterson, 3 23; C., 10; Peekskill 1st, C., 20 54; Rye, 40; Scarb., S., 7 93; S. East Centre, 5; Thompsonv. Bd., 5; Yonkers 1st, 10; Immanuel, 5; Westm., 2 50; S., 3 10. **\$7,891.83**

North Dakota—**Fargo**—Tower City S. M. S., 5. **Minnewaukon**—Devil's Lake, 3 50; Minnewaukon Y. L., 3 50. **Pembina**—Park River, 10. **\$21.80**

Ohio—**Athens**—Athens, 13 45; Marietta, 20 18. **Bellefontaine**—Bellefontaine C., 12 50; Kenton, C., 10; Marcellus, 7; Silver Off., 30 50; Presbl., 10. **Cincinnati**—Avondale, 15; Cincinnati 1st, 25; G. C., 1 50; C., 1; 2d, 47 75; Y. L., 6 25; 3d, 10 85; C., 5; 4th Y. L., 3 75; 5th C., 1; 7th, 17 25; Jr. Miss. Bd., 12; Calvary, 8; Wks., 1 25; Central, 2; Clifton, 2 50; Mohawk, 4 28; B. of P., 75c.; K. M., 68c.; Pri. S., 76c.; S., 2 53; Mt. Auburn, 32; North, 3; Pilgrim J., 2; Walnut Hills, 67 60; H. Bd., 24; Westm., C., 10; Cleves and Berea, 4 86; College Hill, 10; S., 30; Glendale, 10 86; Hartwell, 8 25; Hyde Park, Knox, 25; Lebanon, 26 05; C., 5; Madeira C., 2 50; Madisonv., 3; C., 1 64; Milford C., 5; Montgomery C., 2 50; New Richmond, 5; Norwood, 16 50; Pleasant Ridge, 13 28; C., 18 55; J., 11; Pleasant Run, 2 50; Westwood, 3 75; Williamsb., 3; Wyoming, 16; F. Jansen, 30c. **Cleveland**—Ashtabula, 8; Cleveland 2d, 75; Beckwith, 9 80; Bolton Av. L. G., 31; J., 5; Calvary, 39 60; Case Av., 17 10; Old Stone, 617; Willson Av. 8; Pri. S., 5; Glenview, 5; Orwell, 1; Painesville L. Erie Col., 8; Parma C., 2. **Columbus**—Columbus, West Broad St., 2 50; J., 5. **Dayton**—Dayton 1st Y. W., 41; Meml. C., 1 66; Greenv., 13; Hamilton 1st, 16; C., 3 75; Seven Miles, 13; S. Charlest., 1; Springf. 1st A. P. Bd., 7; Y. W. M. C., 7; ad Bible Sch., 5; 3d C., 3; Xenia, 16 25; S., 42 11. **Huron**—Chicago, 22; Clyde, 2 20; Fostoria, 7; Fremont, 7 50; Norwk., 16; Sandusky, 6 70; Olena, 5; S. M. S., 3 80. **Maumee**—Salem Pri. S., 5; Youngst. 1st, 20; S., 50; Y. P., 1. **Marion**—La Rue, 2 30. **Maumee**—Bowling Grn., 15; C., 1 04; Bryan, 5; Defiance, 11 64; Delta, 4 22; Grd Rapids, 1 05; Haskins, Holgate C., 5; Maumee, 1 04; Montpelr., 6; N. Balti., 6; C., 97c.; Paulding, 3 88; Perrysb., 1st, 2 18; Toledo 1st, 3; 3d J., 2 05; 5th, 10; J., 4 37; Collingwd Av., 52 04; Westm., 10; W. Bethesda, 5; Weston, 11; W. Eagle Cr., 4 85. **Portsmouth**—Eckmanv., 4 15; Ironton, 3 50; Jackson, 2 50; Mt. Leigh, 4 62; Portsm. 1st Y. L., 24 65; 2d C., 4 60; K. D., 50; Sandy Spr., 1 50; W. Union, 1 25. **St. Clairsville**—Bellaire 1st J., 10. **Steubenville**—Dennison, 4; E. Liverpool 1st, 32; New Phila., 4; Richmond, 3 50; Steubenv. 1st, C., 10; 3d, 7 25; C., 3 75; Yellow Cr., 7. **Wooster**—Congress, 3 25; Creston, 7 70; Dalton C., 10; Mansfield, 18 44; Wooster 1st, 14 25; Y. L., 6; Westm., 36 88; Y. L., 2 74; Cash, 40 84. **Zanesville**—Coshocton, 3; Frazeysb., 3 55; C., 4; Granv., 7 50; Hanover C. Bd., 50c.; Mt. Vernon, 5; B. B., 50c.; Pataaskala C., 3; Zanesv., 1st, 10; ad Y. L., 1. **\$2,293.78**

Oregon—**East Oregon**—Burns, 4 75; La Grande, 4 75. **Portland**—Astoria, 25; S., 6 25; Cleone, 2; Mt. Tabor, 3; J., 1; Oregon Cy., 4 50; Portl., 1st, 275; 4th, 5 50; C., 6 25; Calvary, 12 67; Westminter, C., 2 70. **Southern Oregon**—Roseburg, S., 3. **Willamette**—Albany, G. C., 32 50; Corvallis, C., 2 50; Salem, C., 3; Presbl., 1 82. **\$395.44**

Pennsylvania.—*Allegheny*—Allegheny, 1st, 51; 2d, 6; C., 10; Brighton Road, 8.24; Central, 21.83; McClure Av., 71.85; Bellevue, 20; Clifton, 2.66; Freedom, 5; Glenfield, 2.06; Glenshaw, 21; Haystack, 6.10; Leetsdale, 45.53; E. R. Bd., 5; Pine Creek, 1st, 10; Sewickly, 30.60; E. W., 7; Sharpsh., 32.50. *Blairsville*—Beulah, 7.50; Blairsv., 4.60; Congruity, 7; Greenab., 1st, 30; Westm., 5; Irwin, 11.20; Johnst., 25; Latrobe, Y. L. Bd., 3.40; Pine Run, 3.67; Orr Bd., 94c; Pleasant Gr., 1; Poke Run, S. L., 2. *Butler*—Allegheny, 3; Butler, 1st, 19.80; Y. W., 15; J., 4; 2d, 5; Concord, 5; Grove Cy., 5.20; C., 18.75; Middlesex, C., 3.07; Muddy Cr., 10; N. Liberty, 9.50; Petrolia, 7.50; Plains, 3.55; Pleasant Valley, 3; Portersv., 4.22; Summit, 1.25; W. Sunbury, 12; Zellenople, 18; Presbl., 12.15; Th. Offr., 22.10. *Carlisle*—Big Spring, 10; Carlisle, 1st, 20; 2d, 16.07; Chambersb., Fall. Spr., 38.75; S., 13.67; Harrisb., Market Sq., 56.71; Wed. eve., 25.38; Sr. S., 40.45; J., 36.50; Pine St., Miss A. Scott, 10; Mrs. Aldrick's Cl., 5; Westmr., 13; S., 11.33; Lebanon, Christ, 17.05; Lower Path Val. C., 8.23; Mechanicsb., 11.60; Mercersb., 7.98; Middle Spr., Y. L., 30; Middlet., 15; Millersb., 5; Newport, 7.80; Paxton, C. G., 9; Robert Kennedy Meml., 5; Shippensb., 32.11; Upper Path Val., 20; Waynesboro., 18.75. *Chester*—Avondale, C., 1.10; Berwyn, 12.50; M. S., 3; B. B., 2; C., 5; Bryn Mawr S., 50; Chester, 1st, 17.50; Downing, 5.74; C., 4; Fagg's Manor, 16; C., No. 1, 10; No. 2, 5; Glenolden, 25; Kennett Sq., 3; Lansdowne, 1st, 25; S., 12.50; Media, 7; New London, 4.30; C., 13.76; Oxford, 1st, C., 75; Parkersb., Pri. S., 15; Swartmore, 15; Wallingford, Mrs. Jas. Spear, 100; Wayne, 3.75; H. Newton Cir., 5; C., 12.50; Grace Meml., 5; W. Chester, 1st, 12.50; Westmr., 2. *Clarian*—Cool Spr., C., 1.50. *Erie*—Belle Val. S., 2.03; Bradford, 10; Conneautv., C., 5; Corry, 10; E. Springt., 5; Edinboro, 6.21; Erie, Centl., C., 31.21; Fairf., 5; Fredonia, S., 2.25; Girard, 6.22; Jamest., 25.30; Meadw., 1st, C., 10; Merc. 1st, J., 2d, Y. P., 20; Sr. L. B., 12; No East, 30; Oil City, K. B., 5; Pleasant Hill, 66c; Tideoute, J., 14; Titusv., A. Bd., 50; Union, 20; Violets, 1. *Huntingdon*—Alexandria, H. Aux., 6; Altoona, 1st, 13; 2d, 25.50; P. Soc., 25; 3d, 5; Buffalo Run, 3; Hollidaysb. S. & T., 25; Huntingdon, 5.50; Kylert, 6; Lewist., 203; Lick Run, 5; Logan's Val., C., 25; Lower Spruce Cr., 6; Osceola Mills, 8; C., 1.50; J., 1; Port Royal, 13.26; Tyrone, 3.10; Y. W. C., 5. *Kittanning*—Mechanicsb., 8.23; A. Bd., 1.27; Saltsb., 15.66. *Lackawanna*—Bennett, 5; Dunmore, Y. L., 8.50; Meshoppen, 5; Montrose, 40; Y. L., 5; Scranton, 1st, 150; Towanda, 30; Troy, 18.75; W. Pittston, S., 12.56. *Lehigh*—Slatington, 7; C., 2.10; Stroudsb., 5.85. *Northumberland*—Beech Cr., 4.50; Jersey Shore, 15.25; Lock Haven, 15; Mahoning, 19.05; Mifflinb., 5; Milton, 16.76; Y. W., 8; Pennsada, S., 3.81; Renova, 1st, 12.50; Sunbury, 15; Trout Run, S., 4.04; Watsons., 10; Williamspt., 1st, 50; C., 5; Cov., 13.57. *Parkersburg*—Buckhannon, C., 6; Fairmt., 3.50; MCF. Bd., 12.50; French Cr., 2; Kanawa, C., 1.68; Morgant., 10.50; Parkersb., 206.50; Ravensw., 4.25; Sistersv., 5.50; Sugar Gr., 4.25. *Philadelphia*—Phila., 1st, J. E. R., 100; 2d, 5; 4th, Y. L., 37.50; 10th, C., 10; S., 30; Arch St., 4; Bd., 16.50; Beacon, Pri. S., 2.50; Bethlehem, S. of B., 8; Broad St., K. D., 10; Cohocksink, 9.50; Gaston, K. D., 6.25; C., 18; Glea., 6.25; Green Hill, 1; Northm., B. S., 75; S. West'n, S. S. A., 10.91; Tabor, A. C., 2.50; G. P. M., 10.42; Temple, 15; Trinity, S., 10; W. Green St., Mrs. R. H. Beattie, 25; W. Hope, S., 50; Woodl., 106.15; D. Bd., 6.25; Bd., 42c; C., 20. *Philadelphia North*—Abington, 41; S., 30; Ambler, 2; Ashbourne, 14; Bridesb., C., 6; Bristol, 18.15; Calvary, W. U., 2; Chestnut Hill, 1st, 13.50; Doylest., 10; Falls of Schuylkill, 3; Fox Chase, 3; C., 17.50; Frankford, 5; Germant., 1st, 25; S., 50; Market Sq., 5; Redeemer, 20; Wakef., 5; West Side, 5; in memory of C. E. J., 75; and S. W. J., 75; Hermon, 5; Huntington, Val., 5; Ivyland, I. B. B., 22; Jenkint., 7; Leveringt., 5; Manayunk, 13; C., 10; J., 2; Morrisv., 2.50; Mt. Airy, 12; Neshaminy of Warwick, 5; New ton, 5; Ch., 25; Norrist., 1st, 23.75; C., 5; Cent'l., 1; C., 3.75; Overbrook, 5; S., 5; Pottst., 15.50; S., 13.70; H. Dept. S., 6; Reading, 1st, 1.27; Olivet, Aftenn., 20; Summit, 3; Wissahickon, 5. *Pittsburg*—Amity, W. C. & H. M. S., 8; Bethel, 112.50; Y. P. S., 5; Crafton, 32.33; W. W., 2.64; Edgew., 38.75; Finleyv., 4.05; Ingram, 6.05; Lebanon, 13.50; McDonald, 7.32; Mansf., 6; Monongahela, 23.50; Oakl., 1, 2; Oakmont, 7.35; Pittsb., 1st, 115.44; Y. V., 10; 2d, 13; 6th, 42; M. McC. Bd., 25; 43d St., 25.44; Belleh., 40; E. End, 6.10; E. Liberty, 308.85; Hazlew., T. O., 6; Herron Av., 4.33; Highl., 39.37; Home-work Av., 30.30; Lawrencev., 55.30; C., 10; Mt. Washington, 24; Park Av., 48; Pt. Breeze, 100.50; Shady Side, 150.75; B. W., 50; Tabernacle, 28.13; Wilkinsb., 12.50. *Redstone*—McKeesport, 1st, 5; Spring Hill Furnace, C., 4; Uniont., 1st, Y. L. C., 25. *Shenango*—New Brighton, 17.50; New Castle, H. Bd., 10; New Castle Cent., 3.65; Slippery Rock, 7.25. *Washington*—Burgettst., 1st, 18.80; C., 10; Cross Cr., 12.50; Upper Buffalo, 25; Vance Meml.,

O. C., 25; Washington, 1st, 62.11; H. M. Cir., 2.60; H. M. Cl., 3; 4 Child., 25; S. S. Cl., 50; 2d, 6.72; N. N., 7.60; G. G., 6; Wellab., 6.75; W. Alexander, 25; Wheeling, 1st, 75; 2d, 15; Friend, 600. *Wellsboro*—Elkland, 6.25; Mansf., 5; Nelson, 5. *Westminster*—Chestnut Level, 2.03; Y. P. Bd., 12; Columbia, 25; Leacock, 3.25; Marietta, 6; Union, C., 10; York, 1st, 82.50; Presbl., T. O., 319.43. \$7.192.43

South Dakota.—*Aberdeen*—Britton, 3.25; Groton, 14.50. *Dakota*—Good Will, L. A., 5. *Southern Dakota*—Bridgewater, 3; Dell Rapids, 3.43; C., 3; Parker, 1.68; Scotl., 5; Sioux Falls, 1.75; White Lake, 3. \$43.61

Tennessee.—*French Broad*—Valdese Ch., 4. *Union*—Hopewell, 9.83; Knoxv., 2d, 16.92; 4th, 18.15; Rockf., 4.35; C., 1.70; Shannondale, 11; Bd., 1; Westmr., 5. \$71.95

Texas.—*Austin*—Austin, 1st, 7. *North Texas*—Denison, 1.05; S. M. S., 4. 40. *Trinity*—Albany, 13.63; Dallas 2d, C., 8.35. \$35.33

Utah.—*Boise*—Boise 1.65; C., 7.10; Caldwell, 2.70; New Plymouth, Misses Veazey and Stovel, 50c. *Kendall*—Idaho Falls, 2.10; Bd., 6.50; Paris, E. W., 1.80. \$22.35

Washington.—*Olympia*—Castle Rock, J., 1.50; Centralia, 2.25; Chehalis, 1.50; Ilwaco, 5; Olympia, 5; Puyallup, 1.20; Tacoma, 1st, 12.44; Pri. S., 15; Immanuel, 3.10. *Puget Sound*—Anacortes, 1; Auburn, 6; Charles- ton, 2.50; Ellensburg, C., 20.25; Kent, 2; New Whatcomb, 20; N. Yakima, 3; Roslyn, 5; Seattle, Westmr., 8; S., 5.51. *Spokane*—Spokane, 1st, 10; C., 50; Pri. S., 26.78; Cent., 7.50; C., 1.50. *Walla Walla*—Walla Walla, 3.75. \$219.78

Wisconsin.—*Chippewa*—Ashland, 3.07; Mrs. Marquis, 25; Mrs. Fifield, 5; Mrs. Pleas, 5; Baldwin, 5; Bayf., 3.25; Eau Claire, 1st, 1.08; S., 5.46; Hudson, 38.65; Mrs. Humphrey, 25; C., 12.50; Ironwd., 10; Phillips, 2.25; Superior, 3.50; W. Superior, 15; Interest, 1.75. *La Crosse*—W. Salem, J., 5. *Madison*—Janesv., C., 4; Kilbourne, 1.50; Madison, 18; Portage, 1st, 3.65; Prairie du Sac, 3; Reedsb., 4; Richland Cen., 25c; Waukegan, 4. *Milwaukee*—Horicon, 10; Milwaukee, Calvary, 7.17; Ottawa, 1.30; Waukesha, 5. *Winnebago*—Appleton, 6; Y. L., 5; Fond du Lac, 2.25; C., 5; Green Bay, 6; C., 8.40; Marinette, 19.25; Marshf., 6; Merrill, 1st, C., 10; West, 2.50; Neenah, 9; Oconto, 20; Omro, 3; C., 1.62; Oshkosh, 6; Shawano, 2; Stevens Pt., 18; Wausau, 20; Westf., 2.30. \$335.79

LEGACIES.

Miss T. B. Henry, late of Elizabeth, N. J., 500; Mrs. M. Louise Schuyler, late of Bloomsbury, Pa., 285; Marv S. Howard, late of Catskill, N. Y., 202.50. \$987.50

PERMANENT FUND.

Gift of the late Julia L. Axtell, Lake Forest, Ill., 1,000; San Francisco, 1st, 2,000. \$3,000

MISCELLANEOUS.

Interest and insurance, 101.24; Rent and Sales, 21; Board and Tuition, 10,299.40; Literature, 576.22; L. Amsden, 4; Mrs. Fred'k Blume, 20; Mrs. E. M. Bunker, 75; Mrs. K. F. Blair, 50; E. B., 5; H. R. Benham, 10; Mrs. H. D. Brewster, 100; A. B. Berry and Niece, 50; Mrs. C. per M. J. P., 5; Mr. and Mrs. G. H. Condict, 50; Cash, 1.87; Mrs. B. Delano, 50; Mrs. F. J. Dennis, 25; Rev. D. S. Dodge, 400; Mrs. M. P. Dodge, 100; Friend, 10.25; Friend, 2; Friend, 1.50; Friend, 2.50; Mrs. W. S. Gilman, 25; Friends of late H. B. Hamilton, 25; Mrs. M. C. Hopewell, 15; Returned, 5; Alice Hyson, 640; L. T. Haskell, 50c; Mrs. D. O. Irving, 75; A. E. Linder- man, 5; Mrs. W. M. McNaair, 7.03; H. R. Marsh, 25; F. P. Mills, 75; Mrs. McCormick, 500; M., 5; Mrs. H. H. Negley, 75; M. A. Parsons, 5.40; Addie Perrin, 25c; Old Ladies of Pres. Home, 12.75; Mrs. Thos. A. Pratt, 5; Friend, 37.50; Refund, 45.75; Mrs. Robinson, 5; Refund, 100; F. M. Shepard, 500; Mrs. C. E. Skinner, 50c; Mrs. C. P. Stanton, 10; Mary T. Spalding, 200; Friend, 300; Sale, 50c; Mrs. C. C. Tompkins, 25; Friend per Mrs. Tomp- kins, 25; Friend, 40; Mrs. Robt. Wardrop, 75; Mrs. Whittemore, 5; Friend, 4075; Two Friends, 300; Y., 40. \$22,914.41

Total, \$58,077.86
Less refunded Niagara Pres., 34.40

Total, \$58,043.46

MISS. S. F. LINCOLN, TREASURER,
156 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN—APRIL, MAY, JUNE, JULY AND AUGUST, 1901.

Baltimore.—*Baltimore*—Baltimore, La Fayette Sq., S. Cl., 10; Taneytown, 7.50. *New Castle*—Lower B'ywine, 2; New Castle, Few Friends, 25; Wilmington, West, 2.50. *Washington City*—Washington City,

Covenant, 18; Eckington, 6.30; Gunton Temple, 5; Metropolitan 5; N Y. Av., 45; Wed. Eve., 12.....\$138.30

Cal formia.—Benicia—Napa, 3; C., 50c.; San Rafael, 15; St. Helena, 3. Los Angeles—Azusa, 25; Halleck Ora Grande, C., 1.75; Los Angeles, 1st, 20; C., 1.75; ad, 4.25; 3d, 5; Immanuel, 38.60; Y. L., 20; National C. Y., 5; Ontario, Westmr., 5; Orange, C., 1.35; Riverside, Arlington, 11.25; C., 1.50; Calvary, 50; San Bernardino, C., 1.25; Santa Ana, C., 3.50; Colusa, 3; C., 50c.; Davis, C., 75c.; Elko, 2; Fall Riv. Mills, 1; Placerville, 2; Int., 75c.; Red Bluff, 2.50; Redding, C., 1.25; Sacramento, 14th St., C., 3.30; Westmr., 95c. San Francisco—San Francisco, Franklin St., C., 3.50; Holly Pk., 5; Mizpah, 3.30; Olivet, S., 1.80; Trinity, C., 1.45. San Jose—Monterey 1st, C., 2.37; Palo Alto, C., 2; San Jose, 1st, 3. Stockton—Fowler, 20; Fresno, 5; Madera, 40c.; Modesto, 2.60; Oakd., 40c.; Oroqui, 1.20; Sanger, 1.20.....\$368.37

Catawba.—Southern Virginia—Berkerville Coulter Bd., 12. Yaddin—Aberdeen, Faith Bd., 2.....\$14.00

Colorado.—Boulder—Berthoud, C., 5; Boulder, 8; Cheyenne, Jr., 3; Timnath, 5. Denver—Wray, 6; Gunnison—Gr. Junction, C., 3. Pueblo—Bowen, 5; Canon C'y, 2.50; C., 50; Colorado Spr., 1st, 12.50; C., 10; J., 10; ad, 1.50; Cripple Cr., 3; Del Norte, 2.30; Goldfield, 1; Pueblo, Westmr., 2.50.....\$83.30

Illinois.—Alton—Alton, C., 5. Bloomington—Bloomington, 2d, 12.50; El Paso, 2.65; Lexington, 3.13; Onarga, 10; Paxton, 13.10; Tolono, 10. Chicago—Arlington H'ts, 3; C., 5; Austin, 5; Chicago, 2d, 16.50; 4th, 85; 6th, 70; C., 5; B. Br., 5; Belden Av., 5; Covenant, C., 10; Edgewater, 2; Englew., 3; Hyde Pk., 15; Olivet, 15; So. Side Tab., 6; W. Div. St., 2.75; Woodlawn, 5.01; Homewood, 1; S., 2; Joliet, 1st, 11; Cent'l, 8.62; C., 25; Oak Pk., 14; Waukegan, 3. Freeport—Dakota, 2; Freeport, 1st, C., 5; Galena, 1st, 15; C., 17.60; M. G., 1.58; Oregon, 3.40; Rockford, 1st, 28; Winnebago, 11. Mattoon—Taylorv., 6.25; Tower Hill, 1.25. Ottawa—Ottawa, 1st, 2.50. Rock River—Aledo, 5.00; Millersb., 25c.; Peniel, 2; Sterling, 50; Viola 30c.....\$527.98

Indiana.—Crawfordsville—Attica, 2; Bd., 10; Dana, 6.50; Darlington, 1; Ladoga, 3; Lafayette, 1st, 9.50; 2d, C., 7.58; Lebanon, 8; Newtown, 2.50; Thornt., 2; Silver off., 25. Fort Wayne—Albion, 3.85; Ft. Wayne, Westmr., J., 5; G. Bd., 5; La Grange, C., 25; Lima, 3.50. Indianapolis—Indianapolis, 4th, 5.50; Meml., 1. Logansport—Concord, 1.05; Goodl., 3; Hammond, 3; Kentl. Sil. off., 1; Lake Prairie, 2.75; La Porte, 10; S., 8.20; Meadow Lake, 1.50; Remington, 7.61; Rochester, C., 1; Valparaiso, 7. Muncie—Alexandria, 10; Gas Cy., 2; Marion, 5; Muncie, 10; Noblesv., 1.50; Peru, 6; Portl., 2; Wabash, 5; Winchester, 3. New Albany—Bedford, 2; Hanover, 2.50; New Albany, 1st, 2.20; 2d, 3; Orleans, 1. Vincennes—Evansv., Grace, 7.10; Park Meml., 1.80; Walnut St., 9; Farmersb., 1.75; Indiana, 2.45; Petersb., 65c.; Rockport, 1.75; Terre Haute, Centl., 3.50; Vincennes, 4.40; Washington, 5.75; Wheatl., 2.80. White Water—Connersv., 1st, 2.50; Lawrenceb., 1.30; Shelbyv., 1st, 5.....\$274.99

Indian Territory.—Sequoyah Tahlequah, C. B. Soc., 3; Tulsa, H. Graybill Soc., 2.....\$8.00

Iowa.—Cedar Rapids—Cedar Rapids, 1st, 62.50; C., 22.50; Clarence, 5; Clinton, 20; Marion, 18; Monticello, 12; Mt. Vernon, G., 9; Scotch Gr., 4; Sunbeams, 1; Vinton, 22.98; C., 2.50; Wyoming, 3.25. Corning—Bedford, 4; Essex, 3.26; Red Oak, 23; Shenandoah, 7.50. Council Bluffs—Carson, 1; Woodbine, 22. Des Moines—Bedford, 20; Clarinda, 20; Creston, 20; Malvern, 20. Dubuque—Dubuque, 2d, 6.60; Westmr. Chapter, 19.40; Hazleton, 2; Independence, 1st, 30; Manchester, 3; Oelwein, 1; C., 10. Fort Dodge—Dana, 1.50; Glidden, 20; Pomeroy, 5. Iowa—Bloomf., 5; Burlington, 1st, Y. L., 25; Fairl., 10; Martinsb., 1; Mt. Pleasant, 1st, 10; New London, 1. Iowa City—Malcom, 4; Muscatine, 14.50; Tipton, 5; Williamsb., 2.50. Sioux City—Cleghorn, 2; Denison, 1; Le Mars, 1.25; O'Leary, 3; Storm Lake, 4. Waterloo—Greene, 1.25; Marshalltown, J., 5.....\$517.88

Kansas.—Larned—Halsted, C., 7.50; Lyons, 4; McPerson, C., 10. Neosho—Independence, 6.75; Ottawa, 1; Richmond, 1. Solomon—Culver, C., 3. Topeka—Gardner, 4.50; Lawrence, 1.15; Topeka, 1st, 90; 3d, C., 6.35; Westmr., M., 5.....\$149.25

Michigan.—Detroit—Detroit, 1st, 20 ad Av., L. A., 3.75; Forest Av., W. W., 6.92; Jefferson Av., 15; Meml., 5.50; Scovel Meml., 3; I. M. B., 5; Trumbull Av., C., 8; Milford, 6.25; Pontiac, W. H. & F., 11; Y. W., 5.86; Ypsilanti, 25. Flint—Flint, 2.65; Harbor Beach, 8; Lapeer, 8.10; Marlette, 25; C., 2.50; 2d, 1.67; Pt. Huron, 1.28; Westmr., 1.61; Vassar, C., 19.40. Grand Rapids—Gr. Rapids, 1st, 8.25; Immanuel, 1.75; Westmr., 12.50; S., 3; Hesperia, 1.90; Ionia, 9.38. Kalamazoo—Kalamazoo,

1st, 13.45; C., 6; Martin, 1; Richland, 1.20. Lake Superior—Escanaba, 5. Lansing—Albion, 6.25; Homer, 2.16; Jackson, 2; Marshall, 3; Parma, 3. Monroe—Adrian, 15; Blissfield, 5; Coldwater, 3.50; Har., 5; Hillsdale, 7; Monroe, 5.65; C., 2.55; Palmyra, C., 10; Reading, 2. Petoskey—Cadillac 5; E. Jordan, 5.50; Harbor Spr., 2; Lake C'y, 2; Petoskey, 4. Saginaw—Bay City, 1st, S., 6.30; Meml., 2.....\$338.49

Minnesota.—Mankato—Blue Earth, 5; Delhi, 3; Kasota, 4.35; Le Seuer, 3; Tracy, 4.50. Minneapolis—Minneapolis, 1st, Y. W. S., 10; Andrew, 5; Bethlehem, 5; C., 12.50; Oliver, S., 3.41. St. Paul—Merriam Pk., V. C. Soc., 4.20; St. Paul, Dayton Av., C., 6.25; I. C., 4. Winona—Albert Lea, 6.....\$57.45

Missouri.—Kansas City—Drexel, Sharon M. S., 25c; Knob Noster, 2. Ozark—Joplin, K. M., 1; Ozark Prairie, 2; Webb, 10; Presb. Silver Off., 10.30. Palmyra—Macon, 1.86; Moberly, 2. Platte—New Point, S., 2; Parkville, 7.04. St. Louis—St. Louis, 1st, C., 5; Cote Brillante, 2.50; Mrs. T., 5.....\$50.95

Montana.—Butte—Anaconda, 4; Deer Lodge, 80c; Missoula, 3.....\$7.80

Nebraska.—Box Butte—Union Star, C., 60c.; Valentine, C., 1. Kearney—Central Cy., 2; Fullerton, 4.48; Kearney, 2.06; Lexington, 1.60; Litchfield, C., 50c.; No. Loup, 1.55; No. Platte, 1.25; St. Paul, 1. Nebraska City—Beatrice, 1st, 12.80; Fairbury, 2.50; Fairmont, 33c.; Hickman, 5; Humboldt, C., 90c.; Lincoln, 1st, 6.66; 2d, 4.35; C., 2.50; 3d, 2.35; Palmyra, 1.70; Seward, 51c; Tecumseh, 2.40; York, 1.80. Niobrara—Emerson, 1.13; Niobrara, 20; Pender, 1.25; Ponca, 2; Wakeh., 2.50; Wayne, 2.50; Winnebago, 2. Omaha—Bellevue, 3.25; C., 2.50; Columbus, C., 50c.; Divide Cen., .08; Fremont, 4.57; C., 1; Marietta, 78c.; Omaha, 1st, 17.45; C., 2; 2d, 5.02; C., 50c.; Castellar St., 2.4c; Clifton Hill, 50c.; J., 50c; Knox, 2.49; Lowe Av., 3.40; C., 2.50; Westmr., 5.82; C., 3; Schuyler, 1.49; S. Omaha, 3; C., 1.20; Tekamah, 6.94; Wahoo, 1; Waterloo C., 65c.\$144.11

New Jersey.—Elizabeth—Basking Ridge, 16.93; Calfon, 12; Cranford, 5; Elizabeth, 3d, 5; L. M. C., 5; Westmr., 50; Plainf., 1st, 25; Pluckamint, 7. Jersey City—Jersey City, 2d, 7.37; Pri. S., 7.63; Leonia, 1st, 1.45; Paterson, E. Side, 10. Monmouth—Red Bank, 5. Morris and Orange—E. Orange, 1st, 12.50; S., 50; Bethel, 26.28; Brick, 15; Morrist., 1st, 20; Orange, 1st, Boys' Cl., 2; So. Orange, Trinity, 6; Wyoming, 5. New Brunswick—Hopewell, 3.50; New Brunswick, 1st, 12; Pennington, 10; Trenton, 4th, 6. Newton—Stewartsville, A. H., 5. West Jersey—Elmer, 9; Haddonf., C., 10....\$349.66

New Mexico.—Rio Grande Taos, 4.....\$4.00

New York.—Albany—Albany, 1st, 5.50; 3d, 6.67; 4th, 16; 6th, 4.16; State St., 46.83; Amsterdam, 2d, 6.54; Ballston Spa, Legacy of M. E. Lawrence, 50; Corinth, 84c.; Gloversville, Kingsboro Av., 84c.; Jermant, Meml., 3.34; Johnstown, 6.34; Saratoga, 1st, 6.34; 2d, 4.16; A. H. L., 10; Schenectady, 1st, 14.16; Y. L., 1.66; Sr. S., 20.88; East Av., 2.50; C., 2; Union S., 2.50; Friends, 50. Boston—Boston, 1st, 32; Y. L., 5; Scotch, 2.50; E. Boston, 15; Y. L., 2.50; J., 2.50; Londonderry, 2; Portland, 5. Brooklyn—Brooklyn, 1st, 25; ad, Or. G., 25; Bethany, 5; Calvary S., 30; Duryea, 5; C., 5; S., 31.14; Lafayette Av., 47; So. 3d St., 26.46. Buffalo—Buffalo, West Av., 5. Chemung Elmira, 1st, 5.07. Columbia—Durham, 1st, C., 3. Genesee—Attica, 9.54; Batavia, S., 10.26; Leroy, 15; N. Bergen, 1.50; Stone Church, S., 2.80. Geneva—Canandaigua, C., 5; Geneva, 1st & North, 5. Hudson—Monroe, 3.31; S., 2.07; Presb., 7.50. Long Island—Amagansett, 53c.; Cutchogue, 5; Manor, S., 1; Middletown, 94c.; Shelter Isl., 10; Bd., 1.50; Southampton, 2d; So. Haven, S., 1. Lyons—Huron, 8.50; Wolcott 1st, 19.50; Mrs. Yeomans, 2.50. Nassau—Springland, 6.59; C., 10.86. New York—New York, 1st, 71; 4th, 38.16; 1st Union, C., 10; 5th Av., Y. W., 100; Brick, Y. W. B. Cl., 30; Central, 80.33; St. James, 10; Scotch, C., 8; Washington Hts., C., 50; West End, J., 5. Niagara—Albion, 12.50; Barre Centre, 3.48; Lewiston, 2.50; C., 2.50; Lockport, 1st, 5.10; Mapleton, C., 88c.; Niagara Falls, 6.25; C., 2.50; North Tonawanda, 7.13; Wright's Cor., 75c.; C., 1. Otsego—Cooperstown, 3.13. St. Lawrence—N. Hammond, C., 17.50; Potsdam, C., 25. Steuben—Avoca, C., 5; Canisteo, 10; Corning, 25. Syracuse—Syracuse, 1st, C., 10; 4th, S., 7.48; Elmwood, 3. Troy—Brunswick, 6; Cambridge, 30; Schaghticoke, 10; Troy, 2d, 20.9th 25; Meml., C., 5; 2d St., 50; S., 9.50; Westmr., S., 12.50; J. Y. P. A., 30. Utica—Clinton, 40; Redfield, W. H. & F., 2.93; Rome, 20; Whitesboro, 10. Westchester—Mt. Kisco, 6; Mt. Vernon, 1st, 10.50; New Rochelle, 2d, 5.50; Ossining, 17.50; Patterson, 9; Peekskill, 1st, 2d, 12; 2d, J., 15; So. Salem, S., 28.11; Stamford, 1st, C., 5; K. D., 40; S., 10.48; Yonkers, Immanuel, 5; Westmr., 1.50; K. D., 1.75.....\$1,602.79

North Dakota.—Pembina—Park Riv., 10; B. Bd., 6.....\$16.00

Ohio.—*Chillicothe*—Chillicothe, 1st, 6.25; Concord, 1; Greenfield, 1; C., 3; McArthur, C., 1.25; Pisgah, 1.25; So. Salem, 2.50; Washington, Ct. Hs., 10; Wilmington, 2.20. *Cincinnati*—Cincinnati, 2d, 6.50; 3d, 12.10; 4th, Y. L., 6.25; 7th, 26; Mt. Auburn, 5; North, 1.35; Walnut Hills, 18; Cleves and Berea, 1.62; College Hill, 5; Delhi, S., 25; C., 20; Glendale, 2.65; Lebanon, 6.57; Norwood, 3.80. *Fleasant Ridge*, 40c; Westwood, 1.25; Wyoming, 5. *Cleveland*—Cleveland, 2d, 31; Beckwith, 3.60; Calvary, 10.00; Case Av., 5.85; Woodland Av., 25. *Columbus*—West Broad St., 2.50. *Dayton*—Hamilton, 10; Seven Mile, 5; Springfield, 1st, A. P. Bd., 1; Presb., 5. *Huron*—Chicago, 5. *Maumee*—Defiance, 2.95; Gr. Rapids, 1.53; Toledo, 3d, 7; C., 10; 5th, 5; Weston, C., 5. *Portsmouth*—Portsmouth, 1st, Y. L., 5.2d, 2; C., 1; Sandv Spr., 1; C., 1. *St. Clairsville*—Bannock, 5; Bellaire, 1st, 2.95; Coal Brook, two friends, 5; Kirkwood F. C. L., 22; Short Creek, 3.05. *Steubenville*—New Philadelphia, 2. *Wooster*—Bellevue, 2.50; Orv., 5; Wooster, 1st, Y. L., 20; Westmr., 11. *Zanesville*—Granv., 10; Hanover, 2.50; Mt. Vernon, B. B., 5; W. Carlisle, C., 5. *Bellevue*—Presb., 20. **\$487.53**

Oregon.—*Portland*—Mt. T. bor, J., 1; Portl. 1st, 52.50; 4th, 1.55; S., 6.35; Calvary, C., 5.58; Westmr., 2.55; S., 8.50; C., 1.50. *Willamette*—Brownsv., 2.15; Corvallis, 2.50; Crawfordsv., 3; S., 2; Eugene, 3. **\$92.16**

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Tennessee.—*French Broad*—Mrs. Geo. Erdman, 5. *Union*—Knoxv., 2d, 2.70; 4th, 3; Rockford, 1; Shannon-dale, 9.50; Bd., 1.50. **\$22.70**

Washington.—*Olympia*—Chehalis, 1.25. *Puget Sound*—Auburn, 2; Anacortes, 1; Ballard, 28; Charleston, 4.57; Kent, 2; New Whatcom, 5; N. Yakima, 2; Roslyn, 1.50; Seattle, Westmr., 2; S., 5. *Spokane*—Spokane, 1st, 5. **\$50.32**

Wisconsin.—*Chippewa*—Hudson, Pri., S., 5. *Madison*—Baraboo, 10; Kilbourne, 1.50; Madison, 7.21; Richland Cen., 50c. *Milwaukee*—Milwaukee 1st, 5; Grace, C., 5. *Winnebago*—Fond du Lac, 1.50; Neenah, 10; Wausau, 10; Westfield, 2.30. **\$58.01**

MISCELLANEOUS.

Mrs. H. M. Cobb, 300; Miss O. J. Langellier, 5; Mrs. E. S. Blackman, 1; Mrs. C. N. Lyons, 1; Miss Martin, 8; Mrs. M. E. Morrison, 1.70; Z., 2; L. H. Severance, 1.50; Portion Annual Mtg. Coll., 20; E. H. B., 100. **\$888.70**

Total..... **\$9,195.35**

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RECEIPTS OF WOMAN'S BOARD, AUGUST, 1901.

Atlantic.—*East Florida*—Crescent Cy., gift, 5 **\$5.00**

Baltimore.—*Baltimore*—Baltimore, Brown, Meml., 340. *Washington City*—Falls Ch., 10; Wash., 1st, 5; 6th, 3; Assembly, 5; Ch. of Cov., 15; S., 93.95; Eastern Pri. S., 1; Guntion Temple, 5; N. Y. Av., 1; W. G., 5; Faith Ch. S. Bd., 2; Bethany Chap. S. Bd., 24.55; West St., 200. **\$709.51**

California.—*Oakland*—Oakland, 1st, S., 10. **\$10.00**

Illino.—*Bloomington*—Danville, 1st, Interest, 25.

Chicago—Oak Park S., 24.43. **\$49.43**

Iowa.—*Corning*—Platte Centre, 10, *Dubuque*—Oel-wein, C., 2.50. **\$12.50**

Michigan.—*Detroit*—Ann Arbor, Miss F. L. Hall, 2. **\$2.00**

Minnesota.—*Red River*—Pres. C. E. U., 125. *Winona*

—Albert Lea, 20; Caledonia, J., 2; Chatfield, 6; Fremont, 7; Lake Cy. C., 5; Le Roy, 2.30; C., 2.30; Owatonna, 12.50; Rochester, 10; Rushford, 2.50; Winona, 7. **\$300.80**

Nebraska.—*Niobrara*—Emerson, 2.20; Madison, 1.11; Niobrara, 40c; Ponca, 4; Pender, 2.50; Wakefield, 5; Winnebago, 4; Wayne, 5. **\$24.21**

New Jersey.—*Monmouth*—Mt. Holly, Mrs. C. A. Bul-lock 200. *Morris and Orange*—Dover, 10.25; E. Orange,

Bethel, 45.52; Orange 1st, 135; Centl., W. W., 25; Sum-mit, Centl., 50; Madison Bd., 10. *Newark*—Montclair

Trinity, 10. *Newton*, Andover, C., 1; Beatyest, 5; Bel-videre, 1st, Pri. S. Bd., 5; Branchv. J., 5; Hackettst., 21; Stewartsv., A. B., 10; Washington, C., 10. **\$542.77**

New Mexico.—*Santa Fe*—E. Las Vegas, 5. **\$5.00**

New York.—*Albany*—Two Sisters, 25. *Columbia*—

Hudson, 20. *Nassau*—Freeport, Union Miss. S., 4.50; Hempstead, C., 3.20; Newton, 35; Y. L., 5; Northp., 6.25.

North River—Bethel Miss. S., 50; Cornwall, S., 25; Highl. Falls, 6; Little Britain, 13; Marlboro, J., 3; Mat-teawan, 10; Milton, 5; Pleasant Val., C., 1.50; Po'keepsie,

94.10; C., 70; Rondout, 25. **\$401.55**

Ohio.—*Chillicothe*—Chillicothe, 1st, 3d, 2.65; Con-cord, 2.70; Frankf., 6; Greenf., 4.60; S. F., 2.50; C., 3; Hillsboro, 12.50; McArthur, 2; Pisgah, 5; So. Salem, 8; C., 6.26; Washington, 13.40; Wilmington, 8. *Lima*—

Ada, 5; Delphos, 6; Enon Val., 4.50; Findlay, 1st, Y. L., 12.50; Ottawa, 2.50; St. Mary's, 17.84; Van Wert, 9.38.

Mahoning—Youngstown, 43; Westmr., 10.75; Home Syn. fd., 5. *Marion*—Brown, 3; Delaware, 9.50; Mt. Gilead, 5. *St. Clairsville*—Bethel, C., 4.80; Bannock,

5.30; Bellaire, 1st, 7.65; Cambridge, C., 19.25; Crab Apple, 9.15; C., 1.60; Cadiz, 4.80; Coal Brook, C., 4.80; Kirkwood, 18.75; Martin's Ferry, 10.60; Nottingham,

17.25; Rockhill, 12; C., 2.60; Woodaf., 2.30. **\$361.43**

Pennsylvania.—*Allegheny*—Allegheny, McClure Av.,

L. S., 5. *Chester*—Bryn Mawr, S., 50. *Clarion*—Brookv., C. Aux., 10; Punxsutawney, 5. *Kittan-ning*—Homer, Church, 5.75. *Lehigh*—Allent., 3.50; Bath, 10; Catasauqua, Y. L. B. B., 10; Easton, 1st, 55; McI. Bd., 7; Brainerd Union, 6; So. Side, 10; Hazleton,

13; Pt. Carbon, 5; Pottsv., 1st, 10; Stroudsb., 6. *Philadel-phia*—Phila; Gaston, K. D., 6.25. *Redstone*—Brownsv., 3.68; Dunbar, 20; Little Redstone, 5; Mt. Pleasant, 5.78; Y. P. S., 38.43; Reunion, McM. Soc., 10.25; McKeesport,

1st, 75; New Providence, 3.50; Rehoboth, 3.50; Tyrone, C., 2.50; Union, 1st, 86. **\$461.14**

Tennessee.—*Holston*—Salem, Wash. Col. C., 6.60.

Union—Bearden, 17. **\$23.60**

Texas.—*Trinity*—Dallas 2d, 12.50. **\$12.50**

Utah.—*Kendall*—Malad, 2. **\$2.00**

MISCELLANEOUS.

Interest, 552.50; Rent, 6; Tuition, 1,153.50; Literature,

51.93; Miss L. Amsden, 1; Mrs. C. J. Bowen, 100; Friend

in Cayuga Co., 5; Mrs. J. S. Bean, 100; Ellen Collins, 5; Mrs. J. Donaldson, 25; F. E. E., 10; Friend, 2; Miss I. G.

Janeway, 5; M. H. K., 1; A. C. P., 75; R., 67.62; Miss

Katherine Whitney, 75. **\$2,235.55**

Total..... **\$5,058.99**

Less refund..... **1.87**

(MISS) S. F. LINCOLN, Treas.,
156 Fifth Avenue, New York City. **\$5,057.12**

WOMAN'S MISSION MONTHLY

OCTOBER, 1901.



THE WOMAN'S BOARD OF
HOME MISSIONS OF THE
PRESBYTERIAN CHURCH

MORMON LEADER DEAD

LORENZO SNOW, PRESIDENT OF
CHURCH SINCE 1896.

SALT LAKE, Utah, Oct. 11.—Lorenzo Snow, fifth president of the Church of Jesus Christ of Latter Day Saints better known as the Mormon church died unexpectedly at his private residence, the historic Bee Hive house. The immediate cause of death was hypertostatic congestion, superinduced by aggravated bronchitis.

President Snow leaves a large family, the members being scattered throughout the world.

Lorenzo Snow was born in Mantua, Portage county, O., April 3, 1814, and received a classical education at Oberlin college. He became a convert to Mormonism in 1836.

In 1848, at the head of a train of 100 wagons, he made the overland trip from Illinois to the present site of Salt Lake, and in all the work of founding and building up this city he was a leader.

On September 13, 1896, he was chosen president of the church in succession to Wilford Woodruff.

MONTHLY.

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OVER SEA AND LAND.

A Missionary Magazine for the Young.

PUBLISHED MONTHLY BY THE WOMEN'S HOME AND FOREIGN MISSIONARY ORGANIZATIONS OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA.

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CORRESPONDENCE.

Letters concerning the general work, also box work, should be addressed to Mrs. Frederick H. Pierson.
 Letters concerning treasury matters should be addressed to Miss S. F. Lincoln.
 Letters concerning Bands, Sunday-schools and scholarships, should be addressed to Mrs. John F. Pingry.
 Letters concerning Young People's work, including Societies of C. E. and Junior, for the Board of Home Missions and the Woman's Board, should be addressed to Miss M. Josephine Petrie.
 The mail address of these officers is Box 156, Madison Square Branch, New York, N. Y.
 Letters intended for the Freedmen's Department should be addressed to 516 Market St., Pittsburg, Pa.

MEETINGS.

A devotional meeting is held on each Tuesday at 10:30 A. M. preceding the regular meetings. On the third Tuesday of each month a special public missionary meeting is held from 10:30 to 12 A. M.
 Women from all parts of the country are cordially invited to attend these meetings and to visit our office at their own convenience.
 The regular business meetings are held on the first and third Tuesdays of each month (except in July and August). The Committee of Ways and Means meets on the alternating Tuesdays.

WOMAN'S BOARD OF HOME MISSIONS.

A FULL CATALOGUE OF PUBLICATIONS MAY BE OBTAINED UPON APPLICATION.

Send orders to Literature Department Room 712, 156 Fifth Avenue, New York, N. Y.

TOOLS FOR WORK.

	Cents each	Per 100
Catalogue of Publications.....		
Home Mission Topics 1902.....		
Invitation to Missionary Meeting.....	\$0 15	
Invitation to Praise Meeting.....	25	
Map—Alaska.....	\$0 10	
Map Locating Mission Schools.....	10	
Mite Boxes—(in various colors).....		
Crystal (5 cts. per dozen).....		35

	Cents each	Per 100
Usual shape (5 cts. per dozen).....		\$0 35
Wee Chests. (For little people—pink for boys, blue for girls.....)		18
Envelopes Home Missionary Offering.....		06
Monthly Envelopes (in sets of 12 each).....		
(postage per dozen sets, 8c.).....		
Thank-Offering Envelopes.....		06
Self-Denial.....		06

OFFICERS' INSTRUCTIONS.

	Cents each	Per 100
Contingent Fund.....	01	75
Constitution for Local Society.....		
General Fund.....		
General Building and Repair Fund.....		
Hand-Book for Presbyterian and Synodical Officers.....	05	
Hints and Helps for Local Societies.....		
Hints and Helps for Junior Leaders.....	05	

	Cents each	Per 100
Literature Secretary at Work.....	02	1 75
One Way to Look at the Membership Question.....	01	75
Parliamentary Rules.....	01	75
Points of a Good Missionary Society.....	02	1 50
Use of Maps in Missionary Meetings.....	01	75
Wheel A.....		
Woman's Synodical Committees.....		

GENERAL PROGRAMME HELPS.

	Cents each	Per 100
Home Mission Pictures, in sets of twelve, 15c. per set.....		
Home Missions and the 20th Century.....	10	
Prayer Calendar.....	10	

	Cents each	Per 100
Map Locating Mission Schools.....	10	
Report of Superintendent of School Work.....		
Topics, 1902.....		
Woman's Board Card, 1901.....		

HELPS FOR THE DEVOTIONAL HOUR.

	Cents each	Per 100
Messengers—Bible Reading.....	02	1 00
Will of God, The.....	01	75
Responsive Bible Readings.....		
Foundation Work..... (5c. per dozen)		25
Humiliation and Prayer.....		25
Intercession.....		25

	Cents each	Per 100
Magnitude of the Work..... (5c. per dozen)		25
National.....		25
Offerings.....		25
Perils and Promises.....		25
Praise from Women.....		25
Praise Service.....		25

YOUNG PEOPLE'S SPECIALTIES.

Annual Report of Young People's Department.....		
Consecration Service and Home Mission Programme.....	01	50
Constitution Sunday School Missionary Society.....		
Envelopes—C E Home Missionary Offering.....		06
C. E. Self-Denial.....		06
Hints on Home Missions for Presbyterian Young People.....	01	75
Individual Pledge Cards.....		
Young People's Department.....		

NEW PUBLICATIONS.

Alaskan Boys and Girls in School.....		
Rest Member, The.....	01	75
Forecast and Rally for 1901.....		
Indian Progression.....	02	1 50
Indian Training School at Tucson, Arizona, The.....	01	75
Hints and Helps for Local Societies.....		
Our Summer's Work.....	02	1 50
Our Medical Mission in Porto Rico.....	01	50
Points of a Good Mission Society.....	02	1 50
Responsive Readings—Foundation Work..... (5c. per dozen)		25
Magnitude of the Work.....		25
Offerings.....		25
Report of Superintendent of School Work.....		
Report of Young People's Department.....		
Schoolhouse Farthest West, The.....	05	5 00
Topics for 1902.....		
Twentieth Century Call to the Christian Women of America.....	02	1 50
Vital Point in Home Missions, A.....	01	75
Will of God, The.....	01	75
Woman's Board of Home Missions (Card).....		

NOTICES.

The Chicago Presbyterian Society for Home Missions holds a prayer meeting on the third Thursday of each month at 2:30 P. M., in "blue parlor" at 40 E. Randolph Street, Le Moyne Building. Home Mission Literature may be obtained at headquarters of the Presbyterian Society, Room 301, Le Moyne Building, 40 E. Randolph Street. Visitors welcomed.

The Home Mission Presbyterian Societies of Philadelphia and Philadelphia North have headquarters in the Witherspoon Building, where literature and information may be obtained by visitors. A public prayer meeting is held on the second Wednesday of each month.

Monthly Missionary Concert Topics, 1901.

Jan.—Work for the New Century.
Feb.—The Indians.
Mar.—The Treasury.
Apr.—The Freedmen.
May—Porto Rico.
June—Alaska.

July—Review of the Year.
Aug.—The Foreign Element.
Sep.—Forecast and Rally.
Oct.—Mormonism.
Nov.—Mexicans in the United States.
Dec.—The Older States; Mountaineers.

Form of Bequest of Woman's Board of Home Missions.

I give, devise, and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America," incorporated April 19, 1872, by Act of the Legislature of the State

UNIVERSITY OF MICHIGAN



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